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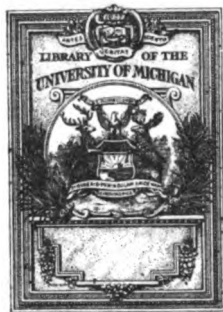
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# The Flaming sword



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# The Flaming Sword



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# 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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## The Alchemical Laboratory of the Brain

**Only Through the Science of Natural Things Can the Invisible Be Known; Nature the Language of Causation**

PART XXIV.

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



**I**T MIGHT BE ARGUED that the assertion, "It is solely through the science of natural things that the invisible things can be known, and this knowledge can only obtain through a comprehension of the laws and science of correspondences," is in contradiction to many known facts which might be brought by spiritualists, theosophists, Swedenborgians, and others who profess to know of pneumatic and psychic phenomena, not from natural laws and their correspondences, but from actual pneumatic and psychic observation and experience. Facts of observation and experience are scarcely ever correctly interpreted. We do not deny the facts of either natural or spiritual observation and experience, when conditions favor their manifestation; but we do deny the possibility of a correct knowledge of facts and phenomena when their science is not understood.

No one can pass from natural existence to the spiritual state of supreme life through that natural, common, and corruptible dissolution called death, though the temporary hells and heavens may be entered from and through this state. The supreme existence must be reached by the new and living way without corruptible dissolution, and this attainment cannot be made except through the application of natural and scientific laws; hence, before there can be any progress made in a correct knowledge of the occult or hidden, there must be a scientific exposition of what the occult reveals through its own language; namely, what it has expressed into its most external and environing elucidation.

Nature is the language of causation; let us read and interpret this language. The sun itself must constitute the door to the solar temple. If we may comprehend its function as pertaining to the realm of the alchemico-organic cosmos, we may correspondentially know the function of the door to the anthropostic solar realm and field of the organo-vital being. The function of

the sun can only be understood through a perfect knowledge of its relations to all other things of universal physiology. We must know both the anatomy and physiology of Nature in their entirety, before we can know them in their details.

The man, whosoever he may be, or whatsoever he may profess as to scientific attainment, who does not know the source of the sun's supply or the ultimate points and uses of its distribution, has no claim to astronomical knowledge. Nothing ever leaves the sun that does not return to it, modified and metamorphosed through the reagency of atmospheres, "energies," and metallic and mineral depositions and changes, and through the physiological essences of animal and vegetable life, and through their alchemical disintegration. The radiations of solar substance are limited by the various environments of depositions and transmutation; and the great circumference of the limiting crust of the cosmic shell reflects, in convergent determination, the final cosmic substance to the solar nucleus.

In the study of the character of that solar essence denominated light, we are not to take for granted the dogmatic statement that light is a mere mode of motion because authoritatively promulgated, when at least an equal authority declares that light is substantial. Light is the result of a certain kind of motion imparted to the brain cells. The substance capable of such an impression is the product of material combustion, in which atoms are destroyed as atoms and mutated to spirit. That mode of motion and substantial activity called light, as proceeding from the sun's combustion and radiating toward circumferences, is changed to scotoic (dark) spirit-substance at the points or terminals of photoic transmission. As the sun pours forth its photos, radiating it toward the circumferences of its limitations and circles of transmutation, it is convergently reflected toward the focal point of its convergence

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as the substance of scotos, whence it radiates again as scotoic "energy" from a pole of darkness, which is in coördination with the pole of light.

**Reciprocal and Correspondential Relation between the Physical and Mental Activities**

It is a known fact in physics that in every process of combustion where light is generated, there is produced at the same time the intermediate and coördinate lines of darkness. These have been called the Fraunhofer lines in honor of their discoverer. According to the law of correspondence, whatsoever we find in the laws of physical science we may correspondingly find in the laws and activities of mental science.

The solar beam, as it emerges from the focus of the sun, is a homogeneous white light. It is the product of the metamorphosis of the combinations of color, observed in what is called darkness or scotoic substance. The polar point of darkness is the influent pole of the various essences resultant from the disintegration and resolution of atomic states to their correspondent complexion of physical spirit. Before these can be reduced to their antithetical coördination, the pure white light, they must enter into a reagency of combustive power through which the reduction is made, and the differentiations eliminated through an absolute revolution.

While there are no colors in the pure white photoic (light), this specific essence contains that which must correspond to the material protoplasm of the universal life; for every character and variety of form, whether differentiated in the multiplicity of atomic morphosis, or the constructive morphosis of molecular and physiological aggregations, has been projected into the homogeneity of the primary scotoic. From this homogeneity, through prismatic action, the creative force begins the generation of distinctive things.

The origin of the pure white light is from the burning of the multiplicity of colors, aggregated in the focal point of the scotoic essence. This law comprehended in the sphere of alchemico-organic activity, it may be seen how, in the mental realm, the light of intellectual essence is the product of darkness; and hence the comprehension of the statement: "Out of the thick darkness where God was," whence Moses derived the law; for Moses learned the law of God from the high priest of Midian, Raguel or Jethro, the black priest of a black people constituting the veritable mountain of Sinai, through whom God appeared to Moses, and defined to him the Mosaic system of legislation.

The bones constitute the framework, foundation, and basis of the anatomical structure of man and of the universe. There can be no true knowledge of the soul, not predicated upon a knowledge of the framework of the building in which the soul is domiciled, and through which it derives a proportionate share of its pabulum; hence, in our analysis and synthesis of the incomparable organism called man, we shall first dissect the parts of the osseous fabric, define their relations and functions, and translate their significance, through the law of correspondential analogy, into the language of their symbolic expression.

Both the vidual man and his analogue (the macro-cosmic alchemico-organic structure) have their foundations in the basilar framework of the anatomy. When once the mind extends its powers of research and investigation into the analysis of universal structure, under the light of correspondential analogy and the language of symbolism, the field of comparative anatomy broadens, and the mental amplitude enriches its sphere and augments its capacity.

**The Ethmoid or Sieve Bone and its Function**

For reasons which will appear obvious as we proceed, we have distinguished the ethmoid bone as worthy of our first consideration in the analysis and application of those principles which lie at the very basis of a resurrected world. There can be no better description of the form of the ethmoid bone and its osseous relations, than the one given in "Gray's Anatomy." We therefore quote from that exhaustive work and text book:

The ethmoid (*ethmos*, a sieve) is an exceedingly light, spongy bone, of a cubical form, situated at the anterior part of the base of the cranium, between the two orbits, at the root of the nose, and contributing to form each of these cavities. It consists of three parts: a horizontal plate, which forms part of the base of the cranium; a perpendicular plate, which forms part of the septum nasi [the septum of the nose]; and two lateral masses of cells.

The horizontal or cribriform plate (see figure) forms part of the anterior fossa of the base of the skull, and is received into the ethmoid notch of the frontal bone between the two orbital plates. Projecting upward from the middle line of this plate is a thick, smooth, triangular process of bone, the *crista galli* [cock's crest], so called from its resemblance to a cock's comb. [We hold, however, that the *crista galli* receives its name from its office, not from its appearance.] Its base joins the cribriform plate. Its posterior border, long, thin, and slightly curved, serves for the attachment of the *falx cerebri*. Its anterior border, short and thick, articulates with the frontal bone, and presents two small projecting ala [wings], which are received into corresponding depressions in the frontal, completing the foramen *cæcum* behind. Its sides are smooth, and sometimes bulging, in which case it is found to enclose a small sinus.

On each side of the *crista galli* the cribriform plate is narrow and deeply grooved, to support the bulb of the olfactory nerve, and perforated by foramina for the passage of its filaments. These foramina are arranged in three rows: the innermost, which are the largest and least numerous, are lost in grooves on the upper part of the septum; the foramina of the outer row are continued on to the surface of the upper spongy bone. The foramina of the middle row are the smallest; they perforate the bone, and transmit nerves to the roof of the nose. At the front part of the cribriform plate, on each side of the *crista galli*, is a small fissure which transmits the nasal branch of the ophthalmic nerve, and at its posterior part a triangular notch which receives the ethmoidal spine of the sphenoid.

The perpendicular plate is a thin, flattened lamella of bone, which descends from the under surface of the cribriform plate and assists in forming the septum of the nose. It is much thinner in the middle than at the circumference, and is generally deflected a little to one side. Its anterior border articulates with the nasal spine of the frontal bone and crest of the nasal bones. Its posterior, divided into two parts, is connected by its upper half with the rostrum of the sphenoid—by its lower half with the vomer. The inferior border serves for the attachment of the triangular cartilage of the nose. On each side of the perpendicular plate numerous grooves and canals are seen leading from foramina on the cribriform plate; they lodge filaments of the olfactory nerves.

The lateral masses of the ethmoid consist of a number of thin-walled cellular cavities, the ethmoidal cells, interposed between two vertical plates of bone, the outer one of which forms part of the orbit.

and the inner one part of the nasal fossa of the corresponding side. In the disarticulated bone many of these cells appear to be broken, but when the bones are articulated, they are closed in at every part. The upper surface of each lateral mass presents a number of apparently half broken cellular spaces; these are closed in when articulated by the edges of the ethmoidal notch of the frontal bone. Crossing this surface are two grooves on each side, converted into canals by articulation with the frontal; they are the anterior and posterior ethmoidal foramina, and open on the inner wall of the orbit. The posterior surface also presents large irregular cellular cavities, which are closed in by articulation with the sphenoidal turbinated bones and orbital process of the palate. The cells at the anterior surface are completed by the lachrymal bone and nasal process of the superior maxillary, and those below also by the superior maxillary. The outer surface of each lateral mass is formed of a thin, smooth, square plate of bone called the *os planum*: it forms part of the inner wall of

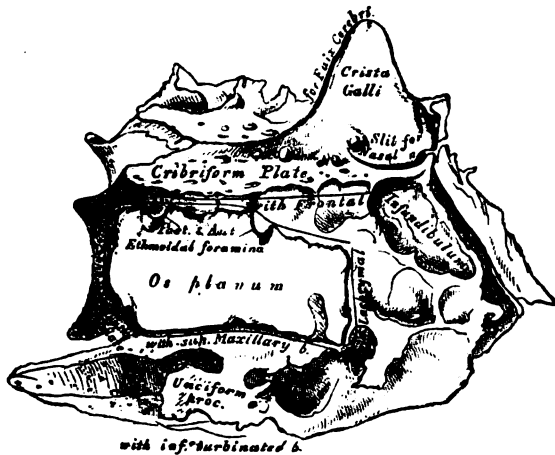
middle meatus below by means of a long flexuous cellular canal, the infundibulum; the posterior, less numerous, open into the superior meatus, and communicate (occasionally) with the sphenoidal sinuses.

Development. By three centers one for the perpendicular lamella, and one for each lateral mass. \* \* \*

Articulations. With fifteen bones: the sphenoid, two sphenoidal turbinated, the frontal, and eleven of the face—the two nasal, two superior maxillary, two lachrymal, two palate, two inferior turbinated, and the vomer.

We have been thus prolix and specific in the description of this bone, because of its relations to other anatomical parts as a specific polar center, the extraordinary importance of which will appear obvious to the reader as he progresses with his study of the subject.

The term ethmoid (like a sieve) is compounded of the Greek words *ethmos*, sieve, and *eidos*, like, and is so named because of the function it performs, contrary, however, to the authors of modern anatomy. To possess a comprehensive knowledge of the function of this bone in its relation to the general osseous fabric, the forms and activities of its correlated and coördinate anatomical parts must also be specifically understood, together with a conception of universal and comparative anatomy; for it is not alone to the study of the ethmoid in its relation to other parts of the anatomy to which it belongs, and its functions as related to that anatomy, that we would give our earnest consideration, but rather to its significance in the language of correspondential symbolism, as significative of principles of truth and their application as foundations for organic life in the resurrecting social fabric.



The Ethmoid Bone.—The Cribriform Plate forms a part of the Anterior Fossa of the Base of the Skull.

the orbit, and articulates above with the orbital plate of the frontal; below with the superior maxillary and orbital process of the palate; in front, with the lachrymal; and behind, with the sphenoid.

From the inferior part of each lateral mass, immediately beneath the *os planum*, there projects downward and backward an irregular lamina of bone, called the *unciform* process, from its hook-like form: it serves to close in the upper part of the orifice of the antrum, and articulates with the ethmoidal process of the inferior turbinated bone. It is often broken in disarticulating the bones.

The inner surface of each lateral mass forms part of the outer wall of the nasal fossa of the corresponding side. It is formed of a thin lamella of bone which descends from the under surface of the cribriform plate, and terminates below in a free convoluted margin, the middle turbinated bone. The whole of this surface is rough, and marked above by numerous grooves, which run nearly vertically downward from the cribriform plate; they lodge branches of the olfactory nerve, which are distributed on the mucous membrane covering the bone. The back part of this surface is subdivided by a narrow oblique fissure, the superior meatus of the nose, bounded above by a thin curved plate of bone—the superior turbinated bone. By means of an orifice at the upper part of this fissure, the posterior ethmoidal cells open into the nose. Below, and in front of the superior meatus, is seen the convex surface of the middle turbinated bone. It extends along the whole length of the inner surface of each lateral mass; its lower margin is free and thick, and its concavity, directed outward, assists in forming the middle meatus. It is by a large orifice at the upper and front part of the middle meatus, that the anterior ethmoidal cells, and through them the frontal sinuses, communicate with the nose, by means of a funnel-shaped canal, the infundibulum. The cellular cavities of each lateral mass, thus walled in by the *os planum* on the outer side, and by the other bones already mentioned, are divided by a thin transverse bony partition into two sets, which do not communicate with each other; they are termed the anterior and posterior ethmoidal cells or sinuses. The former, more numerous, communicate with the frontal sinuses above and the

**Bones Symbolize Fundamental and Basic Truths**

The first thing to be accomplished in the emplacement of the kingdom of organic righteousness, in fulfilment of the divine purpose and human expectations and requirements, is the correct juxtaposition of the framework upon which the superstructure of the empire is to be established. The kingdom to be inaugurated is the resurrection of the Lord himself in his unfoldment into his amplified organic life. (See the thirty-seventh chapter of Ezekiel, as to the order of this resurrection.) What the bones are to the human body of the least form, the fundamental and basic truths are to the correspondential life builded thereon, in the greatest form.

In the foregoing, we have described the anatomical form and relation of the ethmoid bone; we shall proceed to analyze its functional power, and to show its comparative relation to the basic truths it represents, both in the alchemico-organic cosmos and in the universal or aggregate man. The vertical plate of the ethmoid is the electro-magnetic pole of the dura mater. The falx cerebri (sickle of the cerebrum) is one of the three processes of this dura. Its superior border develops into and contains the superior longitudinal sinus, extending from the foramen cæcum to the torcular herophili; that is, from a point at the apex of the nose to the back part of the head. Its inferior border lodges the inferior longitudinal sinus. This process divides the cerebrum into its two hemispheres, or the two lateral halves of the cerebrum. The falx cerebri constitutes the longi-

tudinal axis of the dura mater, having one of its poles at the vertical point of the ethmoid, into which it appears driven as a nail into the apex of its vertical plate.

We are thus particular in describing this process, because of the functional importance of this pole of the dura in its relation to the crista galli, the anterior point of its attachment. It is the pole of the zodiacal axis of the cerebrum and the body. All the electro-magnetic essences of the dura mater concentrate at this point. It constitutes the positive terminus of the essences of the falx cerebri, rendering the ethmoid a distinctive center and basis of that continuous line of activities which comprise, in their course, the consecution of the osseous fabric depositing the bones, laying the foundations of the body, and furnishing the origins and insertions of the muscles of the organism. The axis of which the ethmoid bone is the pole, is the correspondent of the electro-magnetic axis of which the zodiac is the circle, and the north magnetic terminus, the pole of the terrestrial axis. It corresponds also to that polar center which in this, the culmination of the dispensation, shall constitute the precursor of the manifestation of the Sons of God who are to mature as the firstfruits, multiplied from the Son of God who, nineteen hundred years ago, was dissolved, disseminated, and planted in the race.

That we may trace the location of the cerebral origins of the centers of ethmoidal ossification, we have only to apply a general principle in a somewhat extended amplification. This principle we will state in the axiom of Hilton, quoted from "The Applied Anatomy of the Nervous System," by Professor Ambrose L. Ranney:

The same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles; and the interior of the joint moved by these muscles receives a nerve supply from the same source.

This axiom is merely the expression of the results of local observation and experiment; but when taken into consideration with the Koreshan axiom, "A law discovered to obtain in one domain is correspondentially known to be operative in every other domain of action," its importance is of deeper significance than appears from a casual apprehension.

Every phase and form of the microcosmic anatomy has its correspondent in the macrocosmic, and so, correspondingly, the physiological functions of the microcosm agree throughout with the activities in the macrocosm; hence, a knowledge of the general and specific character of the anatomy and physiology of the universe in its least manifestation, (in the form and function of the individual man,) furnishes us a knowledge of the anatomy and physiology of the universe in its greatest manifestation,—in the form and function of the Grand Man.

(To be continued.)

Let Koreshans show forth their love to God by devoting their energies to the perfection of the neighbor's joy, and thus demonstrate that in the Koreshan Unity is the evolution of Christianity.—*Koresh*.

## THE KORESHAN SYSTEM OF COSMOGONY

*The Moon the Compound Reflection of all the Strata. Liquid Mercury the Intermetallic Substance*

BY KORESH

IT WILL BE remembered that the moon is reflected from the strata comprising the metallic crust of the sphere. The action of the sun upon the earth is in reality the action of the sun upon the moon. The moon is not the reflection of any single stratum, but the compound reflection of all the strata. The penetration of the thermal and crucic rays into the strata, causing the alternate expansion and contraction of the metallic laminæ, observe a spiral course in the laminæ, corresponding to the gyral motion of the sun. As the heat expands the metallic substances, the spaces between them contract; and as the crucic substance contracts the laminæ, the spaces between expand. The result is an onward spiral current of whatsoever fills the interstices between the laminæ.

We have not the time nor space in this synopsis to enter into an exposition of the causes which provide for the filling of the metallic interstices; but will herein merely state the fact that the menstruum filling the vacuities, and which is being pushed along through a continual spiral from north to south and from south to north, between the tropics, or over forty-seven degrees of the earth's laminæ, is mercury (quicksilver), holding in liquid solution the elements of the intermetallic channel.

The motion of the sun is not merely a spiral north and south, but a spiral, enlarging and diminishing itself alternately, having a maximum and minimum field, or circuit of motion; hence there are alternate periods of approximation to, and remoteness from, the concave surface of the earth. This approach of the orbit to, and departure from, the earth is the phenomenon called by astronomers perihelion and aphelion, from *peri*, around or near; and *apo*, distant or away from, and helios, the sun. In Koreshan nomenclature it would be called the sun's perigee, near the earth, and the sun's apogee, distant from the earth, as indicating the nearest and remotest points of his approach and departure as he describes his helical orbit.

The cause of all motion resides, primarily, in the voluntary principle of the perfect human (God) mind. We say the God mind, referring the reader to the mind of the God-Man, the illustrious Christ of God, in whom was the fulness of the Godhead bodily; God, in him, having attained the ultimates of his being, he constituting the *esse* and *existere* of Deity. Voluntary action begets the involuntary, its antithetical coördinate. The supreme cause of motion is in desire; and the supreme desire is love toward God, as a function of the ascending man, and the love of God toward man, as the function of the descending attraction of God. These two coördinate attractions result in conjunctive unity of the two, and God and man become one.

This law of motion is all pervasive, being let down, by gradation, through all the degrees of motion, until its energies operate outwardly into the alchemico-

organic world. It is therefore seen that all the motions of the alchemico-organic, while originating in voluntary thought, are not the direct and immediate operation of mind upon those domains of activity; but there is a correspondence between the two, and the analogy is so perfect that a correct interpretation of the alchemico-organic will furnish, through correspondence, the correct interpretation of the anthropotic.

**The Cause of Perigee, Apogee, and Helical Motion**

The proximate cause of the perigee and apogee of the orbit of the sun resides in the laws of expansion and contraction, induced by the alternation of heat and cold, as follows: Heat is the result of friction; where there is the more resistance, there is the more friction; and where there is the more friction, there is the more intense combustion. There can be no exception to this law. The thermal substance of the sun is most intense at the vertical point of radiation, less intense as the rays are more oblique, and least intense at the lateral ray. This would be true even though the heat were measured at points of equal distance on every line of divergence. The pole opposite the vertical ray would be the coldest point.

Let us suppose the central and vertical substance of the sun to be potassium. The direct action of this ray would not constitute a thermal ray; but if this spirit meets, in its radiation to the circumference, the converging, or afferent, flow of cruosine, or cruosic substance, the resistance produces the friction from which proceeds the heat, precisely as flame will proceed from the union of potassium and ice.

Just as we have the north pole and the equator where two opposite conditions obtain, so we have the north side of the sun and the south side, where opposite conditions also obtain; and the alternation of these attitudes alternates the sides of expansion and contraction. This relative action produces the deviation of orbital motion. The actinism of the sun's substance as he is caused to approach to or recede from the concavity within which he revolves, is successively specific upon the metallic laminæ which his substances penetrate, subjecting them to the successive alternation of heat and cold, applied to the contiguous layers, penetrating first the strata nearest the surface of the earth, and successively reaching the more outer layers, until he acts upon the outermost.

**The Outermost Metallic Plate of the Earth's Crust the Greatest in Specific Gravity**

That it may not appear, in this solution of the moon problem, that the discussion of the operations of the sun comprises the more prominent factor, we will here reiterate the statement that the moon is the product of the influence of the sun's activities upon the terrestrial strata. We cannot, therefore, discuss the origin, form, and function of the moon, independently of a general and specific consideration of solar functions and phenomena. The reader is already familiar with the fact that the crust, shell, or rind of the earth is composed of contiguous laminæ, or strata, concave in form, in seven primary metallic plates, superimposed one up-

on another, that which is greatest in specific gravity constituting the outermost plate, while the others are arranged according to diminution in the ratio of their specific gravities. The operation of the sun's gyre (spiral motion), in the penetration of his essences into these metallic crusts, acts specifically upon them, primarily, according to the quality of the physical spirit, whether it be photoic, scotoic, cruosic or thermic;—these being his primary substances.

The penetration of the thermal physical spirit must assume the form of a circular impression upon the laminæ, and must move in a spiral or gyre, in the direction of the gyre of the sun as he winds his helix north and south. The phenomenon following this action of the thermal radiation, manifest in the laminæ, would be singular in this: That as heat expands more where most intense, and less where least intense, the plates would become thickest at the vertical penetration, (that is, where the thermal ray was perpendicular to the central radius,) and thinnest at the circumference of the radiation. Hence, between two plates (laminæ) pressed together by the process of expansion, the interstice would be filled. If, twelve hours later, there follows this process of expansion and closer contiguity of the laminæ, a process of contraction by virtue of the action of cruosic physical spirit, a circular concavity would follow the spiral course of the obliterated interstice. This concavity being filled with mercury, there would necessarily move a platter or circular disk of mercurial solution in a spiral course from tropic to tropic. This would provide an amalgamated surface for each of the laminæ, acting at once as a conservator of the superfcie and intrafcie of the contiguous laminæ, and as an insulator and channel for the magnetic current generated in the activities of the solution and the laminæ.

**The Sun Has a Secondary Gyre**

Added to the common and primary gyral or helical motion of the sun in his annual course north and south between the tropics, he has an axillary motion around an axis perpendicular to the concavity of the earth, hence the solar substances are disseminated in a spiral, and this momentum is imparted to the mercurial discus, which, in addition to its motion with the solar helix, revolves from the impetus of the imparted solar axillation.

There are four primary laws of motion, originating and moving as follows: The first impulse from combustion is radiatory; this meets the counter and resistant moment forming the circular, which, in a second resistance, is transformed to the spiral. The impact of the radiatory with the resistant, convergent, or afferent flow of physical spirit produces the undulatory or coruscatory movement.

With the secondary solar gyre, as with the primary helix, there are four primary polar points corresponding to the caloric, cruosic, photoic, and scotoic nuclei; and corresponding substances are radiated toward the metallic circumferences. From these centers there are secondary discs of mercurial solution, formed in the inter-metallic spaces, which, by the secondary solar gyre, are

caused to move in orbits around the primary discus in some of the planes.

Between the outer laminæ, upon the gold stratum, instead of there being formed a number of disci surrounding the primary discus, the vermiculation (peristaltic motion) is less complete, and the disci merge into rings of mercurial solution. The secondary disci of some of the inter-metallic laminæ are reflected into the heavens as so called moons of the planets, (the "moons of Jupiter" are from such sources,) and the mercurial rings as rings of Saturn.

#### **Impartation of the Peristaltic Motion to the Strata or Plates**

The radiation of the solar substances toward and into the laminæ is not direct from the solar center to each of the circumferential strata. The physical spirit from one stratum to another, through all the seven laminæ, is successive, observing a graduated scale of transmission; the ratio of increase being a geometrical formula mathematically governed by the complex square of the ratios of specific gravity and places of deposition. The operation of these laws, comprising the principles of both motion and form, would impart the peristaltium to the strata (laminæ), which continues in them after the direct action of the solar radiation has passed over the plates.

There is a primary mercurial discus between each pair of strata. Each discus pursues its spiral course, moved by the thermal physical spirit, along the track mapped out by the course of the solar gyre. When we consider the fact that the disci are moved along their spiral course upon the surfaces of these seven metallic laminæ, and associate this fact with the fact that the momentum diminishes, from the inner to the outer discus, with the square of the complex ratios above noted, we are supplied with the data from which may be accounted that specific relative motion of the planets, wherein those of the inner orbits overtake those of the outer, and the laws of their annual circuits propounded and elaborated.

The planets proper are general aggregations of physical spirit heaped up through the reflection of the solar physical spirit from the metallic laminæ. The substances from these aggregations converge to the astral nucleus, and are thence planted, through this nucleus or focal point, by a succession of divergences and refractions, upon the mercurial disci, and are again reflected from these and impressed upon the planetary stratifications in the heavens.

Thus far, we have considered only the specific action of the two antithetical substances—caloric and cruosic—upon the laminæ and disci, as effecting the peristaltic progress in the gyre of their circuits. The observation of these depends upon the action of the photoine and scotoine, or the light and the dark substances, moving in their gyrations, respectively, between the calorine and the cruosine impulses. The photoic physical spirit acts specifically different from either calorine or cruosine. It has a subtle power of penetrability into and through the mercurial disci, imparting to the atoms

comprising the compound solution held in amalgamation in mercury as the basis of the solvency, differential motion, as each quality reacts against the penetrating photoine.

That the above may be clearly comprehended, it will be well to recall to mind the fact that mercury attracts to itself (as it passes along, washing the metallic surfaces) the metallic atoms loosened by the action of the thermal and other substances, and absorbs and dissolves them. The mercurial solution is consequently a general solvent for the metallic substances through which it passes; therefore, as the photoine penetrates the discus, it imparts a precipitate motion to the general substance in solution, for the atom of each kind receives a motion of its own in resistance to the photoic impulse.

#### **The Correspondence of the Microcosmic and Macrocosmic Alimentary Canal**

The passage of the mercurial solution is not confined to any single interspace; for at the tropics and the equator, where the ecliptic and equatorial circles meet, there are openings for the evacuation of the menstrua from the various interspaces, and their discharge into other interspaces. While the menstruum of one cavity is making its passage through one of the metallic interspaces, it both attracts to itself the substances of the surfaces to which it is exposed, and makes certain depositions to the surface through which it is passing, of the elements derived from its passage through a former one. The continuous spiral canal, through which the menstruum is impelled by the action of the solar substances in the alternate expansion and contraction of the metallic strata, is, so to speak, a sort of alimentary canal, and corresponds, in the alchemico-organic cosmos, to the alimentary canal of the human body;—the functions being correspondentially the same. There is a correspondence also in the number and form of the divisions.

That property of actinism through which the photoic reagency is manifest, is largely influential in the determinations of the metamorphosis or transmutation of metallic elements; but it is not the only factor of the mutative processes. Every pigmentation is the result of the reagency of scotoic and photoic substances, and while it adds greatly to ornate attractiveness, this is not its only function. Processes of assimilation are dependent upon coloring as well as upon other factors of assimilation.

The character of the motion imparted to an atom of matter by photo-alechemic action upon the particle, is determined by the resistance of the color,—each color offering its specific resistance,—being differently agitated, hence more or less rapidly metamorphosed, and, therefore, differently posited. No two atoms of matter of a given kind, going to make up the bulk of a mass, are differently posited in the mass without having yielded to different qualities of the same kind of force entering as a factor into the disposition of the atoms. Variations of shade in coloring, so slight that they could not be detected by the eye, would be sufficient to determine different depositions of the atoms.



**Heat Is Generated by Friction at the Point and Time of the Meeting of Substances**

That the reader may not labor under any false impression regarding the transmission of the solar substances, it will be well to state here, that what we have denominated a thermal ray becomes the essence of heat only when a descending physical spirit of one kind meets the essence of an opposite kind. The heat is generated at the point and time of meeting. No two substances can meet and produce their effect, except as they form their conjunction and correlation in the form of matter adapted to the union and transmutation to be effected. Let us take, for illustration, the process of the formation of chloride of sodium in the ocean. Sodium in minute quantities is constantly conveyed to the waters of the ocean, or any inland sea having no outlet, and transformed to chloride of sodium through the descent of solar essence. While it may not properly be called chlorine essence, the descending substance, meeting a coördinate ascending essence, does, in its union in the atom of sodium, produce chloride of sodium; and because there is no outlet to the ocean or sea, the solution accumulates.

We have entered but briefly into the exposition of the principle of photoine (light), in its action of differentiation in the process of deposition and assimilation. The mere presentation and study of the subject for a knowledge of the fact, would not be worth the while of the student and investigator. It is only when we apprehend the bearing of such knowledge upon life itself, as pertaining to our relationship to God and to one another, in the fulfilment of uses to the neighbor, in the performance of which we insure, by reflex action, the greatest use to self, that the joy of acquisition is experienced. Precisely as light differentiates, selects, and rejects, with darkness as the background of resistance and impression, so does truth differentiate between good and evil, with fallacy as the background to insure contrast, and enable the truth to direct in the acceptance of good and the rejection of evil.

The scotoic pole follows the photoic in the progress of the sun's gyre, and brings its influence to bear upon the particles differentiated and directed by the operation of light, not in a direct manner, but indirectly, through its influence to obstruct or hold in rest the substance that did not directly respond to the influence of photoine. As the determination of photoine accelerates differently each quality of atom upon which it reacts, when scotoinere acts it must perform its function to retard the various atoms where it finds them, this being at different places, because the momentum of photoic acceleration has given to each quality a different impulse from every other kind.

In the reactivities of photoine and scotoine, we possess the properties which coördinately determine the emplacement of substances in the order of strata; therefore, the law of stratification. The compactness of the strata is determined by their compression through the alternate action of expansion and contraction, which is a process of beating the metallic substances forming the strata into thin, hard plates, denominated, in the description of creation given in Genesis, *rakiya*; in English, rendered firmament.

(To be continued.)

**KEY TO THE LAW OF JUDGMENT**

**An Elucidation of the Prophecies of Daniel,  
and Their Relation to the Culmination of Time**

[From the Writings of KORESH.]

**T**HE KEY to the law of judgment is supplied in the book of Daniel. This is a necessary and legitimate conclusion as derived from the very name of Daniel, which, interpreted, signifies the judgment of God. The book of Daniel is the book of God's judgment, and must therefore embrace not only the key to the law of judgment, but much of the detail through which the law is consummated.

There are three distinct orders of thought involved in the prophecies of Daniel, all of which must be comprehended in their series, and related according to their forms in order to obtain a full comprehension of the import of the prophecies.

The prophecies relate to time in the consecutive order, or the order of succession. In the order of time there are four series, three of which are heavenly or celestial, and one of which pertains to the natural domain, or the body in which the three heavenly degrees inhere or reside. They relate to quality which is separate or distinct from time, its conditions or states being distinguished as higher or superior, middle, and lower or inferior degrees. These may be and are degrees of parallel which accompany time consecution, and may also be subject to modifications of states in each parallel as time progresses.

Time culminates in the consummation of the age. Into this culmination all the parallel series flow and terminate. The end of the time, times or age (which must be and is the foot or feet of the age or dispensations) contains, in the simultaneous order, all the events and activities of the age as occurring and concurring through and during the consecutive degrees, and culminating in the simultaneous degrees.

The world or age, then, terminates in the production of a recurrence in the simultaneous order, of all the events and activities of the past ages which have manifested through the ages in the order of time, or the consecutive order. It will be observed, therefore, that all prophecy has at least a double significance, for all that has transpired in time must repeat itself in the order and degrees of simultaneity.

The book in question, "The book of Daniel," has, first, an historical significance; second, a symbolic significance as pertaining to time; and third, a symbolic significance as pertaining to quality or space in time at the close or termination of the dispensation or age.

The character of the historical features is obvious enough, and may be passed over, but the most important prophecies—at least as pertaining to their consecutive and simultaneous characteristics in the light of their symbolic significance—will be considered to a limited extent.

"In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, with part of the ves-

sels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god."

That the reader may the more easily comprehend the explanations which follow, I will here premise a statement concerning this book, true also of all parts of the Bible as pertaining to its degrees. The Bible is not the word of God, but the truest and best possible exposition of the Word, who is God. God himself (the Lord) is the only Word, and the Bible is his revelation to man, written in natural human language. The Word, the Logos, that is, the Lord God, has four distinct degrees, as may be seen by a reference to the book of Ez-kiel. (Read carefully the first chapter of Ez-kiel.)

This statement may seem to conflict with Swedenborg's ideas of the three degrees of the Word. Swedenborg (under divine illumination) gave the exposition of the spiritual "sense" of what he called the Word, declaring at the same time that the Word contained two other "senses" (degrees), of which he made very little if any attempt to unfold.

Swedenborg's three senses (degrees) of the Word are merely the three heavenly states and forms. The fourth form or degree is the earth, in which the three heavenly degrees have their residence. This I will confirm by Swedenborg's own statement made in Sec. 76, of the "True Christian Religion." He says:

"But to explain from the beginning how the progress of creation went on, would be too prolix. But when I have been in enlightenment [notice this last expression] I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree.

"But because the spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this likewise, by means of light and heat, three atmospheres encompassing the former [the sun] as the shell does the kernel, or the bark of a tree the wood; and at last by means of these the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earth, which consist of loam, stones, and minerals."

Here, from a state of illustration, the great Swedish Seer has perceived the three degrees or spheres of angels, but says nothing of the fourth degree in which they dwell. He sees a corresponding natural universe which he declares consists of its four degrees; namely, the sun at the center, with three atmospheres encompassing it, and the earth as a rind or pediment encompassing the whole.

Now I maintain that the heavens and the earth (the righteous heavens and earth), which are composed of

mind and body, exist as it were in five stories. The lowermost, the earth, is the rind, pediment or peripheral shell. The inner surface of this circumference is the arch-natural body (the highest form of the natural man, a form which does not now exist externally), and the natural mind dwelling in the outer degree and constituting the arch-natural mind. These correspond to the land and water of the physical world. Within this arch-natural structure are the three heavens, or the three angelic degrees,—the lowest, middle, and uppermost or inmost degree, and the crown of all three, the Lord as the divine Sun of the biological universe.

Corresponding to the Sun of the biological universe is the sun of the physical; and to the three angelic degrees, which are the three heavens according to Swedenborg, are three physical atmospheres. The uppermost I call aboron, the second or middle, hydrogen, and the third and lowest is our common atmosphere composed of oxygen and nitrogen mainly. Corresponding to the arch-natural man, which is the real biological earth and lowest degree of the Word or divine biological existence, is the physical rind or shell, the pediment and footstool of all.

To reiterate; the five "stories" in their order from the base or pediment to the crown are, namely, the shell or rind (earth and water), the three atmospheres (common air, hydrogen, and aboron), and the sun. The sun, more strictly defined, is but the radiations into the atmospheres from an astral center, which is the central source of the spirit-substances which outflow through the atmospheres into the rind or periphery.

After the preceding definition of the four degrees, corroborated by Swedenborg, we are prepared to continue the subject of Daniel's prophecies and visions in the true light of their symbolic (consecutive and simultaneous) significance.

"In the third year of the reign," signifies both state and time; but in the literal sense (or arch-natural) it implies the state of terminal transformation of the three heavenly degrees to the natural degree; in other words, the state and time of termination of the three heavenly spheres where they merge from state into time. This is the period of the rolling together of the heavens as a scroll, in which a new earth is formed, and the old heavens and the old earth pass away. The three years imply only the fulness of state of the heavenly degrees. If the time of the end of the church in the earth was meant, Daniel would have said in the fourth year.

God's judgment is about to be executed upon the house of Judah. The ministration of that judgment is through the power of the Babylonish kingdom. The true heavenly states have consummated in the fulness of the perversion of those states, and because this fulness of perversion has obtained, the heavenly states can no longer exist in their own earthly or natural pediment, rind or footstool. Being perverted, they must rest upon another bottom, rind or pediment; therefore they are taken to the land of Shinar and located in Babylon. This is not only an historical fact, but it has its symbolic significance.

(To be continued.)



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## A SIGN OF THE TIMES

### Men Are Awakening to the Necessity for Woman's Emancipation from Sexual Bondage

**T**HE MOST encouraging sign of human progress is the steady awakening of men (men who have the self-sacrificing spirit of the Christ of God) to the blessing it will be to the human race to have women of like spirit restored to their rightful dominion.

The women who recently went as the representatives of the progressive women of our nation, to appeal to President Wilson for his promotion of a constitutional amendment providing for this restoration, had, as knights of the Holy Grail, some very able men; men whose able pleas for such a constitutional amendment have been published and widely circulated. The progressive women of the nation (and we refer to those of all churches and political parties) have assumed the right to be at least respectfully heard by the nation's constitutional representatives.

A small amount of militancy was displayed by the hoodlums of the District of Columbia, at the grand parade of last Spring, in the Capital. That well-ordered parade of the organized bodies of women at least showed that, though so artistic and peaceful, women had possibilities of militancy, and the out-spoken indignation of men who backed those insulting hoodlums revealed the progressive men who are to stand shoulder to shoulder with the women in their last great battle for the restoration of all that is divine in the origin and destiny of the human race.

We hear much about the hunger strikes and forcible feeding of the militant women of England; but its subsidized, retrogressive press has little to tell of hunger strikes and the forcible feeding of men become militant in the service of the race through espousing the cause of the martyr women.

This wonderful spirit of self-sacrifice for the cause of the race to be redeemed as the harvest of the seed sown for its redemption, is to reach its climax in the women who will assume their right to their own bodies, and by banding together and being sustained by the men who respect that right, and confess but one standard of commercial integrity in the sex domain, will stand as the reserves of God Almighty for the salvation of the human race.

There comes a time, as declared by the Apostle Paul in the name of the Most High, when those that have wives shall be as though they had none; when those who have had begotten in them, from the beginning, the living hope of becoming the Sons of the Most High, will neither marry nor be given in marriage, but will be as the angels.

These angels are the messengers, the prophets of new dispensations or orders of social economics, from age to age. The Lord Jesus was such a Messenger, and

he could not be tempted by his natural human inclinations, to voluntarily have his holy seed transmitted by the degenerating sex relations of a double standard marriage law. Such offenses must needs come from the law of necessity, compelling it for the development of a mighty people, to the possibility of receptivity to degrees of scientific enlightenment for which the many were not ripe in His day. Hence the declension from all the high moral and social standards of primitive Christianity.

The fall of the holy seed into the field of the world was, however, for its reproduction in newness of life. Therefore, He provided a central agency for its ascent from the ultimate of its degeneracy, as well as for its descent, that it might fall into the ground, die, multiply, and thus become the great harvest of the one Man's regenerating power; the one Man declared to be the Beginning without which not anything is made that is.

From this Beginning we have a right to expect, not only the restoration of the Beginning in the more excellent glory of the Divine Father-Motherhood of the race, but a harvest of the whole house of Israel now become Gentile. Since the Lord Jesus Christ was the circumcision of the whole house, as evolved from Abraham, his joint heirs as well as himself must be known by their standards set up in his name, and their allegiance to them.

As commerce is the central principle of life, and the sex potencies and functions the immediate or central essential for the reproduction of every known form of life, it becomes necessary to the restoration of man to the image and likeness of the God-Man, that he should return to his standard of sex integrity, for his ascension to his likeness. To do this he needs the strength of the science of the law of this accomplishment. There is but one power in the universe that can enable male or female men to do this thing. This power is the love of God expressed by the man Christ Jesus in his self-sacrifice for the race, in being made sin that he might condescend or descend with his sheep into the men of lost or lowest estate, and with them acquire and involve the wisdom of every school of human experience.

This wisdom gives to man (the head-man of every man—the involution or seed of his race) the power of discrimination essential to knowing truth from fallacy; good from evil. Hence when the Lord comes up from the hells he is to involve the new heavens, the light of earth's new day. He is the "man of sin" until he knows and applies his heart and life unto the wisdom of the law requiring him to worship and obey, as the Most High in all the universe, the genuine science of the law of discrimination enabling him to know, declare, and demonstrate the genuineness of the science of his entire inheritance, the universe, with himself as its involution, its personal solar Center.

As its Father or vivifier he may appear as Elijah, God the Lord. Indeed, so he must appear according to the law and the prophets, and so as we have in archives and in the hearts of his few disciples the science of the law and the gospel of the divine kingdom in earth, we know he has been here, blessed our souls, and gone, to reappear when the conditions for his right royal reception are ripe.

It is now up to all the appointed trustees of the keys of the knowledge which the prophet communicated, to "do good" with it and communicate according to the plans he left, for the "working out" of our own salvation. The followers of the Prophet, the believers in his name as the Lord's "new Name," cannot do good and communicate according to their diversities of gifts and callings by fighting each other as inspired to do by jealousies or rivalries dishonoring to the name.

We are taught to pray, "hallowed be thy name." If the Lord's new Name is hallowed, or made holy in all our thoughts, it will not be so difficult to sanction or make sacred every plan and purpose of his in laying the foundation of his kingdom in earth, on a platform of scientific righteousness.

It will not be so difficult for men to sustain women in acting well their parts, so newly taken in the affairs of civic righteousness; neither will it be difficult for such women to highly honor the men so sustaining them. It was not painful for the men of merry England to receive honors and emoluments from the hand of the brilliant Queen Bess, or the highly esteemed Queen Victoria. Since it is in the order of universal law for the universal Motherhood of the God-Man to become manifest in earth, to raise the race to the higher plane of being illustrated by the Son of God, certainly the men who promote this elevation of the hosts of women desiring to be of it, in its ultimate of power and great glory, will be remembered in that day, when its self-evident existence in glorious expression becomes visible to a new-born world.

Women are calling upon men everywhere to let them arise as the daughters of Joseph, the conservator of the life of the whole house of Israel, and, mounting upon the wall, proclaim the acceptable year of the Lord for the redemption of all men,—body, soul, and spirit.

#### Zeal Must Be According to Knowledge

**I**T IS IN the order of law that the excitation to faith and works of faith, according to the science of the law which is love, should be through an appeal by the Most High to the reason of man. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah i: 18.)

The necessity of an appeal to the reason of man, to bring about the efficient management of the Almighty's world empire, was foretold in the prophecy concerning the man with a plumb-line, who is to lay a measuring line upon the earth. The Heir of the world—which Abraham, father of the multitude, was foretold to be,

and which Jesus the great Philosopher or lover of wisdom was foretold to become—naturally needs to know, as a natural man, the exact extent of his possession in order to make an equitable division of them to all the tribes of the earth, who are to share them with him. As He would have a sense of equity prevail in the hearts of all men, to set them at rest, each in his own place, and under his own vine and fig tree, he needs to be a very exact scientist to be able to settle their difficulties, and speak peace to them all.

The plumb-line is the most natural symbol of commercial integrity or equity. When the Lord comes down into the natural world to adjust natural chaos, he uses, and does, the most natural things possible. He is, in fact, so natural, when in condescension to men of low estate, that they are taken unawares by his presence, as by that of "a thief in the night," and he goes away leaving his *parousia*, or secret presence, an unknown fact, save to the few communicants of his own choice.

A thief comes to steal, possibly what once belonged to him by the laws of order in human progression. We read in the Bible of men robbing God as well as their fellows. God, then, in the order of law, must have his time of reclaiming his own, when the devil's reign in earth has served the Lord's purpose of educating the God-begotten heirs of his kingdom. The Lord has heirs to his possessions as well as the devil.

There is said, by the wise ones of the Lord's house, that there is a time for everything in the universal timic aspect of things; a place for everything, and a use; and the value of everything is in the beauty of its use; its eternal fitness. So, when the lap of the ages of Pisces and Aquarius ends, we have the breaking up of the old order of things, and the gathering out of materials for the rebuilding of the new, exceeding in power and great glory anything the old order had to offer.

One cannot understand this lap of the ages, without the knowledge that it is occasioned by the foreshortening due to the Lord's voluntary activities, and the dragonic power, or the power of prolonging the agony due to man's involuntary lack of faith to trust to the law of the Lord in its scientific aspect, and let go the love of the old order of things. The Lord himself had to come to the rescue of Peter, when he tried to walk on the water,—the symbol of truth in scientific,—because Peter's scientific were the opposite of the Lord's; absolutely fallacious as to the fundamentals of interpretation and application.

The Lord is represented by the artists as reaching out his hand to Peter, just as he cries out: "Save, Lord, or I perish." Now the Lord's hand is the symbol, like the lion in another domain, of the power of truth in ultimates, which is to give life. The Lord's arm is not shortened that it cannot save, nor his ear heavy that he cannot hear. He always has the hearing ear and the understanding heart, and that is just why he is always the Lord, whether born into the earth of the Melchizedical or the Levitical order, to serve, in the order of law, the divine purposes of both.

When the Lord condescends to the Levitical order, to be its high priest, and to raise it up to the Melchizedical order, and give it dominion in the earth, he takes on all the plain mortal human characteristics of the Levitical order, and appears among men as the chief of sinners. It is a characteristic of sinners (till each one is made fully aware of all his own sins), that the pots of the Lord's house should call the kettles black, and, being the biggest, call it the blackest. When each gets busy cleaning himself up, he has no time to paint the other fellow.

The Lord comes with the truth, as his gift to help all men. Truth as a system of the laws of order analyzed, is found to be in its social aspect the Science of the Decalogue, the ten commandments, in which Moses and the Lord Jesus so delighted. The science of it is furnished by two witnesses, viz., the universe in its scientific aspect, and as seen by Abraham; and the Lord Jesus, its seed-man, Abraham or teacher, perfected as the Logos or living Word of God, the firstfruit of Abraham's loins, to become one with the Father. Elijah the Prophet is predestined to become one with the Mother, the Eloah or Bride of the Most High, the more excellent glory of the Lord yet to be revealed.

The Almighty's revelations of himself are all for the salvation of himself and his kind, and so of all who evolve from degree to degree of the life of the universe, which is eternal, because perpetuated by the seed of the Word, the truth made life in ultimates, also primates;—the Father-Mother Deity of all living. Now these statements being true, "we are living in a grand and awful time," a time called by the most prophetic apostles of the Lord "perilous" times. Those who wish to pass through them alive, need to be as wise as serpents and harmless as doves.

There is nothing wiser than love (enkindled by the Almighty) for the great Scientist, and the science of the law of love. The science of the law reveals the secret of the Lord's presence when he comes as a thief in the night, to recover his own from their lost estate; to restore all things according to the laws of divine order, out of the chaos which he finds. This chaos is created by a people perishing for the lack of the knowledge that only the keys of knowledge can give to those efficient by ripeness for their use. These ripening ones are the true progressives who will finally be gathered by the appeal to reason, made by the man with the plumb-line in his hand. They will be rounded up as the order of Levi, to be married to and in the Lord, and to become the order of Melchizedek.

The truth, the pearl of greatest price, is to be had for the asking by those ripe to receive it. To become its crown jewels, the doing of the Word, the commandments, must follow.

#### Shall We Have an Unrighteous Peace?

**I**N THE December 27th *Outlook*, ex-President Roosevelt writes with his usual fine force of character and rationality, of the peace of righteousness. We quote, with keen appreciation of his well expressed thoughts, the following paragraphs from his article:

"There can be no nobler cause for which to work than the peace of righteousness; and high honor is due those serene and lofty souls who, with wisdom and courage, with high idealism, tempered by sane facing of the actual facts of life, have striven to bring nearer the

day when armed strife between nation and nation, between class and class, between man and man, shall end throughout the world.

"Because all this is true, it is also true that there are no men more ignoble or more foolish, no men whose actions are fraught with greater possibility of mischief to their country and to mankind, than those who exalt unrighteous peace as better than righteous war. The men who have stood highest in our history, as in the history of all countries, are those who scorned injustice, who were incapable of oppressing the weak, or of permitting their country, with their consent, to oppress the weak, but who did not hesitate to draw the sword when to leave it undrawn meant inability to arrest triumphant wrong.

"All this is so obvious that it ought not to be necessary to repeat it. Yet every man in active affairs, who reads about the past, grows by bitter experience to realize that there are plenty of men, not only among those who mean ill, but among those who mean well, who are ready enough to praise what was done in the past, and yet are incapable of profiting by it when faced by the needs of the present. During our generation, this seems to have been peculiarly the case among the men who have become obsessed with the idea of obtaining universal peace by some cheap patent panacea."

Doubtless ex-President Roosevelt is keenly alive to the fact that his avowed Master, the Lord Jesus Christ, set up a standard of righteousness in the world, to the fulness of which he was absolutely obedient; and he gave this world to understand that the work of the church to be triumphant in the earth would not be accomplished till his avowed standard claimed the practical allegiance of all who actually believed in his name.

His allegiance to the law, which he demonstrated by the institution of the seed of his future kingdom, required the commonwealth ownership, and the equitable distribution according to needs, of all wealth hitherto regarded as private possessions. Modern Christendom does not advocate this commonwealth principle, and is actively engaged in the defense of the competitive system in its every departure from the law and the gospel. This defense has been maintained by standing armies of the most nation-depleting size and equipment. As long as the competitive system has the allegiance of modern Christendom, this defense of national and corporate rights is absolutely necessary. Nation is bound to rise against nation for commercial supremacy, the end most naturally aspired to by all vigorously competing nations.

Christian nations in adultery with competition, being absolutely disloyal to the standard of the commonwealth instituted by their avowed Master, have no rights that any non-Christian nation is bound to respect. Nor can avowedly Christian nations, in adultery with pagan institutions, legitimately respect each other. They cannot and will not, therefore, know anything but an armed peace, wars and rumors of wars,

(Continued on page 23.)

# For the Younger Minds

Bertha M. Boomer

## CELLULAR COSMOGONY FOR JUNIORS

**Minds Capable of Original Thought Are  
Minds Well Informed on all Subjects**

**J**ANUARY is the calendar month, and the old dusty and bent cards of 1913 must be removed from the wall, where perchance they have left a mark which the new leaves of 1914 will conveniently conceal the defective house-cleaning of the year just past. But before we place our new calendar there, let us pause to consider what sort of a calendar it shall be. For a whole year it is one of our most frequently consulted friends. Probably no other picture or book in our possession is referred to or glanced at more often. Yet how many of us really look at our calendars, otherwise than to learn the correct date?

It is true, a great effort is made by poets, artists, and compilers, to place upon this oft-consulted article of convenience, pictures to satisfy the eye, and sayings to stimulate thought or provoke a smile. Advertisers are also very active in the field of calendar production. Probably the habit of seldom thoughtfully looking at that part of the calendar designed for our mental enlightenment or artistic enjoyment has developed, because the majority of them are designed to satisfy only one side of our nature for the entire year. Whereas our natures are so many sided, and our moods so various throughout a year, that nothing short of a rounded surface could express them.

When we consult our calendar for dating a check in payment of a pocket-draining debt, we are in no humor to derive comfort from a card, stating in fancy, unreadable letters, some sweet sentiment about friendship. Or when writing to our dearest friends, how much is our exalted nature offended by looking upon the bold black and red letters of some insurance company's "ad," or even a gaudy production of the printer's art, representing that which in Nature may be very lovely? When dating our laundry slip, a moment's hesitation to read a word of Shakesperian wisdom, a sonnet, or a line of sublime verse from an oft-quoted seer and poet, might, indeed be a very beneficial habit. However, a miscount or an inaccurate dating of the list might ensue from a too profound contemplation of the poet's calendar, and cause much inconvenience among the busy laundry workers.

Is the habit of looking at the trimmings of our calendar, except when we first place it, and again when we carelessly discard it for the succeeding one, desirable to cultivate? If so, of all the diversifications in the calendar art, which shall we choose? What order of sentiment expressed thereon would be the most enduring?

A mind capable of original thought, which is at all noteworthy, is usually a mind well informed as to the best productions of other thinkers. To frequently memorize or become acquainted with problems accurately reasoned, or beautiful ideas well expressed by others, is most instructive. A calendar that we keep near us throughout the year, is a very good place on which to gather a few of the thoughts

we prefer to store in our memory, or, it might better be said, to learn by heart; for then we entertain a love for it and it becomes a part of us. So if the subject of our calendar's embellishment is well selected, we should cultivate the habit of seeing more than the simple numbers of passing days.

There are indeed many valuable thoughts over which to ponder; but they are not always condensed in a way to adapt themselves to a limited space, and possibly a limited ability to indelibly impress words on one's mind. To incorporate in one's intelligence a few basic principles of existence would prove the most useful. Fundamental knowledge is the most enduring.

The fundamental principles of life are all propounded in the Bible; and many strong hearts have been thankful to revive in their memories its various passages while passing through the trials and exigencies of existence. The modern mind, however, clamors for new and scientific thought. The inspiration which the passages of the Bible should impart (and which are scientific) is somewhat lost because of the influence of interpretations made in the middle ages. Naturally, the twentieth century mind rebels. It unthinkingly throws aside the Bible, rather than accept the antiquated and incorrect interpretations of so called savants. Science will have to interpret the Bible anew.

The initial point in science is a knowledge of our environment, the universe in which we live, the footstool on which we stand. In "The Immortal Manhood" of the Guiding Star series, are to be found short paragraphs relating to the universe, indicating how a knowledge of its true form is the basis of all existence. Would it not be beneficial to place upon our calendars for 1914, some of these paragraphs, and learn them and their true significance by heart throughout the coming year? We quote a number of selections for those who do not possess this volume.

### **Selections from "The Immortal Manhood."**

By KOBESH

CHAP. I. SECTION 2. The universe in its organic form and function is eternal. Its culmination in the fruition of the Sons of God has occurred myriads of times. As many times as this fruition has obtained, so many times has this fruition been absorbed from the arch-natural manhood into the invisible Godhood of the central and eternal order.

SECTION 3. In "The Cellular Cosmogony" we have shown the relation of the center and circumference of the material universe. We have demonstrated the relation to be of such a character that center and circumference must be eternally and reciprocally related. \* \* \* The universe has both form and function. These constitute its cause of existence and perpetuity. Effect cannot be greater than cause; nor can cause project anything not contained in the cause.

SECTION 5. The anatomy of the macrocosmic (alchemico-organic) world (the world separate from the humanity) is perfect in its structure. Its form needs no modification to insure it eternal perpetuity. \* \* \* The

anatomy of the vidual human is imperfect; it is not like the anatomy of the physical world, because it is disunited, disjointed,—male and female in two forms.

SECTION 6. The alimentary canal of the alchemico-organic macrocosm is in the form of discular vacua, in which are amalgamated mercurial discs which float or move in spirals through the interstices of the metallic plates which comprise the outer rind and pediment of the alchemico-organic kosmos. The outermost crust is composed of seven strata; between these strata are the movable discs. These are the planetary bases. This movement terminates in the rectum of the series, where there is a discharge and a molten fire, which is the source of volcanic activity, and also corresponds to the Hebrew idea of Gehenna. In the great cosmic cell, the alimentary canal is around the circumference. This comports with the fact that in the egg of the chick the bone is on the outside until the process of incubation places it on the inside, as the framework of its body.

The reason why there are not the laminae corresponding to the metallic strata of the alimentary canal of the egg, is because it is not the perfect cell, as in the case of the alchemico-organic macrocosm. The first series of laminae in the macrocosm defines the alimentary canal of the macrocosm; these are the metallic plates. The second series is mineral, and this series constitutes the bones of the alchemico-organic macrocosm.

CHAP. II. SECTION 2. The spiritual world comprises a system of degrees, rising in the altitude of perfection, more perfect as the exaltation of degree obtains. These are conditions of spiritual life within the visible humanity. As these degrees of life are perpetual, never ceasing to exist, it follows that because they could not obtain without a habitation, therefore the human race has a perpetual existence. \* \* \* There are two grand divisions of the interior and (to the outward world) invisible spheres. These are the heavens and the hells. \* \* \* The hells are as important as the heavens. \* \* \* The hells exist because they are receptacles of the debris of the heavens. \* \* \* The hells are the spheres of discipline, and are essential to development and progress.

SECTION 3. There is prevalent a malicious and veritably false conception regarding the character of God. Upon this vicious conception of Deity there has grown the soul-destroying misconception that "all is good, all is God." If God be all, and all is God, and God is all good, there consequently could be no evil. God (Eloah) is Spirit. The Lord in whom God resides is form and matter. This is Jehovah; the Lord Jesus was this Lord God. Eloah is spirit; *Yah*, Jehovah, is the flesh, the divine flesh. With this Lord God there are two coördinating states of being; namely, the voluntary and the involuntary. \* \* \* "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." \* \* \* God, then, is the author of evil.

SECTION 4. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This does not mean *they*; but it does mean *he*. The Messianic character is raised up from among men; he overcomes, opens himself to the influx of the central Star, becomes one with it, and takes the throne of God. \* \* \* Such a Son is

raised up at definite periods of human progress, and thus the throne of God is everlastingly rejuvenated and perpetuated. \* \* \* The bright and morning Star of the anthropotic world, the root and offspring of David, came into being—as to his visible humanity—at the beginning of the Christian age, as the Son of God. He was the natural center of the organo-vital kosmos; from him proceeded the mental light and heat of the anthropotic universe.

CHAP. V. SECTION 3. A knowledge of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being. All matter has been spirit; all spirit has been matter. This interchange is constant and continuous. This is called the correlation of spirit and matter,—their reciprocal relation.

CHAP. V. SECTION 4. "If brains had not been absolutely necessary for the generation of mental force they would never have existed. Mental energy is the product of the activity operating in the brains of men, and these brains are so related to the anatomy and physiology of the human structure, that they cannot perform their functions independently of the organic structure of the man. If the people who lay so much stress upon the operation of a great spiritual God (all-pervasive, who can operate independently of brains existing in the human structure) will show us one authentic instance where God has operated separately and independently from the men whom he creates in his own image and likeness, and thence through less perfect men, we will yield the argument, that human brains constitute the physical basis for the existence of spirit.

The misconception that God as a Spirit has operated independently of the creation in which he performs his functions, had its origin in the assumption that there was a time when creation did not exist. Such a time has no possibility in fact. Every function in the universe is operative through its corresponding form; and without the form there could be no function performed. It follows, then, that to create the universe, the universe must previously have existed, and that creation is but the recreation and perpetuation of itself from its own inherent function, operating within its own organic form. There can be no function without form; there can be no form without function.

Jesus, the first arch-natural Man of the grand cycle, was the acme of human development as to life. He was raised up and perfected from the human race, and became heir to the throne of the Almighty. \* \* \* He did not add one being as that of the Son to the throne, making one of three personalities, but he entered into individual conjunctive unity with the consciousness of the throne itself. There are not three persons on the throne of God; there is no person on the throne until the person is manifest in the form. When the theocrasis occurs, the person is obliterated, for the persona, mask, personal covering, is then dissolved and dissipated. \* \* \* The Word (Logos, God) is in his fulness, holiness, and power only when literally (tangibly and personally) present.

# Light on Current Events

John S. Sargent

## BAPTIST ORACLE CONDEMNS KORESH

**"And if the Blind Lead the Blind,  
Both Shall Fall into the Ditch"**

**A** BROTHER member in the Koreshan Unity, a native of Wales, lately received from his home folks a copy of the *Seren Cymru*,—*Star of Wales*, a Baptist publication, containing a marked communication from J. T. L.—, a minister presumably of the same persuasion, from somewhere about Youngstown, Ohio, in which he attempts to impart to the readers of that periodical, what he thinks he knows about KORESH and the Koreshan Unity. This letter, when translated from its Welsh tangle of consonants, proves to contain the usual amount of misinformation about the Koreshan Unity and its Founder, that is generally absorbed by those who feel it their religious duty to decry the possible advent of a Messiah in these degenerate days. This "water-saved" disciple of salvation by immersion is so "dead sure" that no Messiah is needed to confer the baptism of the Spirit, that the idea is perfectly ridiculous to him; and when he was introduced to KORESH, he grandiloquently announces that he "laughed in his face."

That settles it beyond peradventure; when a Messianic presence is so little awe-inspiring that an ordinary Baptist preacher can laugh in his face, no argument is necessary to disprove his claim; and without more ado, a creed-fawning world will be expected to set him down as a false claimant to such high honor. It is said that a cat can look at a king; which ought to disprove his kingship, by the same token that this preacher's audacity to laugh in his face proves KORESH a false prophet.

However, he does attempt some corroborative evidence, regarded of lesser moment it is surmised, to the effect that DR. TEED announced himself as the "new Messiah," and published many "wild articles without foundation in the order of faith, and conduct of his followers." "Without foundation" in the Baptist order of faith, is doubtless meant; and the articles must have been adjudged "wild," for the reason that they could not be herded into the Baptist corral of doctrinal fallacies.

But what the conduct of his followers has to do with it is not clear unless, as later stated, it is their "belief that terrible catastrophes will happen next year." The only ones which he is sufficiently concerned about to mention, are that "Elias is expected to make his appearance, and there will be remarkable changes in church and state." Yes, it would indeed be a terrible calamity to have Elijah come and interfere with the present blessed order of churchianity; to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, before that great and dreadful day, (See Malachi iv: 5, 6,) lest the Lord should come unawares and smite the earth with a curse. That would spoil the pet theme upon which the preachers delight to dwell, and picture to an admiring congregation;—the inspiring scene of the Lord swooping down from the physical heavens with a great flourish of trumpets and a retinue

of angels, with flapping wings like a flock of seagulls or pink curlews.

And those awful changes of church and state; surely nothing of that kind will be permitted to happen, even to establish the kingdom of heaven in earth. It cannot even be serenely contemplated by those having, or looking for, a ministerial charge; it might sadly interfere with the present bread and butter arrangements, and yellow-legged-chicken prerogatives of the clerical fraternity. For have they not prophesied in his name, cast out devils, and done many wonderful works? Surely they are not the ones that shall be ordered to depart from Him.

But He does not leave us poor mortals without his admonition and commiseration; for, looking down from the pedestal of assured wisdom and superior righteousness, he is moved to express "Pity for those people for allowing themselves to be beguiled and deceived by such corrupt, depraved and ungodly false prophets, who seek them in sheeps' clothing; and then he ejaculates a prayer, "deliver us from them."

We would hasten to assure the gentleman that there is no doubt but that he will be delivered in accordance with his prayer; but into whose hands, or into what he will be delivered, might be a matter of no small concern to him. Had he lived in the days of Jesus the Christ, and been imbued with the same cast-iron prejudice against anything not in accord with the then degenerate Jewish faith, as he is today, against anything not in accord with the now degenerate Christian or Baptist faith, he would have rejected the Messiah then as he does now, and been delivered to the wandering Jews, the despised of the nations. He would, as did the Jews, condemn the "wild articles" of the Christian faith, and unbecoming conduct of the followers of the Christ. For did they not most shockingly neglect the Jewish rites and ceremonies, and violate the Sabbath ordinances, together with many other things outrageously sacrilegious in the eyes of the priesthood?

But I suppose our critic is altogether too matter of fact to be able to put himself back in imagination, into the self-righteous shoes of the Jewish people of that day, and see that if he exhibited the same spirit then that he is proud to display now, he would have denied the Savior as they did, and have helped, or at least approved of, his crucifixion. To them He looked no other than an ordinary man; they gave no heed to his credentials, nor to the wisdom that fell from his lips; they had no ears with which to hear those things, any more than this preacher has ears to hear similar things today.

The Jews turned back to Moses or to Abraham, saying: "We know that God spake unto Moses, but as for this fellow, we know not from whence he is." Christians at this day turn back to Jesus, who told the Jews that if they were Abraham's children, they would do the works of Abraham. If this minister were in reality a child of God—of Jesus, would he not at least be teaching the things that Jesus taught? Let us see if he does. Jesus told the young



man who wanted to know what to do to be saved: "Go sell that thou hast and give to the poor." But does not this man say, "Believe and be baptized if you would be saved"? Those who received the baptism of the Spirit went and sold their possessions and laid the price at the Disciples' feet, and they had all things common. Does any Christian sect now do this? Jesus denied the tie of relationship to his mother, and taught that father, mother, wife, children, etc., should be forsaken to become his Disciple. Does our mentor make any pretense of teaching this, or do any but the Catholic priests and nuns pretend to do this?

Now if this preacher doesn't teach these things, or make any attempt to do the things so plainly taught and enjoined by Jesus the Christ, who then, pray tell, is "the corrupt, depraved, and ungodly false prophet" (preacher), going about in sheep's clothing to beguile and deceive people" into the belief that they are converted to the Lord, when by all the signs and earmarks they are only converted to a church that has become as false and degenerate as was the Jewish church when it rejected the Christ?

### The Present Financial & Political Outlook

*New Currency Bill  
Becomes Law*

OUR prediction last month, based upon current press reports, that March winds would blow ere the new currency bill became law, has very agreeably proved to be erroneous; that measure having already been signed by the President and handed out, a Christmas present, to the people. Whether or not it will come under the condemnation of the S. P. U. G's, as a useless gift, will have to be determined by time and experience. It can hardly be worse than the present system, which it is intended to supplant; but it is certainly loaded down with an encumbrance of red tape complications that make it difficult of comprehension, and possibly of execution as well. In fact, Professor Laughlin, political economist of Chicago University, ventures the assertion that not ten men who voted for the measure really understood its fundamental principles. However, he gives them praise for building "better than they knew," in providing an organization of credit that would leave no reason for a merchant with a good business to become bankrupt for want of funds. But he points out a "joker," which he defines as "monetary sabotage," and charges it to the influence of the New York bankers. This is the clause which permits banks to count Federal reserve notes as part of a basis for making loans. He fears inflation may result from this, because banks will have no incentive to redeem the notes in their possession.

The people are certainly ready to welcome any system that gives reasonable promise of relief from panics, exactions, and oppressions to which they have been subjected under the old banking system, and are not disposed to look this gift horse too critically in the mouth. Many banks, principally in the West and South, are applying for membership in the new system. But from ominous growls, threats, and pessimistic forebodings, emanating from Wall Street and its satellites, this measure does not appear to be well received in high financial circles. Senator Elihu Root,

Uncle Joe Cannon, minority leader Mann, and Smoot of Utah, all give voice to lugubrious views and apprehensions of industrial and financial conditions as an effect of the new tariff and the new banking system. Speaker Clark promptly replied, charging them with being "calamity howlers," sowing the "poison of pessimism" in the public mind to induce panic, for the purpose of discrediting democratic legislation.

Koreshans do not expect the new currency bill to prove a satisfactory specific for the country's financial ills; but no fair-minded person can well avoid giving the democratic Congress and the President credit for a sincere endeavor to do that which in their belief would bring substantial alleviation to our monetary afflictions. But however well intentioned they were, their effort must inevitably fail for the reason that the trouble is too fundamental and vital to be relieved by any such superficial remedy. Our entire social system is too rotten and corrupt to be measurably affected for good, by any financial makeshifts. The only thing at this stage of human declension that is worth serious consideration as a remedy for our unhappy economic condition, is the upheaval and entire destruction of the present social system, based as it is on competition, and the emplacement, in its stead, of a new system based upon equitable commerce; or in other words, a system which rests upon the practical exemplification of the love of the neighbor, instead of the love of self. For only in such a system can justice be established and maintained.

*Troubles of the New  
Republic of China*

THE new republic of China is largely paralleling the experience of Mexico, both as to its internal condition of disorder, and to its future promise of representative government. Yuan Shi Kai, its President, is gradually assuming the authority of a dictator, and to all appearances is preparing the way for the Napoleonic *coup de main* of crowning himself emperor of all the Chinas. Recently, he expelled three hundred members of the parliament, who represented the Kuo Ming Tang party. This party was formerly led by Dr. Sun Yat Sen, who is now a fugitive from his native land, in the laudable endeavor to keep his head upon his own shoulders. For Yuan, like Huerta, does not hesitate to make sanguinary disposal of all who seriously oppose his domination. Stung with the love of absolute dominion, he is now preparing to get rid of the remainder of the parliament. To strengthen this usurpation of power, he has had circulated a "round robin" to the civil and military governors, reciting that the members of parliament are a bad lot; that in the seven months of sitting they had done nothing substantially, and would not, even if permitted to sit for the next hundred years. To this he secured the unqualified endorsement of his official family, the cabinet, and minor officials, and is ready to summarily dismiss the whole pestiferous bunch.

This would give him the free hand, which he apparently desires and doubtless needs, to bolster up his tottering rule. For some time the various states have been supporting themselves by tax levies, while the general government has been using loans; but lately the finance minister informed Yuan that such methods would soon bankrupt the

republic; hence some drastic measures are being put in operation to raise revenue by tax on salt, and other taxes upon the people; the pressure is also bringing in remittances from the provinces.

Much of the country, as in Mexico, swarms with banditti as an aftermath of the rebellion, and the rivers and harbors with pirates, which handicap business to a great extent. The leaders of these robbers sometimes gather large followings, so formidable in one instance that the capture and looting of Canton was attempted, but failed. Some of these robber chieftains have been won over to peaceful, if not to good, citizenship by the reward of government positions of honor and profit. But one in Manchuria refused all offers; and an army had to be sent against him, which only succeeded in scattering his forces into small bands in the mountains.

Under the idea that desperate diseases require desperate remedies, it is the opinion of disinterested parties that as matters stand, the country will be best served by the concentration of power in the hands of one man, who is capable of evolving order out of the chaos caused by the attempted transformation of imperial absolutism to constitutional government; but there are grave misgivings with regard to Yuau's means of obtaining it. The inauguration of an autocratic regime by the summary measures which he is employing, is not without danger both to himself and to the state, as it is most certain to stir up antagonisms that may swell into rebellions, which will overturn his rule and plunge the country into great bloodshed.

Thus the pathway of freedom to the several late arrivals,—China, Mexico, and Portugal,—into constitutional government, does not seem to be strewn with roses, so much as with the thorns that accompany them. The incipient aspirations for liberation from kingcraft, like similar aspirations from priestcraft, are usually accomplished with pangs as of a birth. To transform a people from thousands of years of either is indeed a serious undertaking.

*Financial Blockade  
of Mexico*

**N**OW that the tariff and currency bills have been enacted into law and are retiring from the stage of action, and other proposed innovations upon big business are now somewhat in abeyance, the Mexican question is monopolizing the larger part of public attention in this country, and also of Europe. The President's peaceful intervention wellnigh assumes the dignity and importance of war, which it is in a sense, in which the pawns are dollars, instead of men in the flesh. Mr. Wilson has taken a leaf out of the campaigning methods of predatory wealth, in operating a financial boycott against Huerta's rule, and which may, if rigidly enforced, prove as effective against his usurpation, as if he were charged upon by armies with big guns. If it does, and we all pray that it may, it will save the shedding of much American blood, though we cannot say as much for Mexican blood. For unfortunately the process is giving aid and encouragement to the rebels, who are not at all slow to drench their soil with the blood of their fellow countrymen.

It is now rumored that Huerta is about to accede to the demands of Washington, and step down and out. But

if he should not, the question resolves itself into the ability of our Government to continue the boycott until the rebels succeed in driving him out; toward which they are now making rapid progress, as the exigencies of the situation behooves them to do. For although foreign nations concurred in our President's policy and procedure toward Mexico, from the tone of foreign newspapers, those robber nations are getting exceedingly impatient of the long drawn-out process,—for the reason, no doubt, that dividends are being delayed and losses aggregated.

Emboldened by the outcry from across the seas, our home critics of the administration have emerged from the silence into which they were driven by the universal endorsement of the President's attitude toward the Huerta regime, and frog-like, after their fright is over, are now croaking their disapproval. They are loudly demanding the adoption of a "foreign policy" by our Government, which Senator Borah characterizes as in a nebulous condition. Incidentally, the Monroe doctrine gets kicked around somewhat after the manner of Champ Clark's "dawg" in the last campaign.

These critics give little heed to the announced foreign policy, which is becoming known as the "Wilson policy,"—the natural corollary and extension of the Monroe doctrine. This is given in various statements, in speeches and messages of the President, to the effect, first, that the United States is opposed to concessions to foreign capitalists in Latin America. Second, that we are not only the friends, but the champions of constitutional government in this continent. For that reason, he declares Huerta's pretended government will not be countenanced or dealt with by the United States. To this statement of policy, which is likely to be regarded with suspicion by some of the minor American republics, is added the assurance that the United States will not seek to acquire additional territory by conquest.

This policy it is proposed to carry out peaceably, and it is already in partial operation in Cuba and Santo Domingo, and is pending in treaty with Nicaragua, of which the President is still urging the adoption by the Senate. It is not indicated that it is purposed to extend this policy beyond the Americas. But if not, that ought to be "foreign policy" enough to satisfy any but the confirmed "Jingoes" of this and other countries, whose conception of the "white man's burden" is mainly a process of blood-letting and land-grabbing. If those weaker republics to the south of us could be satisfactorily assured of an unselfish purpose in assuming such benevolent suzerainty over them, they ought gladly to accept it.

But as that would seriously militate against the greed of our own and foreign capitalists, who are ambitious to exploit those countries for gain, and as it also touches two at least of the big European governments (England and Germany) in a vital spot, *i. e.*, their supply of fuel oil for their big navies, it makes their assumed complacency toward Mr. Wilson's policy somewhat like that induced by the taste of castor oil in the mouth.

*Mexican Oil*

**O**IL is said to have the effect of smoothing troubled waters; but it is having rather the opposite effect upon the political disturbances of Mexico. That country

*(Continued on page 21.)*

# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from December 1918 Issue)

### Divinely Called and Surnamed

“**T**HOU MAYEST know that I, the Lord, which call thee by thy name [CYRUS, KORESH], am the God of Israel. \* \* \* I have called [Heb. *qara*, proclaimed] thee by thy name: I have surnamed [Heb. *kanah*] thee though thou hast not known me.” (Isa. xlv: 3, 4.) Let Christendom and the numerous pretenders to Messiahship take notice whom God has specifically “called” and “surnamed.” Many have already come, and still others will follow, who make this claim; but their name, character, teaching (religio-science), and mission do not fit the prophetic description and declaration of Holy Writ. Let no one deceive you! There will be only one antithetical and prophetic CYRUS (KORESH), and *he will have no successor*; for he is the “reflexive” and last Expression (*Logos*) of the Lord in this age.

Mark the divine and Biblical statement: “I have called thee by thy name: I have surnamed thee, though thou hast not known me.” The “surname” is generally understood to be the baptismal name, in contradistinction to the family name. His name CYRUS (KORESH) fulfills the divine and prophetic declaration; but he would not have “known” it without an illumination from on high. His wonderful illumination and his comprehensive Religio-Science are an indubitable proof of his being divinely called and surnamed; thus stamping as false every other who may claim to be this prophetic personality, or his “successor.”

### Third Credential—Messiah, Christos, the Lord's Anointed

“Thus saith the Lord to his Anointed, to CYRUS [KORESH], whose right hand I have holden, to subdue nations before him.” (Isa. xlv: 1.) In the Hebrew text the word “anointed” is Messiah, equivalent to the Greek word *Christos*. Both terms signify anointed; the Anointed of the Almighty God. The last verse of the forty-fourth chapter of Isaiah should be the first verse of the forty-fifth chapter, as any rational Bible reader can see for himself. The separation breaks the sense of the context; for the antitypical and prophetic CYRUS (KORESH), in chapter xlv: 28, who is declared to be God's appointed “Shepherd,” who will perform all His pleasure, is the same remarkable personality who, in chapter xlv: 1, is called the Lord's “Anointed;” that is, Messiah. This personality, not another, nor a successor, is God's Anointed; he and none other is the Messiah and Shepherd of this age.

Both Messiah and Christos signify one who anoints with holy oil, “the oil of gladness,” which is the symbol of the Holy Spirit. In the most literal sense, Messiah or Christos signifies the one who draws the hand over; that is, he who psychologizes, or makes an impression upon the soul. Its antithet we see in hypnotism. A hypnotizer

aims to make his subject's mind a blank, a nonentity; while the one who becomes subject to the Messiah is the recipient of a glorious influx of love and wisdom, affection and intellectuality. Thus KORESH, the Shepherd and Messiah of this age, baptizes his flock with the Holy Spirit. This sacred office or function cannot possibly have been performed by the typical (heathen) king Cyrus of Persia, for he lived many hundred years before the Christian era; and the passage cannot be applied to Jesus the Christ, for his surname was “Jesus,” not CYRUS (KORESH).

Without a conception of the Messianic law and an acknowledgment and application of it, there is no redemption, no possibility of attainment of immortality; for the Messianic law is the law of polarization and insulation. And it is only through polarization of the love (affection) of God's prospective people that there is concentrated or pivoted, heaped up, sufficient force to effect the great conflagration, the baptism of fire which will consume the “old man” in each of the 144,000 called and elect.

“The Messiah or the Lord's ‘Anointed’ of this age is not Jehovah, but Elohi. It is through the crystallization of truth, and its centralization in the personal manifestation of Elohi, that the genuine doctrine of life has been promulgated. There is but one Mediator, and all who look for the divine manifestation from the true impulse, will seek for that manifestation through the Sign of the Son of man. This Sign is not the Jehovah, the will principle, but the Elohi, the wisdom principle.”

In order to organize the great human battery with sufficient power for the final bombardment of the coming revolution, and for the coming outpouring of the Holy Spirit, the direction and polarization of thought in the Messiah are essential. The outpouring of the Holy Spirit is the product of a natural and holy, perfect or immortal, personality. A mortal or imperfect personality cannot be dissolved, by the law of metamorphosis, to Holy Spirit; for mortal flesh and blood cannot inherit the kingdom of God. The mortal flesh must put on immortality, the arterial blood be changed to air, and the venous to white blood. The Anointed of the Lord will accomplish this great work after he himself has gone through an anatomical and physiological change, after which he stands forth as the first Immortal of the age. This time is near at hand.

### Fourth Credential—The Root, Offspring, or Son of Jesse

This is a most significant credential. CYRUS (KORESH) must be the offspring or son of Jesse. “And in that day there shall be a root [Heb. *cheresh*] of Jesse, which [this pronoun in the Hebrew is *asher* and stands for every gender, and may be rendered who] shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isa. xi: 10.) Do you “seek” to know this personality and individuality? There is no redemption of our body without a rational belief in him.

King David's father, of the Jewish age, bore the same name as the father of CYRUS (KORESH) of the present age.

Some apply the foregoing prophecy to the Messiah of the Christian age; but the father of Jesus bore the name "Joseph," however, not by ordinary human propagation, but by the vivifying influence which passed spiritually through Joseph as the channel of spiritual impartation, otherwise the Virgin (Mary) could not have conceived according to the extraordinary law of *parthenogenesis* or virginal propagation.

But, says an objector, did not Jesus testify (according to Rev. xxii: 16) that he was the root and offspring of David? Indeed, but *not directly* from either Jesse or David; for he came through a long line of ancestry. If this is not specifically noted, there is confusion, misunderstanding, and misinterpretation (misapplication). KORESH, the Anointed of this age, must come *directly* from the root of Jesse. Take special notice of this truth and fact. Here is a fulfilment of Scripture of the utmost importance and significance. "The Root of Jesse," KORESH, is here, at the end of this age and the beginning of the new, in confirmation and fulfilment of the prophecies of Isaiah, who wrote 760 years *before* the Christian era. And the Apostle Paul, about 60 years *after* Jesus the Christ, applies the same prophecy to a then still future personality. He writes: "Esaias saith, There shall be [notice the future tense] a root [Gr. *rhiza*] of Jesse, and he that shall rise [future tense] to reign over the Gentiles; in him shall the Gentiles trust." (Rom. xv: 12.) Are you putting your trust in this personality and individuality? If not, your lot will be the same as the Pharisees and all who rejected the Messiah at the end of the Jewish age.

Thus, any one claiming to be the Messiah (or his successor at this end of the age), whose name is not KORESH, and whose father does not bear the name "Jesse," is a falsifier of the Scriptural record, and consequently a false christ. Bible students, what are you going to do with the prophetic statements of Isaiah and that of the Apostle Paul concerning "the root of Jesse"? Your belief in "the root and offspring of David," in the Jehovah, is legitimate; but equally so is our belief in Elohi. Mark, Jehovah represents the Sonship of Deity; Elohi represents the Fatherhood at his second coming, when he comes with his new name, CYRUS (KORESH). For when the Son, Jehovah, is manifest outwardly, as nineteen hundred years ago, the Father is hidden within. And when the Father, Elohi, is manifest outwardly, the Son is within, the hidden principle.

"The redemption of our body," (according to Rom. viii: 18-25, especially verse 23,) is the only salvation that is offered now. It can be attained only by a scientific or rational belief in the Messiah of this age, and by an application of his Religio-Science. You may boast and say: I believe in Jesus. But this is on a par with the stiff-necked and unbelieving Jews who said: "We have Abraham to our father," and "We are Moses' disciples. We know that God spake unto Moses: as for this fellow we know not from whence he is." (Matt. iii: 9; John ix: 28, 29.)

Mental blindness, prejudice, belief in an antecedent personality, brought upon the Jews the calamities that befell them during the middle centuries. Beware of a similar course of procedure! It is well to make sure who bears the divine and Biblical credentials, before one leaps from one

belief to another. It is a detrimental attitude to say: "As it was in the beginning, so shall it be now and forever." At a certain time it was legitimate to believe in Abraham and Moses; but when the Lord Jesus came it was essential to advance and add to the faith, recognition of the Christ; equally so now, there is no redemption of our body without an acknowledgment of KORESH.

#### Fifth Credential—A Divinely Given New Name

"Him [not they] that overcometh will I make a pillar in the temple of my God and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new* name." (Rev. iii: 12.) "And he had a name written, that no man knew, but he himself." (Rev. xix: 12.)

When the Messiah comes at this end of the age, he comes with a "new name," and that name is KORESH. No man could apply this name before the man came for the name, and equally so, the name for the man. Search the commentaries of the past, and you will discover that no commentator found the man, or made known the name of the man. The man had to be illuminated before the above-mentioned two passages of Scripture could find their fulfilment and elucidation.

Every message to the seven churches is *of* Jesus, the Jehovah, communicated *through* John to "the Angel," the Messenger of the new Covenant; therefore we read: "To *him* that overcometh;" (Rev. ii: 7); or "*He* that overcometh," (verse 11, etc.); not they. This Angel to the churches has come, and he has the power to overcome all falses and evils in himself, because he is the tabernacle of the Almighty God, which constitutes him the God-Man or Man-God. And it is by reason of this fact that he is able to separate all fallacies from truth in doctrinal matters, and all evils from good as pertaining to the walks of mortal existence, as the unparalleled Science of Universology demonstrates to the sincere student who is familiar with its teachings.

It is because the Angel, God's lonely Messenger, overcomes, that the name of God, the name of the city of God, and the new Name is written upon him. The "name of God" cannot be written upon him without constituting him the Theo-Anthropos, the God-Man or Man-God. The "city of God" cannot be written upon him without indicating thereby that he alone has the doctrines of God; for "city," in the language of Biblical symbolism, stands for doctrine. The "new Name" is none other than the one mentioned in Isa. xlv: 28, and xlv: 1; namely, CYRUS (KORESH).

That the Lord comes, in his second coming, at this end of the age, with a new Name, is proof positive to all to whom it is given to comprehend, that the incarnate and insanguinate Deity is manifest periodically to the world; that the incarnate manifestation of Deity refers to the Jehovistic personality, and the insanguinate manifestation to the Elohist: the former representing the will (love principle) of God, the latter the truth principle. These truths embody the law of re-embodiment and the final reincarnation or resurrection.

Rev. iii: 12, states that the "city of God" is the New Jerusalem which cometh down out of heaven from God. By turning to Gal. iv: 26, we see that the *new* Jerusalem is "the mother of us all," the Mother-God, who resides in "the Angel," the Messenger of God. We said "city" represents doctrine, and this doctrine is *new* Jerusalem, the Mother-God. How shall we understand this? By a rational procedure; that doctrine cannot exist without residing in a personality, who is the physical pediment of the spiritual (mental). This is a proof of the truth that in the Theo-Anthropos, Angel or Messenger of God, dwells the divine Motherhood, the Bride and Wife of God. (See Rev. xxi: 2, 9; xx: 17; and John iii: 29.)

That the city, which is New Jerusalem, "comes down out of heaven from God," signifies that the doctrine of KORESH the Messenger, comes directly from God. The question now is: Where is the habitation of God? Sacred Scripture says: "God is *in* the generation of the righteous." A righteous man is the tabernacle of Deity. At the time of Pentecost, Jehovah both ascended and descended, to the highest or innermost, and to the lowest or outermost degrees of absorption, in his Disciples. They and those who followed in their footsteps constituted the tabernacles of Deity. These tabernacles have been the "heavens" from whence comes, at the end of the age, the Angel or Messenger with the doctrines of the Almighty God.

**Sixth Credential—Specifically Formed from the Womb**

"Thus saith the Lord, thy Redeemer, and he that formed [Heb. *yatsar*, moulded, fashioned] thee from the womb, I am the Lord that maketh all things." (Isa. xlii: 24.) In reading this passage of Sacred Scripture, notice the context, which leaves no doubt as to whom God formed or fashioned. Thus the mentality and personality of KORESH are embraced in this fashioning process, and this fact is in corroboration of his unparalleled illumination, and production of the Science of Universology, as well as with the wonderful phenomenal manifestations at the time of his extraordinary sickness and demise, which was the beginning of his anatomical and physiological transformation; thus fulfilling Sacred Scripture that this mortal shall put on immortality, and this corruptible shall put on incorruptibility. When this is accomplished, then shall be brought to pass the prophetic and Biblical declaration: "Death is swallowed up in victory." His re-appearing as the immortal man is the day of complete triumph over death.

The wonderful phenomenal manifestations at the time of the demise of KORESH corroborate the truth that his personality was a divinely fashioned one, as the prophet Isaiah declares. As Deity moulded his Angel or Messenger in the mother's womb, so will He fashion his new and immortal structure at the present secluded habitation, and in due time he will disperse all the esoteric theories and hypotheses now held concerning his whereabouts.

He comes, his face shining with a "new glory," as he himself prophetically stated. At this time all would-be messiahs, Elijahs, and Elishas, and self-styled successors, will hide in obscurity, shame, and age-lasting contempt. "At a time unexpected" he will appear, his *face* shining with a new glory, signifying a *physical* re-appearing. In

Heb. xi: 3, according to the Greek text, we are informed that God causes, out of things not now visible, the things that will come to pass and be visible. Let us not argue against what seems beyond our acumen, by unbelief; but let us be strong in the acceptance of his Religio-Science, giving God the glory. Let us be fully assured that what He has promised, he is able also to perform in his own good and appointed time. Let us use all diligence, superadd to our faith fortitude, and to fortitude knowledge, and to knowledge self control, and to self-control patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness, love; for love, directed and protected by the intellect, is the fulfilment of all law.

**Seventh Credential—Raised up in Righteousness**

"I have raised him in righteousness, and I will direct all his ways: he shall build my city [evolve the city of God], and he shall let go my captives, not for price nor reward, saith the Lord of hosts." (Isa. xlv: 13.) "Him" refers to the same personality as described in previous chapter, verse 28, and in the first verse of this chapter. The word "righteousness," Heb *tsedek*, means right doing with beneficence. This is in direct opposition to the present-day standard of heartless, selfish competition and perverted and inverted commercialism.

"I will direct *all* his ways," should silence the fault-finders and criticizers; for it is written: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." All who love him sincerely and truly will corroborate the Biblical declaration.

"He shall let go my captives" from the various servitudes and bondages wherein God's people are held for discipline, and for the rounding out of their characters. The greatest bondage and captivity is the "love of money," which is declared to be the "root of all evil;" and the next greatest are the death-dealing gratifications and pleasures of sensualism; "For to be carnally [sensually] minded is death; but to be spiritually minded is life and peace."

The self-sacrificing life of KORESH since 1870 was, as declared, "not for price nor reward, saith the Lord of hosts." This divine declaration will fall hard upon the head of any one who has charged God's Messenger with the opposite. "Woe unto them that devise iniquity, and work evil!" If KORESH had taken "price" or "reward" for his service rendered to humanity, he could have been a man of means, for he was efficiently qualified to fill numerous professional positions—teacher, lecturer, theological and medical professor, physician, surgeon, and author.

**Eighth Credential—The Branch, God's Servant, in Contradistinction to the Branches**

"In that day shall the BRANCH of the Lord be beautiful and glorious." Again: "Behold, I will bring forth my servant the BRANCH." And again: "Behold, the man whose name is the BRANCH." (Isa. iv: 2; xi: 1; Zech. iii: 8; vi: 12.) The Hebrew word for "Branch" is *tsemach*, meaning a budding, sprouting, germinating branch, which bears rich fruit. What kind of fruit? The fruit of immortality. This will be "beautiful and glorious." He will

shine with a "new glory;" the glory of immortality. This is the redemption of the "body," as described in Rom. viii: 23; "the glorious liberty of the Sons of God," for which the whole "creation waiteth" unconsciously, and without knowledge.

That the BRANCH spoken of in the preceding passages refers to the Messiah of this age, to KORESH, and not to Jesus, may be known by the Biblical declaration wherein Jesus was called the "Vine," and his Disciples, "the branches." (John xv: 5.) But the above three passages speak of a special "Branch," whose attributes are beauty and glory. Jesus was, as declared, "the true Vine;" and when he comes at this end of the age, he arises as *the* BRANCH. The prophet Zechariah says that this BRANCH "shall grow up out of his place, and he shall build the temple of the Lord." The "temple" is the immortal body. He builds this temple by metamorphosing, as the great Alchemist, his mortal body to the immortal. And then through his office and function as the antitypical High Priest he will build the temple, the immortal body, of his followers, the 144,000.

**Ninth Credential—Possessor of the Fulness of the Deific Spirit**

"And the Spirit of the Lord shall rest upon [Heb. *nwach*, settle down, dwell, stay or remain in] him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. xi: 2) Recall in this connection the seven distinct forms of the divine expressions, the last being the reflexive; that is, the six preceding, in the seventh, united, unified by the law of conjunctive unity. Seven being an extraordinary sacred number, implies and signifies perfection, completeness, and the ultimate of all knowledge and understanding. For this reason he is called "the Ancient of Days," (Dan. vii: 9, 13, 22,) whose hairs were white as wool, as white as snow." (Rev. i: 14.)

Mark the declaration, "the Spirit shall rest upon him." The Hebrew word implies permanency, and not merely "come" upon him, as upon the prophets of the Old Testament. The spirit of wisdom is mentioned first, because he is the guide and director to every other spirit. Understanding is the fruit of wisdom. Together they imply discernment and discrimination. The spirit of counsel and might indicates the faculty of forming counsels and of executing them. The spirit of knowledge opens the way to the deep things of God, for the deep things of God knoweth no man unless the Spirit "rests upon" or dwells in man. The spirit of fear is of a filial quality, implying elevated affection, love or desire, which is wrought by the origin from above. The ultimate of all science is theocrasis, absorption, conjunctive unity of man with God.

**Tenth Credential—The One Stone upon Whom Shall Be Seven Eyes**

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (Zech. iii: 9.) "Stone," in the language of Biblical symbolism, represents truth. "One" signifies a special stone, implying unity or oneness of the truth. The Koreshan Science of Universology is a composite and integral system of truth, embracing everything pertaining to the macrocosm and microcosm,

the great and the small world, physical and mental (spiritual). "Eye" has reference to the light of the body, and "seven eyes" indicate completeness and perfection of light (understanding).

We have already pointed out that KORESH embraces the central spirit of the six preceding Messiahs. This is in harmony with the Biblical statement in Isa. xi: 2, and with the seven distinct forms of the Deific Expressions (Logii) during one Mazzarothic or Zodiacal cycle of time. Thus the Religio-Science of KORESH presents the acme and ultimate of all truth of being and existence. Every phase of doctrine and life is contained in Koreshan Universology. Whatever is not embraced therein, will pass away when all things are made new, as declared in Holy Writ.

**Eleventh Credential—The Antitypical Elijah the Prophet**

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. iv: 5.) The Hebrew word Elijah is a compound word, *Eli*, God, and *Jah*, Jehovah or Lord, God the Lord. Thus, "I will send you Elijah," means I will send you God the Lord, who resides in the Messiah of the age; the Prophet is not the Elijah, but God the Lord in him. (See the series of articles, "Macrocosm and Microcosm," F. S., Vol. II, No. 7; Jan. 17, 1891.) This signifies a personal manifestation, for God cannot be visibly and tangibly present except in a *persona*, the outward garb of the spirit and soul. God can operate only through a personality, never independently of man, just as radio-activity or the rays of radium cannot be seen without the material substance of radium.

Koreshan Religio-Science, or the Science of Universology, is a proof that KORESH proclaimed the literal degree of the Deific doctrines. Discernment and discrimination are all that is necessary in order to know the genuine Elijah and Scientist from the pretenders; for it is written: "Many shall come in my name and shall deceive many. There be false christs and false prophets," but there can be no more certain indications of the genuine Messianic presence than the appearance of the false ones.

Koreshan Science declares: "Elijah the Prophet comes to fulfil the Lord's purpose in the establishment of the kingdom. \* \* \* At the end of the Christian age, when the church has fulfilled its declension, God has promised the Prophet Elijah: 'He that has an ear let him hear what the spirit saith.' All churches [the just spirits of the past made perfect] are gathered into Elijah the Prophet, before the natural [the new arch-natural] church can be gathered into discrete forms of the divine-natural order. The 'spirit' herein referred to, includes all spiritual entities gathered into the final nucleus. All nations into which the Holy Spirit was poured nineteen hundred years ago, are gathered spiritually into Elijah the Prophet."

"The great and dreadful day of the Lord" is the period of time when Michael (Heb. who is like God) stands up, the great Prince, in behalf of God's people, and "There shall be a time of trouble such as never was since there was a nation," (Dan. xii: 1.) The Lord Jesus alludes to the same period of time, saying: "For then shall be great tribulation, such as was not since the beginning of the world

(Continued on page 21)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"The power of man's virtue should not be measured by his special efforts but by his ordinary doing."—*Blaise Pascal*.

**T**HE OPENING number of the *Review of Reviews*, January, 1914, contains even more than the usual number of valuable articles. Two of special interest to the passing generation are editorial reviews of "The 'Sweet Life' of Florence Nightingale," and "A New 'Life' of Harriet Beecher Stowe." "Alaska—A Future Empire," by Ed. H. Thomas, illustrated; and "Transportation Conditions in Alaska," by Capt. James Gordon Steese, C. E., also illustrated, gives a good idea of the country and conditions. "Yachting in the Air," by Augustus Post, an authority on the "flying boat," is to be followed by one on aviation, by Mr. Barnard J. Walker, of the *Scientific American*, in February. "The Rural Life Engineer and His Work," by David F. St. Clair, describes the work of the Y. M. C. A. for the benefit of the boys of small towns and villages; "Complexities of the Income Tax" is by Benj. S. Orcutt; "Land Liberators, Ancient and Modern," by Rev. W. J. Acomb, in the *Westminster Review*, compares Lloyd George to the Gracchi, the Roman reformers. There are many short articles covering a wide range of subjects; with the regular features, "Cartoons," "Leading Articles of the Month," and "Progress of the World," etc. New York City.

*The Scientific American* of December 6 devotes a number of pages to California, viz.; two pages of illustrations of the Pacific International Exposition, with two pages of description; "California Asphaltum Deposits and Methods of Mining," by Elizabeth A. Ward, and "Pasadena's Beautiful Bridge," editorial; Dr. J. Leon Williams, noted Anthropologist, is quoted as positive that man has been in existence on this planet for at least five hundred thousand years! An article by Dr. Williams on "The Origin and Evolution of Man," is illustrated by cuts of the Piltdown skull. December 13 has illustrated article on "Baalbek the Mysterious," by Harold J. Shepstone; "Catalepsy in Insects," by Percy Collins; "Stoking the Locomotive by Machine," editorial; "Some Notes on the Armstrong Works." In December 20, the "Fifth Award of the *Scientific American* Medal," to the Wells Marine Equipment Company of Long Island City, N. Y., for 'efficient and dependable' devices for saving life at sea. A short editorial on "Napoleon and Science," calls attention to the breadth of his genius, "not only a great warrior, but a great statesman." An account is given of "The Naples Table Association for Promoting Laboratory Research by Women," founded in 1898, where all material is provided free of cost, and the American woman's table is well supplied with necessary apparatus; prizes of \$1,000 are awarded every year for best scientific thesis written by a woman; "A Fort that Travels on Wheels," for Coast Defense; "Atlantic Steamships, a Retrospect," with illustrations of the old and new; "How many Stars Are There in the Milky Way?" by John W. N. Sullivan. December 27 has description of "The Great World Wireless Circuit," by J. F. Springer; "Skin Defects in Invisible Light," by G. Michaud and F. Tristan, of Costa Rica State College; "The World's Greatest Life-Saving Station, Pasteur Institute," editorial; a portrait of Kammerlingh Onnes, winner of the Nobel prize in physics for 1913, is given; it has an interesting editorial on "The Unsinkable Ship." Inventions in every issue. New York City.

In the *Woman's Journal* of December 6, we find that the King of Italy promises vote to women; women sit in the Finland Parliament; each of the 1,400 precincts of Chicago is to have a woman as Judge or Clerk at polls; Senator Work of California denies report that he depreciates women voters. Suffrage Convention speakers are heard by the Committee on Rules of the House of Representatives. December 13, President Wilson tells delegation that he favors a special committee on woman suffrage in the House; Madame Maria Montessori is a suffragist. The following clipping gives a list of women in the business world, taken from the *Baltimore Sun*:

"239,077 stenographers. 327,635 teachers and professors. 481,159 in various trades. 770,055 engaged in agricultural pursuits. 7,300 physicians and surgeons. 7,395 clergy 'men.' 2,193 journalists. 1,037 architects, designers and draftsmen, 1,010 lawyers. 429,497 women in various professions." John P. Mitchel indorses suffrage for women; Oregon has two women mayors. December 20, Chicago women protest against removal of Mrs. Young from Superintendency of Schools; Philadelphia has first woman principal of High School; Mayor of Gary appoints Mrs. Ray as head of Police and Fire Dep'ts; Premier McBride of British Columbia fears that women would run the country if they had the vote; December 27 has remarkable interview between Madame Montessori and Helen Keller; Gov. Johnson of Cal. says more good work for humanity has been done in the last two legislatures than in all previous ones; the highest court in England decides "that a woman is not a person within the meaning of the Solicitor's Act of 1842," and therefore she cannot practice law; Dr. Anna Shaw refuses to pay her income tax. Women of Englewood, Chicago, protest against strap-hanging in cars. Boston, Mass.

Our old friend *Aquarius* has come to us again, dated from May to August, inclusive. Among its contents we find the poem, "Aquarius," by Lou H. Staton, taken from *THE FLAMING SWORD*. Interesting character readings of those born in May, June, July, and August are given, by Elizabeth D. Preston. "New Thought Cubists," by Le Valley, the Telepsychist, presents some original views of the origin of sex. There is quite a suggestive poem, "Just stand aside and let yourself go by;" not a bad way to see oneself as one is! Published at Sherill, N. J.

*The Stellar Ray* of December continues "The Antiquity of Astrology," by H. C. Hodges; "Twentieth Century Forward Movements," by A. F. Waldo; Scientists Support the Theory that the World Is not Immortal," by Garret P. Serviss. Detroit, Mich.

*The Astrological Bulletin* for December is more than usually interesting. The article entitled "The Hours" contains much valuable information, contributed by Maud Linden; "The General Outlook for 1914" is not very hopeful; many disasters are predicted, and troublous financial conditions; "Uranus in Aquarius" is very significant. Portland, Ore.

*Correct English* begins the New Year with its usual instructive and valuable matter. "A Study of Words," editorial; "Practical lessons in Speech," by A. Chester Tucker; and "Business English for the Busy Man," are all timely and important. The "Course of Instruction" in penmanship is well illustrated, and adds to the interest of the magazine. There are also the regular features of pronunciation and definition. Evanston, Ill.



## Topics of Interest & Importance



### THE CHARACTER OF MODERN PROGRESS

BY MADISON WARDER

*Humanity at the Extremity of Retrogression.  
Signs of Organic Order of Future Social Life*

**A**S IS CUSTOMARY at this season of the year, current periodicals are devoting much space to a review of the progress made by the world in the just completed annual cycle. And as heretofore, they are unanimous in the opinion that a very decided advance is noticeable in all departments of human activity. The illumination of publicity is concentrated, as usual, upon the bright side of things, while studied indifference accentuates the occultation of their darker aspects.

That relatively small percentage of humankind chiefly distinguished by parasitic characteristics is, according to its wont, eager to narcotize the pains of racial retrogression by the always reliable process of inducing general contemplation of the good things that happen to those within the spheres of affluence; for they have found that nothing is more potent to make the average man forget his troubles, than a judicious focalization of his thought waves upon the marvelous success being achieved by the world's great ones in the exploitation of his life and energies. Although but a job and a possible handful of silver may separate the ordinary son of toil from absolute penury, he can wax wonderfully enthusiastic over the great progress being made by the "higher ups" in the science of appropriating the universal resources.

When the character of modern progress is analyzed, it is found to revolve almost wholly upon the economic interest of the exploiting class; the question of its relation to earth's burden-bearers being considered of small moment. If there is discovered an improved process of industrial application, the masters of industry immediately seek to divert all the benefits arising therefrom to their own private profit. If there chances to be made any scientific advance endowed with possibilities useful to mankind, it is at once capitalized by some specimen or combination of specimens of enterprising porcinity, and its utilitarian virtues absorbed long before it reaches the common man. If the domain of fine arts is enriched by any noble achievement of altruistic genius capable of uplifting and glorifying to some extent the moral and spiritual side of human life, a horde of selfish hands is ready to grasp it, and wring from it every commercial possibility before allowing it to gravitate to the plane of its greatest need.

In short, progress as it is now made is but a superficial covering of the steady interior processes of social disintegration; a veneer affording partial concealment to the multitudinous corruptions and despoilments of modern life. The actual condition of human life today, when considered from every standpoint of vital quality, is a condition approximating the extreme limit of retrogression. Seen from the viewpoint of the universal scientist, the race is at its lowest physical, intellectual, and moral ebb. Physical degeneracy is everywhere apparent; for the racial structure

is permeated with disease of every sort, a fact to which the fat pickings of the medical contingent of social parasitism bear eloquent witness.

Intellectual degeneracy is equally evident; for the modern intellect seems capable only of a sort of languid contemplation of the evanescent succession of hypotheses, that flit ghostlike through the realms of universal mental darkness. Moral degeneracy of the most pronounced type is demonstrated by the widespread looseness of the sex relation, the universal love of money, and the extreme selfishness that actuates individuals and nations in their various mutual dealings.

However, in the midst of all this racial degeneracy is found the spirit of genuine progress, working along rational lines to transform the disintegrating elements of the dying age into the organic order of the future social life. The true social science projected by KORSH into the mental spheres is performing its destined work of transmutation, and germinal beginnings of the application of the principles of the new order are becoming apparent in every phase of useful human endeavor. The more rapidly proceeds the dissolution of the old social organization, the sooner can the scientific society be created from the debris of disintegration.

### The Education of Children

BY O. FREELAND.

**T**HE kindergarten, as one of the vital departments of our educational system, deserves more encouragement by parents and teachers. Its methods should be improved and its functions expanded. In the home and in the kindergarten, the child's mind receives the first impulse for the love and possession of knowledge. The public schools of the United States are justly regarded as being of the most important of our educational institutions; and it is beyond question that they are responsible for the intellectual pre-eminence of this nation. Therefore democracy, in spite of the social and economic fallacies of the competitive system, has here found its best material and spiritual (mental) expression, in unparalleled wealth and commercial supremacy. Necessity brought forth our public schools, and their success on so vast a scale as to include a nation of a hundred million people, refutes criticism.

Early in our history, statesmen and educators recognized the wisdom of taxing all the people for educational purposes; and the people, through their will, embodied in the Government, agreed to tax themselves for the maintenance of schools and colleges. Thus practical effect was given to the principle that education is a function of government. In the Middle Ages (and before) rulers had established schools in recognition of the unwritten law that the government must do that which the family could not adequately do for itself. Education begins in the family, since parents are virtually teachers when they instruct their children to walk and talk; and they do this in response to an instinct of Nature—love for their offspring. For



obvious reasons, however, relatively few parents are capable or willing to teach their children more than a mere elementary knowledge of reading, much less arithmetic; and they gladly send them to school, or the kindergarten, when the time comes for them to go. Yet there are many parents with ability and opportunity, who are too indolent or too indifferent to teach their children at home. Let them be encouraged by the examples which are given in this article, of the two American children taught by their parents at home. Can there be a more agreeable task than the teaching of one's children in preparation for the school? Such intellectual intercourse with the child would enable parents to gain an insight into its mind, its penchant or strong inclination toward certain studies, so that such talents could be developed. We all know of the fond parents who compelled their son to become a lawyer when he possessed decided talent for mechanics, and so was doomed to be one of the vast number of "misfits."

Nor is it wise to be disappointed if your child is not a genius; for when so born it will assert itself in due time. Then give it ample scope and training; it needs to be encouraged and cultivated, even as the child with an average or high order of talent. Genius is rare, for the world's work is done by the mediocre, guided by the genius, or those having a high order of talent. Let us define genius, and say that he or she born with it is intellectually endowed above the commonplace, to be puissant among their fellowmen. They create or reconstruct a state; discover hitherto unknown laws of the universe, and enlist them in the service of man; or they create things of beauty and utility in the arts. It is that attribute of the mind which, allied with imagination and intuitive power, works at its highest efficiency, free and harmonious. It disregards precedent, hence is always original, and by its inherent force gives impulse and direction to human activity and thought. Authorities in the history of music have not agreed as to the relative distinction of illustrious composers. Richard Wagner was the great genius of the middle of the nineteenth century; he stands unsurpassed as a tone-poet, the creator of wondrously beautiful operas and exquisite music. He was a reformer, who established the true harmony that should exist between dramatic action and music. Beethoven, distinguished as the author of symphonies and sonatas, is a commanding personage in musical annals. When a child his genius was discovered, and he was at once placed under the care of competent teachers. He soon outstripped them, and at the age of thirteen was a proficient performer on the organ and piano, and was then appointed court organist. Mozart, at the age of nine, wrote a symphony, and at eleven he composed an opera, the production of which he conducted, when fourteen years old, at the head of the largest orchestra in Europe.

In *Leslie's* there was published an account of Viola Olerich, a young girl of Omaha, Nebraska. She began her education at the age of *nine months*, by play lessons under her parent's care, who taught her with toys, charts, and pictures. When she was eighteen months old, this child could write simple sentences and read elementary school books. On her second birthday she could name and locate the sun, planets, and satellites, as represented on an orrery,

and was a fair reader and writer. At the age of three she read, at random, with force and expression, from Herbert Spencer's "Synthetic Philosophy." Now, at the age of sixteen, she is a modest and healthy girl, pursuing her studies with a mental grasp of cosmogony (Copernican), psychology, politics, and economics.

Last year, at Harvard University, Norbert Weimer, eighteen years of age, received the degree of Doctor of Philosophy. Like Viola Olerich, he was a precocious child. He entered Tuft's College at the age of eleven, and was graduated at fourteen. His education began with his babyhood, for at the age of eighteen months he knew his alphabet; and when three years old he could read and write. At six he had mastered arithmetic, algebra, plane and solid geometry; and at eight he read books in Latin, German, French, and Russian. At nine he was solving problems in trigonometry and calculus, and was an expert in chemistry. Physically he is as fit as the normal student, and fond of athletics. It is important to remember that this boy and girl were taught at first by their parents; otherwise it is likely that their precocity might not have been discovered; but the two cases suggest the vast possibilities of parental instruction at home and in the kindergarten. The writer does not believe these two are geniuses, but simply highly gifted and early developed. Our public schools have defects recognized by all honest educators, and efforts are in motion to achieve reforms in the methods of teaching from the kindergarten to college.

In the prophetic book written by KORSH, "The Great Red Dragon," the author gives a brief forecast of the educational processes to be in force in the universal and divine empire of the now fast approaching age. He tells of a boy who, ten years of age, was in charge of other boy machinists in a department of a large shop. The boy was an expert, and spoke with the wisdom, and directed with the skill of an adult. He informed visitors that the boys were not expected to work in the shop more than two or three hours each day; that they had adequate recreation hours as well as for study.

This, then, is the prospect of the school system to come. Children will be educated early, as were the two herein cited; nor will they compete with adult labor, since the economic system will be perfected. The kindergartens of the new age will be scientifically perfect schools,—industrial schools for children. It will be a joy to learn and to teach, for it will be the Golden Age, and as such perfectly divine.

### Zeal Must Be According to Knowledge

(Continued from page 11.)

and a final world-field of battle, till the Shiloh, the promised manifest Shepherd from Joseph, is cognized by them all as the rightful King of kings and Lord of lords, whose word is law. The word of the Lord now, is law in its most scientific aspect. It is offered to the intelligences of ripe men; ripe for the times in which they live, to subdue the hells of the competitive order to the divine social order of the commonwealth of Israel. This must be done by the applied science of Universology, committed to the begotten of Jehovah for their rebirth as the Sons of the only living and true God.

The Aquarian era has dawned. The true Shiloh, the true Herald of Peace, CYRUS the Shepherd, the Stone of Israel, wrote these living words:

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

### The Present Financial & Political Outlook

(Continued from page 16)

having come to be the third with Russia and the United States in the production of that commodity, the foreign oil interests and concessions, true to the President's apprehensions, are proving a powerful influence in dominating that nation's domestic affairs.

Standard Oil is charged with conniving with Madero to get rid of Diaz. Then the British Rockefeller genius, Lord Cowdray, having driven out Standard Oil by the use of the same tactics by which it had driven its predecessors from the oil fields of Pennsylvania, has been patronizing Huerta, to which England especially, to get rid of Standard Oil exactions, may well be suspected of being clandestinely privy.

Lately, the rebels have extended their operations into the oil-producing regions near Tampico and Tuxpam, and threatened those interests with destruction in order to cut off the revenue Huerta is deriving therefrom. This caused the dispatch of one German and three British war vessels to the scene, while the United States is keeping seven of Secretary Daniels' war dogs there, ready to unleash if the threat is attempted to be executed.

This indicates how extremely delicate is the situation, and how likely it is that armed intervention may be precipitated at any moment. The adherence to the Monroe doctrine, while constituting the United States the protector of Mexico from foreign invasion, at the same time carries with it the requirement of assuming the guardianship of the lives and interests of foreigners. In fact, the latest is, that those nations interested have come to an agreement to accord to the United States a free hand in Mexico, with the obligation that she will assume the above-mentioned guardianship. Thus it will be attempted to set us raking the chestnuts for the foreign concessionaires that we condemn: but whether that is preferable to giving these land-grabbers a free hand to rake their own chestnuts, is a question it will take some scratching of heads to determine.

### "A Little Learning a Dangerous Thing"

[We publish the following letter, by permission, from a Koreshan friend and subscriber to THE SWORD, as an item of interest to our readers. It has reference to the article, "A Baptist Oracle Condemns Koresh."]

Dear Brother in KORESH, Greeting: Your kind letter of Dec. 16th received, and read with much pleasure. In reply to your inquiry regarding the article that appeared in *Seren Cymru*, which was contributed by Rev. J. T. L., the minister of the Walnut Street Welsh Baptist church of this city, will say that I am the *cymro* he refers to in the article.

I am a native of Tredegar (Monmouthshire), and not from Carmarthen, so you see how near the truth he is, even in this. His article regarding the Koreshans simply indicates that "a little learning is a dangerous thing." I very frequently meet and discuss Koreshan doctrines with him. He is never able to disprove any of my arguments. He says I am a very clever fellow; but that he does not like my theology; that is all. We are very friendly.

I was in Llandovery College in 1871, '72, and '73, and while there I roomed with Rev. Taliesin T. Jones, the Welsh Baptist minister, and Rev. J. T. L. was very well acquainted with him also. This is the reason he places me as from Carmarthen. In the year 1906 (I believe), DR. CYRUS R. TEDD was in this city for about one week, delivering lectures. While walking out one afternoon, we met the Rev. J. T. L., and I introduced him to DR. TEDD. Of course he smiled, but did not make any such remarks as stated by him. You know as well as I do, that Rev. L. was not within a thousand miles of being able to discuss any question with DR. TEDD. Rev. L.'s sympathy because he thinks we are deceived by the corrupt, ungodly false prophets, is simply misplaced. He and his kind are the ones who deserve to be pitied, for two reasons: (1) They are themselves in error. (2) As preachers and teachers they mislead others into fallacy and error. \* \* \* Your Brother in KORESH.—T. M., O.

### The Divine and Biblical Credentials

(Continued from page 20.)

to this time, no, nor ever shall be." (Matt. xxiv: 21.) The Greek text does not say "the beginning," but a beginning. The physical world has had neither beginning nor ending. The Greek word *kosmos*, translated world, means literally order of things. Those who are awake know that the present order of things cannot continue indefinitely; for the once orderly things have become utterly perverted and even inverted. The end of this old order is at hand. It will end in great tribulation; in a great time of trouble.

In Hebrew it is known as "*Har-Megiddon*," and in Greek as "*Armageddon*," both terms signifying the last mental battle between truth and fallacy, good and evil. That is, a fierce battle, which many will not be able to endure. But there is another battle mentioned. It is called Gog and Magog. The first term (Gog) means roof, which in the perverted sense signifies capital, or the power of a false commercialism; the latter word (Magog) signifies floor, or the power of organized labor pitted against the former. This battle is now being mobilized. Before very long they will form two great antagonistic armies, and as soon as each finds its efficient leader and head, the roof and the floor will crash together in the most deadly conflict ever fought,—a time of "tribulation" and "trouble" such as has not been within this present cycle of time.

At this time will Elijah, God the Lord, "turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. iv: 6.) That is, the once visible fathers of the past, "the spirits of just men made perfect," (Heb. xii: 22-29,) will conjoin themselves with the Sons who are coming up in the resurrection, to meet the spirits of the fathers for the purpose of making the fathers and sons one by reason of the law of conjunctive unity, as the Father and Son are said to be one. (John xvii: 21.)

(To be continued.)

## The Sign of the Coming of the Lord

BY N. C. CRITCHER

THE nineteenth century has been characterized by great events and remarkable discoveries. It is considered by many to be the culminating period of a series of prophetic foretellings, and is acknowledged by all thoughtful people to have been a most significant landmark in the history of the world. But comparatively few have been cognizant of the truly great and distinguishing event which separates that time from all others of this age or dispensation.

The nineteenth century witnessed the birth and illumination of the Messiah, the Prophet of the new age. This marked the culmination of the work of the Messiah of the Christian age, the Lord Jesus Christ, who planted himself in the race literally, by the dissolving of his being,—body, soul, and spirit, in the fires of theocrasis, thus entering into the life of the race for its redemption.

Coming down through the age, suffering its sorrows, and the penalties of its sins as an actual experience, He has arisen again, still bearing the cross by being born in sin and shapen in iniquity, as is all humanity. He has again laid this fulfilled life upon the altar, making a sacrifice, like the High Priest of old, for his own sins and those of the people, that they also might overcome, and entering into immortal life, enjoy the harvest from his seed sowing, manifest in the Sons of God, the multiplied product of the one Son of God.

He came bearing unmistakable credentials in his all-comprehensive science, based on the demonstrated premise, and confirmed by Holy Writ. "I have even called thee by thy name [CYRUS]. I have surnamed thee, though thou hast not known me." "And I will give thee the treasures of darkness, and the hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isaiah xlv: 3-4.)

Does any one ask for further proof of his divine commission, it may be found in the infinite tenderness and wisdom with which he gave of his boundless store to those who truly sought it with open hearts and receptive minds; and as truly, also, in his attitude toward scoffers. "I have brought the truth, the truth that will make you free if you will accept it. I give it freely, without money and without price; if you refuse it, the age-lasting condemnation is upon your own heads." The voice of the prophet is never doubtful nor time-serving; it speaks in all ages in no uncertain tone, and the wise hear and obey.

There are two comings in every age, the first and the second. In this dispensation he comes first as Elijah the Prophet, the Messenger of the Covenant; the Messianic presence, which he says are one and the same personality. (F. S., October 3, 1902.) "He comes as a thief in the night, the sign of the Lord's coming; the man of sin," (SWORD of April, 1910.) Again, he says: "If Elijah the prophet is to come before the great day, as the Harbinger of the event, then Elijah is the Sign. Therefore, to acknowledge this appointed Sign is an important factor in the accomplishment of the result." (FLAMING SWORD, Dec., 1911.)

He comes bringing the pearl of great price, for which it is said, a man will give all that he hath. He says: submit it to every test; weigh it, try it by fire; use your most pow-

erful acids; deluge it with water; use any and all methods to disprove it, and then, if your science, astronomical, physical, chemical, economic, and religious, fails to accomplish the work, honestly and manfully acknowledge your Master Scientist.

If you can ask no question on any of these lines which he fails to answer logically and with self-evident truth; if your cosmogony, the basis of universal science, cannot account for the facts and conditions of the universe, as Koreshan Cosmogony does, seek the fallacy in the Copernican system, that instrument, in the hands of the great adversary, for the destruction of mankind; robbing them of their God, making him unknown and unknowable; illimitable and lost in the boundless sea of space; using "higher criticism" to destroy their faith in the written word of God, undermining it by the subtleties of its professed believers, after it has withstood the open assaults of its enemies for ages. All this is the effect of that false system, which, having neither center nor circumference, is necessarily without possibility of polarization, the fundamental requirement for concentration of purpose and effort in any line.

Without knowledge of the true God, it is impossible to love him, and he commands us to seek that knowledge. Through the exercise of that reason which may truly be said to be "Godlike," we may know all things, and, using discrimination, learn to choose the good and reject the evil. This not alone in the moral and religious life, which we are apt to think of in this connection, but as all fallacy is evil, it exists in the intellect as well, thus poisoning knowledge at its very source.

There can be no knowledge of God without the recognition of his personality. Man is said to have been made in "His image and likeness," and as the effect can only manifest what is in the cause, it is self-evident that there was and is personality in the Creator. This phase of His being is shown in the Messiahs, when he clothes himself with the divine flesh at the end of every dispensation, to usher in the new.

As has been said, He comes first to bring the truth which prepares mankind for the baptism resulting from the theocrasis; the second coming being in the Sons of God. This is the "coming in the clouds of heaven," not the physical heaven where mankind has been looking for the second coming of the Lord, but the humanity, where the truth (water) prepares the soil and produces the harvest, which is the Sons of God. We find in the Bible that the wicked are "clouds without water" (truth); the corollary giving us the clue to the "clouds of heaven" referred to above, which must necessarily be those who have the truth.

So, as we see the indications of the approaching change multiplying in the world; signs of the breaking up of the old conditions; and of promise in the awakening of thousands to the need of some great change, even to the suggestion of a "new religion," we may well take to heart the cheering thought in that beautiful verse in Isaiah: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." (Isaiah xl: 31.)

♦

The Lord understood the truth, and it was his province to declare it.—*Koresh*.

# The Open Court of Inquiry

N. C. Critcher

## THE COMING OF THE GOLDEN AGE

*The Age Anticipated by Old Philosophers Is to Come to its Fruition in the 20th Century*

Question 197. "Are we not near the Golden Age?"

**W**E HAVE every reason to believe that we are on the verge of the realization of that long-deferred hope of mankind. It has been called "Utopian" by many, but deep in the hearts of humanity the dream has lingered, despite the ages which have passed since seers and prophets told of its coming.

The day of which Isaiah said: "For behold, I create new heavens, and a new earth [a new church and a new state]; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing and her people a joy. \* \* \* And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

And now that we have known the Elijah, the promised Messenger, who was foretold by Malachi to come before the great and dreadful day that should precede the "Sun of righteousness with healing in his wings," we may confidently look for the dream to become a blessed reality. "This generation and the succeeding one will see the kingdom fully established," KORESH says, in *THE FLAMING SWORD* of October 19, 1900.

Already the signs of disintegration of church and state are visible, and many panaceas for the sufferings of the people, both physical and spiritual, are offered, but until the would-be healers understand the laws which govern man and the universe, there will be no remedy reaching the need. The long dissevered tie between God and man must be reunited; then the "new religion" so earnestly sought will be found, and its secret made known. "My people perish for lack of knowledge," was said long ago, and is still true. But the hunger is the prophecy of its own satisfaction, for "he satisfieth the longing soul, and filleth the hungry with goodness."

In F. S., Dec. 31, 1897, KORESH, in the answer to "An Adventist's Challenge," says: "The one hundred and forty-four thousand sealed are the one hundred and forty-four thousand Sons of God. They are in the throne. They are kings and priests unto God, and constitute the temple of God, in whom are the millions whom no man can number, \* \* \* for in these one hundred and forty-four thousand are gathered the innumerable multitude of all nations, and kindreds, and peoples, and tongues. \* \* \* Before another declension of the world there will be six thousand years of golden and glorious Imperialism, with the divine Empress at the head of government."

In *FLAMING SWORD* of Aug. 17, 1900, he says: "Every form of government will give way to Theocracy, and then shall ye all every man his neighbor under the vine and

under the fig-tree. Every man in divine spiritual life (the vine), and every one in divine natural life (the fig-tree) will constitute the neighbor; and these will be under the auspices of the Theocratic government,—the organic form of which will embody all the perfections of divine national order."

In "Astro-Anthroposophy," F. S., March 18, 1893, we read as follows: "The world enjoyed a period of greatest light and goodness for six thousand years, beginning twenty-four thousand years ago, and ending with the beginning of the silver age, eighteen thousand years ago. The world then entered into its grand silver age, and remained in it for six thousand years. It then entered the brass age, and at the end of that, the iron age. The last six thousand, the iron age, has been the degenerate and degenerating period of the world's history. We are just now emerging from the darkest period of the most benighted age of all the ages, and about to enter again the Golden Age."

## Koreshan Economics

Question 198. "In case a majority of the people of the United States adopted Koreshan economic views, what would be the attitude of Koreshans in case the powers that be, refused to acquiesce in those views?"

**W**HEN the time comes for the adoption of the Koreshan System of Economics, the "powers that be" will no longer exist, and the government will be in the hands of a higher power. It is not at all probable that a majority of such people as now inhabit this or any other country will voluntarily abolish the competitive system, which is the cause of all their sufferings.

It is generally thought that it is competition which inspires ambition, and gives life to business, and that without such an incentive there would be nothing to stimulate activity. If the workers of the world realized the effect of competition (the basis of which is pure selfishness) upon the economic condition, and their own power to remove those conditions, nothing could prevent their rising in the might of their overwhelming numbers and saying to capitalism; thus far and no farther.

In *THE FLAMING SWORD* of May 14, 1892, in an article entitled, "Community of Interests Versus the Competitive System," KORESH makes very clear the principles underlying the true order. He says: "There are a few simple principles lying at the foundation of social and moral life, which operate either for or against the general or vidual welfare. They comprise the foundation stones of the systems or forms of order or disorder into which bodies of men enter for the purpose of self-defense, for national existence, and for aggressive and accumulative general and extended dominion. In what are denominated the ordinary forms of civilized government, the systems have become so much involved, and are so complicated with the intricacies of legal and other technicalities, that the machinery of government has passed beyond the aspect of common apprehension.

“There are two distinct phases of human impulse, both of which are universal in the scope of their application and antagonistic in character; only one of which can be successfully operative at the same time. One or the other of these must ultimately prevail. One is divine and heaven-generated, founded upon the eternal law of justice authorized by Jehovah God, and verified in the life of the Lord Jesus Christ in his application of the communistic order of social and national existence.

“The other is hell-generated, is under the ban of God’s condemnation, and is the system now generally in vogue; practised by the ‘civilized’ paganism called Christianity, it (though called Christian) has not the first element of that spirit which, when operative nearly nineteen hundred years ago, moved all who came under its influence to sell all their possessions and bring the price of the things they sold and add to the common treasury, where all under the same vine and fig-tree might share equally in the wise provisions of a beneficent Creator. \* \* \* Production and distribution should be so economized as to provide for every person in a great commonwealth, as easily as a parent provides for his family when blessed with abundance. The process is simple enough when human avarice is destroyed.”

**The Ego in the Spirit Life**

Question 199. “What is the state of the ego in the spirit life, from the time it leaves this life till the next incarnation?”

ON PAGE 10 of THE FLAMING SWORD of June 7, 1900, KORESH says in answer to a similar question: “When a man dies he enters the spiritual world, retaining his consciousness in this other (the interior) existence, which is not outside of man, but in the human brain. \* \* \* When the form of a man is disintegrated, his spirit passes one way, and his body the other. When a spiritual being ends a definite career in the spirit world, it dies as a man dies in this world; the interior consciousness of that spirit passes on to another plane and phase of its spiritual existence, while the outer consciousness is precipitated, losing its identity. It is thus born into this world without any recollection or consciousness of the past. This is a partial re-embodiment.

In F. S. of June 21, 1901, p. 12, we find the following, also an answer to a question: “There is a spiritual ego toward which every man is developing, but the ego of the one in process of development is a new life, only awakening to the real being when it is absorbed. It enters into conjunction with the circuit of its own eternal existence.

“This is an unquestionably hard thing to comprehend; because of it, it is said: I \* \* \* will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. The power of this conjunction has to be experienced before it can be fully comprehended. It may be believed, it may be accepted; but to be comprehended it must be realized.”

“Alchemy and Chemistry,” F. S., March 4, 1893, by KORESH, closes as follows: “The spiritual world or world of mental energy, pneumatic and psychic force (wisdom and love), is the abode of all beings, to the natural perception undiscernable, whether of the spiritual, angelic, or theanthropic. This other sphere, or co-ordination of

spheres, occupies humanity. The spiritual world is not an objective domain. It has its location in man.

“Man, natural, is the environment of man, spiritual. There are seven kinds of men, or seven kinds of people, that correspond to the seven planets. They are really seven distinct planes, comprising the firmament in which are set the stars (anthropostic); the Lord Jesus being the typical stellar nucleus or center, the bright and Morning Star. Those who are like Him in the resurrection (reincarnation), ‘will shine’ not like, but ‘as the stars forever.’ All people when death comes to the body, pass over into the remaining humanity, retaining consciousness in the spiritual world. Their bodies, when they pass to dissolution, pass out on the alchemico-organic energies to the physical stars, and their substances are given back to ‘successive embodiments.’”

**The True Science of Mediumship**

Question 200. “How are mediumship and spiritism considered from the Koreshan viewpoint?”—M. C. C., Kan.

IN THE article entitled “The Wonderful Discovery of the Law of Translation,” to be found in THE FLAMING SWORD of June, 1910, KORESH treats of modern spiritualism as follows: “Modern spiritualism (I allude to that phase of supra-naturalism branded with atheism and declaring itself antichristian) is now, through the powerful and subtle influence of the will (natural desire), attempting to bring the spirit world into the forms by appropriating the seed potency of man, the very substance of the will (flesh), to so called materializations.

“This substance is taken from the will by the magi, or wise men in the world of spirits, in co-operation with the magi, or wise men in the form or world of matter. It is the very substance which in man is transmitted as spermatazoa in the male, and ova in the female. It is united through consummate spiritual adultery, the very profanation of the Word; it is the product and offspring of the consortism of males and females, and is the ultimate fruit of internal sexual gratification, a species of adultery no less destructive than the worst form of external adultery, though more subtle and internal.”

“Materialization is the product of internal sex congress, the blending and mixing of magnetisms (Babylon), and the materialized forms thus engendered and temporarily acquired by the spirit are bastard productions. When the two processes are carefully compared, it will be discovered that the process of materialization is the complete antithesis of the true or genuine resurrection, which is the union of the new heavens, saved from those who have passed out of the natural world by physical death, or dissolution of the body, with the new earth, those who have been born into the world matured, and become receptive to the influx of the new heaven. This conjunction will effect the dematerialization of the existing human organisms, which will be the true resurrection.

“The above process of dematerialization is the appropriation of that flesh which, by this conjunction, has been made incorruptible or immortal. \* \* \* If we could suppose the attempt to be successful, for the spiritual world to materialize to such an extent as to be able to take upon itself a materialized physical form, what special useful end

would be subserved? Nothing more than a sensual, selfish, sordid desire.

"The mere fact that spirits can manifest themselves, is no proof of an immortal existence. If their manifestation furnishes such proof, then our existence furnishes equally good proof of immortality. The spirit world, like the opposite forces of a galvanic battery, is flowing in opposite directions,—upward and downward; some passing toward the negative pole or extreme, while others pass in a contrary direction toward the positive pole. Those gravitating toward the earth, after passing through various spheres of retrogressive existence, by which they gradually lose their identity as conscious intelligences, ultimately pass through a change corresponding to physical death here, and become reincarnated in new bodies through natural birth, thus losing their consciousness and identity.

"Those in the spirit world who are passing toward the positive center of being, by the acknowledgment of the Lord, and who aim to live according to such acknowledgment, are passing through degrees of development corresponding to the progressive man in earth life, who is in the same acknowledgment. And when the grand cycle is completed, which marks the close of the Christian dispensation and the commencement of the new, those of the spirit or angelic world who have thus been made worthy, will flow into the natural physical forms which now exist, and who are also worthy to receive that inflow. \* \* \*

"There are thousands in the churches today, who secretly and silently admit the phenomena of modern spiritualism, and who believe they see in that phase of it called materialization, the very resurrection prophesied. If they will examine extensively and carefully the phenomena, they will convince themselves that instead of the true resurrection, it is the power of antichrist which shall arise when the true resurrection is at hand."

In the closing article of the series published in the "Guiding Star" of 1887, p. 334, entitled "Joseph," KORESH treats at some length of spiritualism and its phenomena, as follows: "The acme or culmination of anti-christian or atheistic spiritualism is in the phenomena of materialization, and the false philosophy into which spiritualists are indoctrinated.

"To spiritualists who are universally ignorant of the laws or science of the phenomena, it is the final demonstration of never ending, or immortal life. \* \* \* I see it as the final struggle of the descending spiritual world to perpetuate its continuity; a struggle which will finally terminate in the discomfiture and overthrow of atheism and infidelity, and the precipitation into the outer world of those spirits whose tendencies, through family loves, are determined again toward the flesh, and into material life.

"The energy used by the control, or the spirit chemist, for the manifestation of the spirit, is not material, but it is substantial. It first appears, or is gathered, in the form of force, it being the product of the transformation of the cell and fibre of the brain and body to the various animal and mental essences. It is again transformed at the nexus or place of union, into a deliquescent substance, which rapidly dissolves when exposed to the atmosphere, and especially to the influence of light. \* \* \*

"The plastic material with which the forms are manifested is the debris of human waste and decay. This waste is augmented by the stimulation of human desire, through the engendering of the new hopes and aspirations, quickened into activity by these knowledges and processes. \* \* \*

"Spiritualists' are not spiritual men and women, as a rule. They desire to see their spirit friends, but they wish them to become materialized. The spiritualist spirits are not spiritual, as a rule; for while they wish to come into communication with forms in the flesh, they do not wish it by the dematerialization of the forms in the flesh, but by their own materialization. Thus we see both determinations are material, and the spiritualist spirits and the spiritualist men and women in the flesh are, after all, not spiritual, but material in their tendencies and desires.

"The spirit antiquaries or ancients who move the mediums in the spirit, (for there are mediums there as well as here,) know that they have come to the end of their sphere. They are therefore making a final effort and struggle to get and hold possession of the sensitive centers, as their only hope of survival; and now comes the final conflict between Michael and his angels, and the devil and his angels, for the possession of the land [humanity].

"It is a well-known fact to those who are familiar with the spiritualistic phenomena of this age, that the Indian spirit is a constant factor of all materialistic phenomena and mediumship. \* \* \* The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitute a circumferential sphere in the spirit world, and therefore the extremity of the diverging line, and the point of absorption and blending of forms.

"The diverging lines (atheistic entities in the spirit world) when passing into this peripheral circumference or shell, receive their first impressions of the Great Spirit, because here these entities reach the final point of divergence from the center,—thence the terminal point of transformation. At this point they begin to be turned back upon themselves, and move inwardly again toward the center. From this circumference, however, they must pass back through many spheres before the knowledge is reached of the most wonderful truth, that the regenerate man and God are one, and that the Lord is *the* Man."

#### Reply to H. G. S.

**W**E have received from a friend a request for an explanation of several important organs of the brain, their functions, and correspondences. To give this information in a manner at all satisfactory, would require more space than is at our disposal, and we therefore refer the enquirer to the series on the "Alchemical Laboratory of the Brain," by KORESH, which began in the Jan'y, 1912 issue of THE FLAMING SWORD, and will continue for a year or more.

There has never been given to the world such a complete and scientific study of the brain, as the one referred to, comprising, as it does, not only the anatomical and physiological construction and relation of its various parts, but the even more important correspondential aspect, as related to man, individually and universally.

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# The Publishers' Department

## The Flaming Sword

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**DIRECTIONS:**—All remittances and business communications relative to the Magazine and other Koreshan publications, also articles for publication and communications for the literary departments, should be addressed to the GUIDING STAR PUBLISHING HOUSE, Estero, Lee County, Florida.

WE are not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them. This also applies to contributed articles.

### Interesting Reading and Announcements

WE DESIRE to extend our New Year's Greeting to all our subscribers, and friends interested in the Koreshan movement. We earnestly desire all the good that is in the Divine Storehouse for you, both physical and spiritual. And it is our sincere prayer that our love for the Koreshan cause may be concentrated and brought to a focus in the Pivot, the anthropostic Sun, "the Sun of Righteousness," of whom it is promised that *he shall rise* "with healing in his wings." This will be the healing that needs no repetition. One adjustment, from mortality to immortality, is the essential accomplishment which will align the entire brain and body;—a glorious adjustment!

The purpose of the centralization and polarization of our thoughts in the anthropostic Sun is, that the substance sent to the Divine Storehouse may be transformed to another substance and be returned to the sender. The returned, transformed substance will give us confidence in the attainment of the beatitude

of the declaration to John the Revelator: "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

By the time this issue of THE SWORD reaches you, the year 1913 will be an accomplished fact; a fact of the past. Everywhere in the so called Christian world (wherever *Anno Domini* is spoken or written A. D.; that is, in the year of our Lord, in the Christian era), the New Year is ushered in by the harmonious sound of chimes, and by the deafening sound of horns, mouth and steam whistles, by merry-faced revelers, and by Watch-Night prayers in the various church edifices. Here in these edifices you are greeted with the universal kindly wish: "May the New Year be brighter than the last."

Thus, when the midnight hour of the New Year eve has arrived, by mental wireless we say to all readers of our monthly magazine: *May the year 1914, the great prophetic year, bring the return of our Sun of Righteousness.* His return will be the greatest of all blessings, whether physical or spiritual. Let us be on guard, our exoteric eyes fixed upon the promise as given in the book which "contains a prophetic vision of the future," under the caption: "The Birth of the New World." "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory." And as a result, "there began to be active preparations for some phenomenal manifestation. Selections from specially chosen people were made from the aggregated multitude. Devotional exercises of a profoundly religious character were instituted; orders were defined and made operative throughout the realm, and even those who had no interest and belief in the principles advocated and entertained, were compelled to arrange themselves into the orders of the organic unity being inaugurated." This contains the climax and acme of all promises!

### What is the Number on Your Address Tab?

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

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"The Birth of the New World" begins with the head, corresponding to the normal birth of a child. There are no normal births without the birth of the head first. Some expect a "Birth of the New World" without the visible head. The head is supposed to be spiritual, the body material. Such a birth is a grotesque representation of what is promised. It is abnormal, unnatural,—not arch-natural, or divine human.

Several religious Christian bodies outside of Koreshans, expect great events to take place during the year 1914. Some expect the Lord to come down bodily on the Mount of Olives in Palestine; others believe that the Lord will come out of the physical heaven (sky), down as far as mid-air, and then take his "saints" up there bodily, while the literal earth is being destroyed.

That these religious bodies expect such things during the years 1914 and 1915 is significant; for the desire or expectation can be right, while that which is being expected is altogether wrong. For instance we read: "The people [the Jews] were in expectation, and all men mused [were thinking] in their hearts concerning John, whether he were the Christ or not." (Luke iii: 15.) But he came differently from what they expected, and as a result we read: "He came unto his own, and his own [people, the Jews] received him not. But as many as received him [a little flock], to them gave he power to become [future tense] the sons of God." (John i: 12.)

Koreshans expect "The Birth of the New World." First, the head; then, in due time, the body (the *new* Church); the 144,000 called and elect (the *Ekklesia*), the Church Triumphant. Before the birth of the head of the New World takes place, there precedes a rupture, the rending asunder of a membrane known anatomically as the "amniotic pouch." This is accomplished normally by a strong muscular contraction. As there cannot be a contraction without expansion, so here, during the expansion, a dilatation of the cervix takes place, which permits the way for the head into the pelvis and thence to visible appearance and manifestation. The analogy between the birth of a child and that of the birth of the Head of the New World must agree; for Sacred Scripture and the Science of KORESH substantiate and corroborate it. It will be as it is prophesied and foretold. We cannot add to or subtract from it.

List of

**Koreshan Publications**

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

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Thus the rupturing or rending asunder of a definite membrane, the "amniotic pouch," is very significant; for, in the macrocosmic domain it refers to the cataclysm and catastrophe spoken of in a philosophic way, in Holy Writ, and scientifically explained in the Science of Koreshan Universology. This rupture is brought about by a forceful "muscular contraction." When the old age terminates and the new begins, "It will manifest itself," says the great Scientist, "in the domain of muscle or labor." (Read series of articles, "Macrocosm and Microcosm.") It is elsewhere called the battle of "Gog and Magog" (roof and floor, or capital and labor.) Who is now so blind as not to see these two antagonistic world parties mobilizing themselves for deadly conflict in the immediate future?

"Retribution succeeds injustice, and equilibrium is the sequence of retribution." The "injustice" between capital and labor, at the present stage of the world's history, is greater than ever before; so it is in the political, financial, social, and marital relations. Selfishness, greed, graft, etc., are rampant throughout the world. Retribution is already inaugurated among many conflicting bodies of people. Forty years ago KORESH predicted the conflict between labor and capital; the conflict between the so called "dry and wet" parties (the drink or whiskey problem), and the conflict of the governments and municipal officials, with the woman's suffrage movement. These problems are now agitating the so called civilized and non-civilized nations, peoples, and tongues.

Koreshan thought is permeating every phase of problem which confronts the world. That rampart of chemistry, the "indestructibility of matter," has been overthrown, even by so called scientists. The teaching of the Koreshan doctrine of the destructibility of an atom of matter, its decomposition and transformation, is being accepted. Marshall B. Gardner's recent book, "A Journey to the Earth's Interior," is undermining and setting aside as fallacious the convex theory of the earth. While Koreshans do not agree with his theory, it is nevertheless another indication of the abolishment of the Copernican fallacious system of astronomy; thus visibly corroborating the Biblical declaration of Him who sat on the throne (in mental illumination), saying: "Behold, I make all things new." Koreshan Science presents "new" doctrines, a complete refutation of fallacious present day churchianity. Koreshanity is the antithesis of all modern schools of thought; the entire "garment" is new.

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Finally, dear SWORD readers, what New Year resolutions should the preceding thoughts engender in your mind? First, a sincere desire to do more active work, whether physical or mental, or both, than in the previous year. Second, come into a closer fellowship with those at headquarters. Third, don't allow your subscription to expire without prompt renewal. Fourth, exhort others to the study of the Koreshan literature. Fifth, be diligent in getting subscriptions for THE SWORD, remembering that during the winter months is the best time for it. Sixth, send in reliable names and addresses for sample copies of THE SWORD. Seventh, pray for one another; and, as a guide, read "The Koreshan Safeguard Against Fallacy."

**Forest Notes**

There are 703 bighorns, or mountain sheep, in the national forests of Nevada.

In 26 states there are state foresters who co-operate with private timberland owners in solving forest problems.

The bureau of entomology and the forest service, working together for the control of forest insects, last year covered more than 160,000 acres in their operations.

A national arboretum is being established in Rock Creek national park, District of Columbia. Eventually it will contain all American tree species which will thrive there.

The total amount of land purchased in the eastern states for federal forests is nearly 800,000 acres. So far the principal work on these areas has involved their protection against forest fires.

The forest products laboratory at Madison, Wisconsin, has made 4,000 tests on the strength of American woods.

The gathering and selling of acorns is a new industry, in Arkansas, to supply eastern nursery firms with material for forest planting.

Thirty different wood preservatives are in commercial use in the United States; many of them utilize creosote of one sort or another; others require chemical salts.

Last year the forest service distributed 116,000 basket willow cuttings: 15,000 to forest schools, 20,000 to agricultural experiment stations, and 81,000 to individuals.

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**Notice**

Send in your questions for "The Open Court of Inquiry," direct to the Guiding Star Publishing House. Write your questions on a separate sheet. In studying the Koreshan literature, write in the form of a question, what you do not comprehend, and send it to us. We desire to assist you in this. To neglect it, is to your own detriment! All rational questions will be answered, as far as possible, in the words of KORESH.

**Notice**

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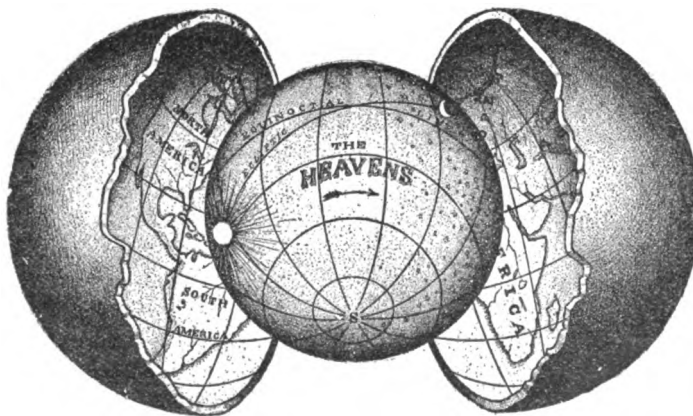
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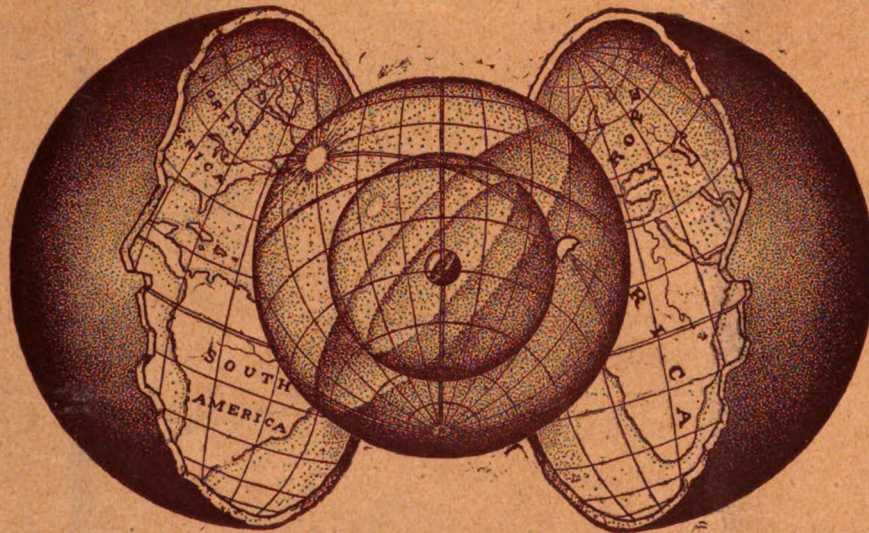
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# The Cellular Cosmogony



Discovered by Koresh  
In 1870

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# The Flaming Sword



A. D. ♣ FEBRUARY ♣ 1914  
GUIDING STAR PUBLISHING HOUSE  
ESTERO, LEE COUNTY, FLORIDA



# The Flaming Sword

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

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Estero, Florida, FEBRUARY, 1914, A. K. 74

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## The Alchemical Laboratory of the Brain

### *The Three Phases of Organic Structure and Function, An Exact Analogy Between the Brain and the Universe*

PART XXV.

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

**T**HERE ARE THREE phases of organic structure and function to be defined as initiatory to an all-embracing concept of Universology. These are the individual microcosm, the alchemico-organic cosmos, and the organo-vital cosmos. The individual man when perfected is the universe in its least form. This is not imaginary, but a reality. By the universe in its alchemico-organic phase, we mean the Cellular Cosmogony with all that it includes, exclusive of mankind *en masse*. This is the shell, with sun, moon, planets, stars, atmospheres, etc. It is absolutely in the form of man not incubated. As an ultimate kingdom of organic perfection and righteousness, it bears the same relation to the universal man that the egg, before incubation, does to the chick after the process of incubation has developed and matured its animated product.

When humanity is complete in the perfection of its organic integralism as a universal government, in the condition foreseen through the prescient perspective of omniscient vision, it is the Grand Man, or the man in the aggregate and universal organism, with form and function like the individual structure, so much so, that in every detail of form and functional activity the correspondential analogy is unmistakable, absolute, and sublime. It is for this reason that we enter specifically into the detail of the structure and function of the individual and his parts.

We have defined the ethmoid bone as the pole of a given circuit of activity, occupying a location in relation to the microcosm, corresponding to the relative location of the north magnetic center or pole to the alchemico-organic macrocosm. Draw a circle representing the equator; intersecting this circle, draw another  $23\frac{1}{2}^{\circ}$  oblique to the first, then extend an axis through both, perpendicular to the planes of each circle. The equatorial axis will indicate the normal poles north and

south, while the axis of the oblique circle, with a defined obliquity, will mark the eccentric or electro-magnetic pole.

The equatorial axis is absolutely perpendicular to the plane of the equator, while the axis of the ecliptic (the oblique circle) maintains an obliquity to the plane of the ecliptic, the causes of which are too subtle to be given in this present exposition. The relation of the vertical plate of the ethmoid bone to the origins of the falx cerebri and the dura mater, is correspondentially the same as that of the north electro-magnetic pole to its own circle (the ecliptic) and to the equatorial circle.

The periosteum is the covering membrane of the bones. It very generally adheres to the osseous surface. It enters into the formation of the general ligamentous system wherever there are tendonous and ligamentous attachments to the bones. It furnishes an internal and external covering to the bones of the cranium, the inner of which is the dura mater. Before the bones are deposited, the external periosteum of the cranium is contiguous to the dura mater, and together they comprise a double membrane. The bones are gradually deposited from their inner surfaces through the union of the various currents, not the least efficient of which is the electro-magnetic.

The internal periosteum, throughout its cranial relations, is conjoined with the external covering of the cranial surfaces through the sutures, the two forming a continuous sheath of every bone of the cranium, which sheath is also continuous with all the bones throughout the body. It is, as it were, a continuous river originating or having its source in specific little springs developing into tributaries, and finally into the periosteal river, the bones of the body constituting its bed as they are deposited through the periosteal currents.

The prolixity of our discourse is essential, because it is important for the student of Koreshan Universology

to become familiar to some considerable extent with the basis or groundwork of correspondential analogy. It is impossible to comprehend the functional character of the ethmoid bone, the crista galli of which is the electro-magnetic north pole of the periosteum, the pivot of the dura mater, without something of a comprehension of the location of its coördinate pole or zone, the sphenoid.

**Office of the Tentorium, Sphenoid and Ethmoid Bones, and Glandula Vita**

The great zone of attachment for the dura mater is the apex of the sphenoid,—the wedge bone of the head. The tentorium (the tent, one of the three fibro-serous processes of the dura) separates the cerebrum from the cerebellum. It is firmly attached, at its electro-magnetic zone, to the clinoid processes of the sphenoid or wedge bone of the cranium, anterior and posterior to the sella-turcica (the Turkish saddle). Seated in a groove at the apex of the sphenoid bone is the glandula vita or the pituitary body. This glandula is the terminal point of the internal or central laboratory of the brain, and at this point (the negative zone) is elaborated the magnetic essence which flows throughout the radiations of the tentorium, into the dura proper, at the equator of conjunction between the tentorium and the dura, thence converging to the terminal pole of the falciform axis, the crista galli.

Let the student take a little mental refreshment by referring back to Hilton's axiom, and apply it to the relation of the olfactory nerves to the ethmoid bone. It should not require the application of any very extensive rational power to apprehend the fact, that if the ethmoid bone begins its development at three distinct ossifying points, the polarization of the spirit determining toward these nuclei depends upon centers of motion remote from these poles of deposit. It does not follow that, because there are three centers of ossification, there are likewise three cerebral origins of motion, though it does necessarily follow that the source of motion involves three distinct principles of activity. The right and left olfactory bulbs rest upon the cribriform or horizontal plate of the ethmoid, on either side of the vertical plate called the crista galli. They distribute filaments to the inner rows of foramina, which extend to grooves in the upper part of the septum.

The centers of ossification correspond to principles which exist as mental powers as well as physical, in the microcosm, and correlatively in the macrocosm. We may determine these principles in part, by an analysis of those functions of cerebration involved in the sense of ozonation. The ethmoid is essentially a meeting point of the functions of the olfactories with those of the dura mater, falx cerebri, and the superior and inferior longitudinal sinuses. The importance, then, of this pole of the osseous fabric becomes at once obvious.

The student ought to bear in mind the fact, first, that the centers of ossification are electro-magnetic nuclei; second, that wherever there are electro-magnetic centers in the material foundations, there are corresponding electro-magnetic sources of motion in the

metaphysical and coördinate poles of activity. The osseous deposits are made from the currents flowing through the periosteum, but the determination of the deposit at polar points is governed by electro-magnetic action. The poles of deposition are meeting points of the serum from the arterial circulation, the finer essence conveyed through the fibres of the periosteal tissue, and the electro-magnetic currents conveyed over the same channels of communication. These resources hold in solution the elements and principles which unite in the materialization of the bone, beginning their deposition at the nuclei of development. Remember that principles are as substantial as materialized substance. Principle is as much a substance and thing as the material deposit into which it ultimately subsides.

**The Primary Function of the Olfactory Nerves**

The ethmoid has its cerebral origin in one common center for the entire bone. This is primarily determined by the fact that its centers of ossification coalesce without sutures in the final completion of its development. The primary office of the olfactories is that of discriminating the quality of things through the sense of odor. It is the correspondent, in anthroposophy, of the subtle desire to know, and therefore to attain knowledge through the force of specific analysis and synthesis. It involves perception, reason, and understanding of a more subtle quality than is included in the sense of sight. It partakes somewhat more of the intuitive character than visual observation.

The olfactory nerve arises from three roots, which may be traced respectively to points of connection with the three lobes of the brain; namely, anterior, middle, and posterior, with deep communication with the tempero-sphenoidal lobe. The various points of origin of these distinctive roots, are the convergent centers having their primary sources in the general mass of the cortical area, every cell of both the cerebrum and cerebellum contributing somewhat to the olfactory function.

As "the same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles; and the interior of the joint moved by these muscles receives a nerve supply from the same source," it follows that to coördinate these functions, the various branches derive their coördinating power from a common union and center. This is a general law, applicable to every domain of existence and activity.

The ethmoid bone is the point of coördination to which arterial, sero-fibrous, nerve and electro-magnetic function conspire, hence there must exist a coördinating laboratory and center of mental essence, whence flow these influences of polarity and sequential distribution.

Once the mind grasps the form and function of the microcosm, it can readily perceive the character of the form and functions of the macrocosm; and from these as a basis of organic construction, insure the organization of the social fabric along the lines of the operation of the law of absolute organic unity.

A comprehension of the character and source of the currents finding their north polar point at the crista



galli, depends upon an understanding of the cerebral alchemical laboratory in which the alchemical juices and electro-magnetic essences originate.

Situated upon the upper portion of the corpora quadrigemina (the four twin bodies) is a small gland called the pineal gland or conarium. It constitutes the point of conjunction of certain terminal fibres of the cerebrum and cerebellum, and is therefore a point of union of nerve juices derived from the cells of the cerebrum and cerebellum. The juices from these diverse sources are so characterized by different alchemical reactions as to form, in their conjunction at the pineal gland, a deposit or precipitate of semi-solid material, involving a substantial basis of carbon. This gland (the conarium) is the terminal pole of the motion of the two brains (cerebrum and cerebellum), and is a principal point of rest. Its specific functions may be described as follows:

#### Elaboration of the Electro-Magnetic Essences

First, in that alchemico-vital activity through which the nerve juices are more completely materialized than in the nerve solutions themselves, and in which the semi-solid precipitate obtains, there are generated diverse electro-magnetic essences which move inversely to the nerve currents, passing out distinctively through the crura pinealis toward the cells of the cerebrum, and through the fibres of the corpora quadrigemina, passing through the *processus e cerebello ad testes*, to the cerebellum. These are fibres connecting the cerebellum with the testes of the corpora quadrigemina. Second, the conarium is not only the guard and custodian of the aqueduct of Sylvius, regulating and determining the flow of the juices of this alchemical retort, but through the coördinate contraction of the fibres of the crura and those leading to the cerebellum, the gland is longitudinally contracted and its deposit (precipitate) is discharged into the aqueduct, where it is dissolved ready for a further elaboration.

The five ventricles of the central laboratory are both receptacles and vents for the cerebral fluids. The juices of the posterior portion of the lateral ventricles are discharged through the posterior foramen into the aqueduct of Sylvius. In the contraction of the third ventricle and partial collapse of the aqueduct (*Iter tertio ad quartum ventriculum*), the fluids would tend to regurgitate into the lateral ventricles, but for the fact that the conarium is drawn down into the posterior foramen while discharging its contents into the aqueduct. The conarium is held in this position as a plug until the compression of the aqueduct is removed, and after it has delivered its surplus contents into the third ventricle, after which it again assumes its position of relaxation and rest. This gland is the initiatory point of osseous elaboration, as will be noticed in the further pursuit of this study.

The third ventricle discharges its contents into the tuber cinereum, through the contraction of its walls in the expansion of the cortical substance of the cerebrum in the respiratory motion of the substance of the brain. The fluid here passes through another phase of the proc-

ess of elaboration, the character of which is indicated by the name of the organ. The tuber cinereum (the ash tuber) is the elaborator of the ash which ultimately goes to form the solid structure of the osseous fabric, the ash of the bone. Modern anatomists tell us it is so named because of its color; while the fact remains, that it was named by the ancients because of its function. The ancients knew its function, while the moderns maintain supreme ignorance of the office of the organ.

The fluid reëlaborated in the tuber cinereum is discharged through the infundibulum (funnel) into the glandula vitæ, or pituitary gland, where the final elaboration is effected before the more refined essence escapes from the glandula vitæ, through various channels of departure and distribution. A most subtle magneto-electric substance is generated through the activity of the pituitary gland, and conveyed through radiation over the fibres of the tentorium, to the equator of union of the tentorium and the dura mater. These essences converge at the crista galli.

#### What Electro-Magnetic Essences Hold in Solution

The electro-magnetic essence generated at the glandula vitæ and converging at the crista galli (the apex of the vertical plate of the ethmoid), holds in solution the substances which contribute to the formation of the periosteum, bones, and muscles of the body. The glandula vitæ also secretes and conveys a refined lymph into the circular sinus, and discharges a refuse of a pituitous character through a sort of groove or channel along the course of the olfactory nerve. This is eliminated through the nares.

To more completely comprehend the character of the encephalic laboratory, a further study of the form and motions of the brain is urged upon the reader. The form, relations, and names of organs, but not their functions, may be found in any good work on anatomy. (Gray's is the best.) The cerebral substance is mainly composed of gray and white matter. The gray substance is composed of an aggregation of minute cells, and is called cortical substance; the white matter is composed of fibre, and these constitute channels for the conveyance of nerve juices and electro-magnetic currents.

The gray matter is respiratory, for every cell of the cortical substance of the brain expands and contracts coincidentally, or nearly so, with the expansion and contraction of the lungs in the process of respiration. The relations of the cortical area and the lungs are reciprocal through the medium of the pneumogastric nerve. In the act of pneumonic respiration there is generated electro-magnetism, which is conveyed immediately through the pneumogastric nerve to the primary brain centers, thence to the cortical substance, stimulating the cells to a general respiratory act, while they react upon the lungs inversely through the same channels of communication.

The arteries which supply the brain distribute minute ramifications to every microscopic cellule, so that each minute cell is the terminal point of an arterial capillary, which conveys to the cell the very subtle serum discharged into it from the arterial system. The

afferent fibres (fibres determining toward and terminating at the cells) convey a still more subtle essence to the cells. These two essential fluids meet and alchemically unite within the cellule. The difference in their alchemical reactions contributes largely to the cellular or respiratory motion of the encephalon, for both the cerebrum and cerebellum are moved to respiration by these combined sources of motion.

(To be continued.)

### THE KORESHAN SYSTEM OF COSMOGONY

Definition, Signification, & Use of the Word Moon. Its Correspondence to the Character of the People

By KORESH

#### PART XIV.

**T**HE TERM *yareach*, or *yareah*, moon, is a Hebrew word derived from the root *yarah*, to be pale. The terminal character of the word moon signifies enclosure; that is, a fence, environment, limitation, circumference. The dependent consonant implies the front head, and the initial letter, the right hand, or hand of power. The word is supposed, by Hebrew lexicographers, to be derived from the color of the moon, therefore the root *yarah*, pale. The earthly life of a man terminates when his natural career is finished; therefore the dead man is paled; that is, fenced, environed, limited by death. So in fright the man turns pale through fear of being paled, or impaled.

In our investigation of the subject under consideration, we have seen fit to corroborate our conclusions from the signification and use of the Hebrew, because the word of every nation must correspond with the character of the people to which it belongs; that is, there is an exact agreement between the language, or word of the people, and the function of that people in the economy of righteousness. The supreme office of the Jew was to bring into being the Logos or Jehovah, the language, or Word, of God. Jesus, the incarnate Deity,—he whom all Christianity pretends to worship as God, at least with the lips,—was the product of the Jewish race. A people capable of bringing into the world the perfect Word of righteousness must be characterized by the possession of the perfect language of the age; therefore, we are safe in resorting to this language for corroboration of the testimony we give regarding the moon's position and function in the alchemico-organic economy of the universe.

We submit the following proposition: the moon, as it appears in the alchemico-organic heavens, is the reflection from the utmost limitation, or last environment of the cosmos, of all the laminæ, inclusive of the geologic strata and the surface of the earth. The picture of the moon in the heavens is an outline of the land and water of the earth's surface reflexed from the back of the silver lamina. Luna was the name given by the ancients and alchemists to the metallic substance which we denominate silver. The moon is also called Luna; this is why the silver men, or the bimetalists, are called lunatics; that is, silvertics. Those who hurl the epithet

at them are not aware of the origin of the truth of what they assert.

We have already compared the motion and current of the laminæ and disci with the alimentary canal in the human body. This is not merely because there is a similarity in their motions, but because the alchemico-organic universe is the correspondent of the Grand Man, or the general anthropotic world; and in the doubling up of the contents of the cellular cosmos, in the process of the incubation of the great egg or cell of the universe, that part of the environment of the egg becomes the alimentary channel of the dispensations, and these correspond to the alimentary canal of the vidual man.

#### The Moon the Belly of the Earth

The moon is the belly of the universe; that is, of the alchemico-organic cosmos, and its office in the alchemico-organic terminates where the function of the woman of the Grand Man terminates, namely in reconstruction. "Out of the belly of hell cried I," said Jonas, when in the belly of the great fish [the sensual humanity]; "and thou heardest my voice." This refers to the descent of the Messiah into the race by the operation of the Holy Spirit, Jonah, signifying dove; the dove being the symbol of the Holy Spirit.

The mind that conceived the Copernican system, arising in the dark ages, was so simple as to take an appearance for a fact, and to deduce a theory, which better thinkers of more modern times would very soon dispose of, were it not for the fact that they will not take time to think. We have shown by repeated illustrations, that the convex theory cannot be true; but the blind idiots, called astronomers and scientists, with their inconceivable bigotry, having gone crazy through the hallucinations of mediæval times, must lose their reputations as scientific men, (and their bread and butter also,) if they permit the world to be set right with regard to questions upon which they have built up for themselves names, and, through this, are honored as great lights and as educators of the people.

If any man with brains, having facts at his command, will give two hours' candid and unbiased thought to the investigation of this subject, with the application of the principles of foreshortening as set forth in the literature of the Koreschan Unity, he will be convinced of the truth of the Cellular Cosmogony, and of the utter absurdity of the so called "Copernican" hallucination.

We are told that we do not exhibit the spirit and principle of the Christ, regarding the blockheads called scientists, when we resort to language sometimes seen in THE FLAMING SWORD. What difference does it make whether we say, as did the Lord, "fools and blind," blind fools, blind idiots, or blind bigots and idiots. He told the truth, because it was the best way to exasperate people and set them thinking. Koreschanity has the truth, but the present humanity (steeped in tobacco, rum, and sensualism) prefers to meet the truth of Koreschanity with ridicule rather than to give it candid consideration. But as ridicule is always the strongest argument, and the one that usually has the greatest weight with the non-thinking mind, it is not surprising

that the so called scientist usually takes refuge behind it, when meeting a rational force that otherwise is irresistible.

**How to Draw an Air Line**

Extend a rail horizontally and in a perfectly straight line. We do not mean by this, on a line level with the surface of the earth; we mean an air line. Place over this rail, and parallel with it, a tube twelve or fourteen inches long, horizontally across the objective end and middle diameter of which is a hair line, and through the visual or subjective end a needlehole. Place this instrument about ten or twelve inches (it may be more or less) from the rail. Now, look through the middle or longitudinal axis so that your line of vision is from the needle hole across the hair line at the objective end. This line of vision—though exactly parallel with the rail—will seem to strike the rail on a level with your line of vision through the instrument, at a distance from the instrument determined by the distance of the instrument from the rail. The hair line of the instrument (if the rail is an air line) will appear to cross or strike the rail exactly at the horizon of the rail.

Place another rail curved eight inches upward, relating the instrument in the same way, and the hair line will seem to strike the sky a trifle above the horizon of the concave rail. Extend a convex rail curving downward instead of upward, placing the instrument correspondingly above the rail, and the hair line will cross the rail a little below the horizon. By this experiment we obtain three distinct visual phenomena.

If we place the same instrument over a level canal or smooth body of water long enough to make a corresponding observation and experiment, we find that the experiment reveals the same phenomenon as the concave rail curving upward eight inches to the mile, but unlike the other two experiments. This is proof positive that the earth is neither convex nor flat, but that it is concave.

Any civil engineer may demonstrate the concave theory by a simple experiment, even more simple than the one above presented. Start a line leveled with the spirit level or the theodolite, then continue the line, not leveled with the earth, but on an air line. It will be found in every instance to run into the ground. Or perform the experiment over an extended water surface; the line—we do not mean the apparent visual direction—started on a level and continued on an air line, will invariably strike the water.

Elevate a post ten feet in altitude. Place a spirit level so as to start an air line in either direction from the top of this post: it will be found that the two lines are at exactly right angles with the post. Now, if we extend these directions,—not with the spirit level, but with the instrument described above, placed by the side of the level chord,—an air line will direct the two air line chords from the post into the ground at the distance of about, or a little more than, three miles and a half. The chords would be extended to meet the earth or water surface at those points. We have then the chord, the arc, and the radius vector of ten feet. This will show a

concavity of ten feet in a distance of about seven miles. This argument is unanswerable.

The earth's surface is concave, as actually demonstrated by physical test. Its diameter is about eight thousand miles, as already fully demonstrated and declared through the literature of the Guiding Star Publishing House. We have taught this theory of the contour of the earth since 1870.

**One Universal Substance with Two Universal Tendencies**

There are two universal tendencies of substance; one is the constant determination of spirit to become matter, the other is the constant determination of matter to become spirit. By these correlate determinations, the equilibrium or balance of relations is maintained and perpetuated.

In the purely alchemico-organic domain, the various forms of matter have their correlate conditions in corresponding substances; these are called physical. If, for instance, we take the sun as the source of supreme emanation toward alchemico-organic circumferences, we find the primary elements of substance to consist of heat, light, and gravity; these are emanative products of waste, incident to the sun's activity. Were it not for a counter flow of substances generated at circumferences and constantly returning to the sun to re-supply its wastes, it would rapidly exhaust itself. The material form or condition of substance constitutes one pole and extreme of direction; the sun, the other and force condition of substance, constitutes the opposite pole. Without the correlation of these two poles, neither could exist. It therefore follows that the great battery, composed of these two correlate extremes and all their essential intermediates, such as atmospheres, stars, etc., has had a perpetual existence.

The center of determination—the sun, being the terminal point and center of all the substances generated at the circumferences and reflected toward the center, becomes or is the perpetual savior, because it gathers into itself, transforms or converts, and re-transmits its essences again to the circumferences. Corresponding to the alchemico-organic macrocosm is the biological macrocosm. Its center is the Lord God; its circumferences are composed of the humanity.

As the sun constantly eliminates its *debris* or waste, it is still perpetuated as a central and focal point. This is also true of the biological Sun. While the emanations from the alchemico-organic sun are alchemico-organic substances, those from the spiritual or biological Sun are spiritual entities. As the eliminations from the alchemico-organic sun have received a material impetus and determination, and can only begin to return to the sun at some terminal extremity where there is a transformation from the alkaline or resinous to the acetic or vitreous determination, so must the spiritual entities, transmitted from the biological Sun, descend until the terminal extremity of descent is reached, where there will be a re-transformation and a diversion of the tendency.

The biological Sun is not outside of, but within the

human race. The essences transmitted from that sun toward its circumferences, the human race, are transmitted from atmosphere to atmosphere, or sphere to sphere, from one star (biological) realm to another, until the final atmosphere, the lowest realm of spiritual existence, is reached, when it comes in contact with the sensuous human. As at the circumferential extremity in the alchemico-organic domain are found the elements and principles of transformation, so in the biological domain, at the very circumference and extremity of the outward determination, must be found the wisdom capable of reversing or turning back the tide of fluxion, from its peripheral determination to a central tendency.

(To be continued.)

### CHARACTER OF THE LORD'S COMING

*The Messiah Comes from the Anglo-Saxon Family, and Is the Forerunner of the Sons of God*

[From the Writings of KORESH]

**T**HERE IS no subject before the world today of more importance than that of the coming of Christ. It constitutes the central conception of the Christian system; and without the doctrine of what the church has called the "second coming" of Christ, there is nothing in the Christian religion to attract the attention of the modern mind. Almost the final enunciation of the Lord to his Disciples was to the effect that "I shall come again."

It is well that we study the character of the Lord's coming, not merely from a Biblical point of view, but that the scientific aspect of his appearance in relation to the progress of the human race be systematically analyzed. The great mass of professing Christianity prefers any subject for consideration to that of the Lord's coming: and in fact, the man whose mind is given to the contemplation of the Biblical view of the coming of Christ, is regarded by the nominal Christian as a deluded fanatic. Christians do not want the subject discussed, because it is distasteful. There are various reasons for this attitude of Christians generally. The paramount reason is that the subject is not at all comprehended, and mainly because there has been no scientific consideration of the subject apart from a Biblical view, and this always from false conceptions and misinterpretations.

There are certain laws of being which, comprehended, throw all necessary light upon the question of the coming of the Son of man. The laws of the relation of spirit and matter must be known before there can be any true conception of the time and character of the Messianic manifestation. The foundation law of the coming of the fruition of the human race in that perfection of character toward which every phase of development determines, is that of propagation from the perfected germ of creative function. There developed, through the laws of generation, the creation of the perfect Man as the firstfruits of the gestative functions of universal creation.

This Man came to the world at the only time in the

history of the nations, definitely marked in the position of the sign on the ecliptic of the movements of the cosmic organism. The sign Aries was culminating its own constellation. The God-Man came at the appointed time, the time designated by the indications of astronomical data. He came in the fulfilment of every sign and indication of the advent of such a character as the world demanded for its restoration from the calamity of the fall of the human race. The distinctive law of polarity fulfilled its function in the manifestation of the Son of God.

Before one can comprehend the planting of that Son in the race for its redemption, the law of the dematerialization of the physical form of the man having reached the fruition of human development must be thoroughly analyzed. Does man finally attain the point in his career in which he overcomes the corruptible tendency, and instead of passing out of the world through the corruption of the body in what is called death, pass out the new and living way through dematerialization of the visible and tangible form? We have the record of such a culmination in the character of Elijah the prophet, and also of the Christ, who declared beforehand the character of his passing. Is it a fact that there is such an attainment as overcoming the mortal tendency and reaching the state of absorption? There are millions of people in the world, aside from the professedly Christian nations, who pretend to believe that a man may reach the state of having overcome, and that his final hope is in absorption. This is the foundation of the Christian belief.

Jesus taught, before he was taken from the world, that he would be absorbed into his Disciples; for he said unto them, "It is expedient for you that I go away: for if I go not away the Comforter will not come to you; but if I depart, I will send him unto you. \* \* \* Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; \* \* \* and bring all things to your remembrance; \* \* \* and he will show you things to come." When we consider that he was the Truth, as he declared himself to be, we must infer at least that to receive the Spirit of Truth was to receive him. He said, "I will come into you, and will sup with you." And as "I am in the Father, and the Father in me, \* \* \* I in you and you in me."

*The Doctrine of Absorption, as Taught in Scripture. The Law of the Cross, or Crossing, Transmutation*

What are the facts? The Lord was dissolved in the presence of his Disciples; his body became spirit, and that spirit, which was the substance of his person, was absorbed into his Disciples. Thus He was eaten, as he said he would be, by his church; and that it might not be forgotten or misinterpreted, he instituted the Lord's Supper to demonstrate the fact, that as oft as they repeated the symbol they did show forth the great truth that he was eaten and was dead in the church, until he arose again in the resurrection of his people.

Is the law of the cross (or of transmutation) a fundamental law of being? Was the crucifixion of the Lord a sign or symbol of the existence of such a law as

that of transmutation? Is it possible to transmute spirit to matter, and matter to spirit? The law of the cross means this and nothing more. The personality of the true and living God, who demonstrated his humanity by the manifestation of his personal form in the character of the visible manhood, personality, and individualism of the veritable Lord God, is the central truth concerning the character of Deity; and the confession of the humanity of Jehovah is the supreme confession possible for the human being to make. The Lord Jesus was the Creator of the universe. The Creator of the universe is the Man, the Man-God. All else that is called God is a delusion and a snare of the devil.

What became of the Lord after his resurrection from the tomb of Joseph? He was translated, which means simply that his body was dissolved in the presence of his Disciples, and the spirit of that dissolution was absorbed by his church. This was the planting of the Lord Jesus in the race which he came to save. This is the scientific solution of the great question, not only of *where* he went when he was planted, but *whence* he will arise in his resurrection.

The Christ will come in the soil in which he was planted as the seed or germ of reproduction. Was his life primarily planted in that race of people which finally became the Anglo-Saxon? Will the highest form of the Messianic character come with a people in which the Christ of nineteen hundred years ago was planted, or will he come forth from some foreign soil in which the seed was not sown? Shall we look for the crop in the soil where it was sown, or in some other soil? These are questions we ought to consider, when trying to solve the problem of the Lord's coming to his chosen people.

**Through the Law of Ethnic Infiltration the Ten Lost Tribes Have Become the Germanic Race**

The Lord Jesus was sown in the people prepared by the processes of racial infiltration and development, the people who constituted the soil of his planting in the race. Who were these people? The house of Israel, the ten tribes, were to become the chosen people of the Lord. This nation constituted the vineyard in which the seed of the regeneration of the Sons of God was to be planted. The ten tribes of Israel were carried away into Media by the Assyrian power, and lost by their infiltration through marriage with the Medians, Persians, and Assyrians. By this ethnic infiltration they became the Germanic race. This was the posterity of Joseph; and it has been declared that from this posterity will come the Shepherd, the Stone of Israel. Ten of the tribes were called by the name of Ephraim. It was said of Ephraim, the "younger brother shall be greater than he [Manasseh], and his seed shall become the fulness of the Gentiles."

The name of Ephraim, the younger son of Joseph, was named upon the ten tribes, and these were carried into Mesopotamia and intermarried with the three nations by which they were absorbed, and thus, being cut off from the house of Judah, they became the Gentiles which it was declared they should become before

their restoration. The Germanic race now includes not merely the Germanic people, but all of the modern phases of the Latin race. The Christ of nineteen hundred years ago was planted in this race, and from this race will come, first, the Son of man, and thence the Sons of God. In the utmost projection of the Germanic family; namely, in the ultimate projection of the Anglo-Saxon, *there comes forth the Son of God, as the forerunner of the coming of the Sons of God. This is He who was dead, and is alive forever more.*

There is nothing more certain, and nothing more consistent, than the statement of this great truth; namely, that the Lord was absorbed by his church, and that by this absorption the processes of reproduction will multiply the Sons of God through the metamorphosis of the human race from its corruptible to its incorruptible state. It is the doctrine of the Bible, the doctrine of common sense, and the natural deduction of scientific exploitation. The Shepherd, the Stone of Israel, will arise from the posterity of Joseph through the house of Ephraim, as it has been prophetically declared; and every other claim of Messiahship will fall at the disclosure of the science of immortality and the coming of the Sons of God, through the appointed and declared Shepherd of this dispensation.

The world is rapidly (and in a ratio of acceleration) approaching the vortex of its final dissolution. The love of money, which is the root of all evil, is the dominating momentum of the forces of modern civilization; and there is no tendency of the present age to enter upon any reformation which promises to change or modify the current of human activity. It is one mad, headlong rush to accumulate wealth by any means through which the penalty for the violation of law can be escaped. The modern Christian church and Christian nations have made the love and accumulation of money the initiation into all that the world holds respectable. A man's reputation does not depend upon his honesty, but upon his ability to secure his obligations through his bank account.

**KEY TO THE LAW OF JUDGMENT**

**An Elucidation of the Prophecies of Daniel, & Their Relation to the Culmination of Time**

(From the Writings of KORESH)

PART II

**B**ECAUSE this thing occurred in the third year, its significance pertains to judgment in the heavens, which judgment must necessarily precede the judgment of the church in the earth, which is the fourth degree. Years, in this connection, pertain not only to states but to cycles. When denoting the literal degree they pertain, historically, to common years; but symbolically, to long cycles of time.

The judgment consummated in the type, but to be consummated, or at least defined in the antitype, is the judgment of God's own house, because it is the judgment of that which he himself had set up, (verified in the significance of the name Jehoiakim,) that which God has established; for it was in the third year of the

reign of Jehoiakim that the judgment occurred. Nebuchadnezzar was the instrument of this judgment. To understand the full force of this judgment, it is important that the name of this king of Babylon be fully and clearly defined; for an unfoldment of the significance of a name reveals much of the arcana hidden in Daniel's prophecies.

The word Nebu-chad-nezzar, as a whole, signifies the prince of the gods. It has been explained to mean Nebo, the protector against misfortune. Gesenius says: "The signification of the name seems to be, *Mercurii rex princeps*; compounded of *nebo*, *khodna*, or *khodan*, gods, and *zar*—prince." The word *nebu* is from the primary root *naba*, "to boil up, to boil forth as a fountain, thence to pour forth words. To speak under divine influence, as a prophet; to prophesy." Nebo was the Chaldean and Arabic object of worship as the celestial penman or scribe. He was the interpreter of the gods, and the same as Mercury. It is from the root *naba*, from which the word *nabi*, prophet, is derived.

The word *chad* signifies bucket or pail. It is from the root *chodad*, to beat, to pound, to strike fire, to burn up, to toil hard, to draw water. The significance of this last may be better understood when studied in the light of correspondence. Water is produced through the burning up or the combustion of hydrogen and oxygen through the influence of aboron. In other words, the union of the elements of the three physical (heavens) results in the production of water, which is precipitated. This is catastrophe. Corresponding to this is the union in one of the three biological heavens, resulting in the manifestation of the prophet who always precedes judgment (catastrophe).

The word *nattsar* or *nezzar* interpreted, means to watch, guard or keep; especially to guard or keep a vineyard. The Lord says: "Israel is my vineyard, and the men of Judah my pleasant plant." The preservation of Judah depended upon their captivity in Babylon, and the instrument of this preservation was the king of Babylon. Second, it signifies to shine, to be in full verdure. *Netser*, from the same root, is shoot, sprout, branch.

There are four "senses" of Biblical interpretation. These four senses correspond to the four degrees of the Word or Logos, of whom the Bible is an exposition. In the adulteration of the Word or Logos there is a corresponding adulteration or falsification (perversion) of the four senses of the Bible. The lowermost or most natural being the complex and letter of the three superior "senses," is subject to a great variety of interpretations, none of which can be correct without the true key of interpretation, which is the law of the cross itself. This key is totally and absolutely lost to the world, and cannot be known only as it is communicated by the discoverer, who is at present its sole possessor.

The present exposition of the true law of judgment is founded upon doctrine derived from the fourth or lowermost degree, in illustration from the three superior degrees as they flow down (out) and permeate the

fourth. The interpretation of the literal "sense" of the Bible, which agrees with the literal degree of the Logos, is distinctly and manifestly diverse from any of the false interpretations, all of which are made through ignorance of the law and without possession of the key.

Swedenborg's interpretation of the spiritual "sense" of the Word was made for the spiritual heavens, and the great mistake of the so called New Church, is that it attempts to rationally receive this interpretation of the spiritual "sense" through and into the natural mind, without transmutation to the literal sense.

Let us understand, then, that the fourth degree, and therefore the genuine literal degree in its unfoldment, is distinctly diverse from and diametrically opposed to all other expositions. Every step in the true opening of the Logos is a departure from every other attempt at His manifestation to the world.

The king of Babylon was a true type of the channel through which the coming of the Lord is manifest at this age of the world. This significance though obscure now will appear more perspicuous as this opening progresses. If we analyze the word Babylon, unfolding its true etymological significance, we will find that the word itself implies the very center of divine perception. The word Babel (Babylon) is derived from three primary roots, the first of which, *nabob*, is to make hollow, to bore through. A secondary root derived is *nabah*, to be high, exalted, prominent, hence capable of a long range of vision, therefore *babah* for *nebabah*, entrance to the eye; that is, the gate or pupil of the eye.

The second root is *balal*, to pour over, to oint, to wet, to moisten, to baptize, to pour together, to mingle, to commingle. The word *nebo*, of Nebuchadnezzar, is derived from the first of these roots as already shown. The word Baal or *bel* is the third root. This root baal, Lord, is really a derived root from *biah*, an entrance, from *bo*, to enter, and *El*, God. *Baar* is derived from this, and signifies to bore, to dig in, to engrave as on stone; to expound, to declare, to dig out and explain.

The names, then, of both the city and the king of Babylon would signify the vision or eye of God; and this is confirmed by Daniel's interpretation of the dream which Nebuchadnezzar dreamed and related to Daniel. "Thou art this head of gold," was Daniel's declaration to the king of Babylon. (Dan. ii: 38.)

Before proceeding to expound some of the more important points of the prophecies of Daniel, most important as bearing directly upon the Lord's manifestation in this age, I will premise the following statement: the Lord in his second advent must be born in a polluted sanctuary or tabernacle. In His first coming he came as a priest of the order of Melchizedek. In His present coming he must be manifest through the Levitical order. This is the order of the conjunction of the fallen or sinful man with God, by the restoration.

In the Levitical order, as shown by the type, the tabernacle (which was composed of the holy and most holy places) was the container of the two tables of stone upon which were engraved the ten principles (words) of life. This Decalogue was the symbol or type of the interior or central Logos or Dabhar (Word), concealed under the mercy-seat or chariot of the cherubim. Upon this chariot or mercy-seat were the two cherubs (both male) through whom the Word was communicated to the high priest, the sacrificer for the people.

(To be continued.)

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE LORD'S "NEW NAME"

In Koresh All Prophecies Are Fulfilled. He Is the Righteous Branch

**T**HE BELIEF that the Lord Jesus Christ is the Alpha and Omega of all creation is demonstrably true. It is also demonstrably true that in becoming the Omega, He had to conform (as the Holy Seed of all creation) to all the laws of seed-time and harvest, involved in the reproduction of his kind. The nature of this conformity is well defined by illustrative analogies in different domains of existence, and in the existence of the universe itself.

Seed has to fall into the ground and die, as to its form and visible functioning, in order to reproduce. In the reproduction various well-defined stages of being are apparent to critical, instructed observations, and may be foretold by such as are in rapport with the spirit of the form of life to be reproduced. Such have been called the Lord's own prophets and apostles, and are ordained as such, invariably by the Lord himself. They are usually such as would pray, "keep back thy servant" from the presumptuous sin of any self-appointment; any self-aggrandizement; any self-exaltation. Such would glory in the Lord only, and exalt his Name above every name, as that of the King of kings and Lord of lords.

It has been foretold by Apostolic prophets that in the time of the end of this age, the Lord would come as a thief in the night, and serve his day and generation as a faithful martyr or witness for the truth in the form of knowledge, or genuine science in its ultimate or systematized form. Believers in the name of the Lord were foretold that they should ultimately know the truth. They were to know it, not as Paul, in the beginning of the age, declared he did, "in part," but perfected as the *summum bonum* of "all things," by which every good and perfect gift might become theirs.

In coming as a thief, the Lord must have condescended, or descended into men of very low estate. Such as are reckoned by themselves and others as the lost; lost to the passing world or order of things, as apples are lost to the tree from which they have fallen; lost as were those ripe-ready for the Lord Jesus, to the Jewish church, which they had outgrown through their hunger and thirst for a righteousness it no longer infolded.

The Lord Jesus himself had infolded all the aspirations for a holy church and state that it had ever harbored. Moreover, He fulfilled them all in his own life, and started out from the old Alma Mater of Judea, to make all things new by the newness of his own conceivable form of life, as the basis of an ultimating form of sociology that would formulate in a new world as a new heaven and a new earth, wherein should dwell righteousness as a kingdom of heaven in earth.

To obtain the wisdom of experience, gathered from

an abode in the hells, having the consciousness of His God-hood in the heavens, as seed sown in the world now passing, he descended into hell. The antitypical third day, marking His ascent into the heavens of the Aquarian age, is now come. A few have marked the Sign of His coming as a thief in the night, and his ascension to the dominion of the intellectual throne of the new age, as CYRUS his Anointed (Jehovah's Anointed). It is for such as have marked this Ensign, to exalt this name above every name, as the Lord's foretold new Name, the name of his one righteous BRANCH; of himself, the sown in Babylon.

"And I, if I be lifted up from the earth, [into which the Lord knew he was to fall as seed] will draw all men [the men of Israel whom the Lord came primarily to save] unto me." This business of lifting up and exalting his Name belongs primarily to those who noted the Sign. In his going to and fro in the earth, many, in one sense, and few in another, marked the Ensign and said: "Lord, I believe." Where are they all today? This world is sin-sick from head to foot, with the bites of its fallacies. It is looking for a deliverer from sin, sickness, and death. It was promised the truth that should make it free from all these things. The truth came in response to the world's cry for deliverance, as Moses came to the children of Israel, to whom he was "as God."

What has this present crying, evil world done with the sacred Spirit of Truth in the elect personal form of its promised Prophet? What it has ever done with its greatest prophets,—despised and rejected him. Nevertheless when he came, "a few noted the Ensign," and with them as members of his primary nucleus, he opened a fountain yielding to all who would drink and live by it, the pure river of the Water of Life in its scientific degree.

The "sound doctrine" of the Lord of life eternal in the heavens is derived from an absolute knowledge of the truth,—genuine scientific. This doctrine the Prophet of life applied to his own life for his final absorption into Deity, that the Spirit of Truth might quicken the mortal bodies of every begotten son of God to newness of life in obedience to the science of the law of life; the law requiring our supreme love for the truth made personal by the obedience to it of its most high Prophet.

The old cry must again ring through this land: "How shall we escape if we neglect so great a salvation," as the knowledge of the truth? It was fully and freely given to the world for the salvation of the body, soul, and spirit of every one receiving it, for its righteous use. Its righteous use has both a social and a personal aspect, absolutely interdependent.

As Moses lifted up the symbolic brazen serpent in the wilderness, offering life for a look of restored faith in the humanity of God; so must the Lord's Prophet,

the Son of man, Sign of the ascending and descending life of the Lord, be lifted up in the esteem of men, by all who now believe in him as the Lord's "New Name."

The secret of the Lord's presence, in his coming as a thief in the night, is made known to the few, to be proclaimed by them to the many. No other sign of the Lord's coming, to all the begotten but unborn Sons of God, was promised them but the Sign of Jonas (dove), which the prophet John saw; the Spirit of Truth as a dove passing from himself over to the Lord Jesus. Jesus was the seed-Man of a great harvest of men and women to be quickened by Elijah the prophet (the Abrahamic father of the great multitude), to newness of life, and to be transformed by the renewing of their minds. The Prophet of this age came fully credentialed by genuine science and Biblical prophecy. He will come again to all who believe in his name as that of "CYRUS the Anointed," or Christos. The self-sacrificing Messiah has passed into the invisible realms of life, to be seen again by all who aspire to be like him in ultimates.

Self-aggrandizing messiahs are springing up everywhere, as his self-appointed successors; dark stars seeking to obscure the glory of the only name, by detraction of polarity in it, as the only name. Verily, they shall have their reward, unless they repent and become as little children in the ranks of the humanity to be saved by cognition of the one Man anointed by his birth, in 1870, into the Spirit of the Almighty, the individuality of the Lord.

#### Need of Education on All Lines

THE *Independent* of Jan'y 12 publishes an article by one Christopher Crowell, a Texan. It bears the title, "The Worm Turns," and the subhead is "An indictment of women and a defense of men." In publishing the article the *Independent* states that it is "printed, not because we agree with it, but because we feel sure many of our readers will not agree with it." Readers are invited to reply to it. Doubtless they will, and from many differing view points.

It is a deplorable fact of unwise policy that numerous women in the zeal of their endeavor to attain the ballot, have resorted to vindictive language in sizing up men in general. They have resorted to the portrayal of all the evils common to mortality, irrespective of sex, as being peculiar to males only. There is hardly a vice or a virtue known to humanity, circumstances and degree of development being equal, that women will not display equally with men. According to Kipling, "The female of the species is more deadly than the male." There are very important social services to be rendered today by society's every factor, for the welfare of all humanity, irrespective of sex, race, or religion; and any interference with their being rendered on account of these distinctions, reacts for evil upon society as a whole.

Such citizens of this nation as claim to be Christian, nominally at least, take the Lord Jesus (in his doctrine and life) as their standard of ethical integrity; in applying the law he at least fulfilled in all the affairs of life,

and the educational uses of church and state. When a woman condemned to be stoned by men, for her shortcomings, was brought into the presence of the Lord, he addressed himself to those indicting her for crime, with these words: "Let him that is without sin among you cast the first stone." The accusers left the accused woman alone with her Savior. The Savior then dismissed her, impulsed for a better life, with the never-to-be-forgotten words: "Neither do I condemn thee; go and sin no more."

Now it would seem to us well, since both men and women are known by all to be mortal, and therefore sinful, (the wages of sin being death,) to quit calling each other black. Let both cease their contemptible meannesses to each other, right here and now. We have reached the crisis of the grandest period in the history of the universe; the set time for the birth of the fifth kingdom, a kingdom of men, male and female in one form in the image and likeness of the Lord their God.

It is now the time of times for men and women having the living hope of becoming of that kingdom, to brace up as "one new man," and face intelligently, in the light of the science of the law of immortal manhood, every vital problem of their day and generation awaiting the universal solvent. It is the time for the truly progressive class of men and women to serve their own well-being, in serving that of every race and nation, not alone with the ballot, but with every resource at command.

If the present be the long foretold "harvest time" of "the wheat and tares" of a sinful world's regeneration from the holy Seed of the Lord Christ, it is well for all to remember that the "wheat and tares" were foretold to be found, in the time of the end, in the field of the seed of the Lord's own planting. It is also well for all to learn from the sure word of prophecy, that the Sower and Reaper are one Lord, to be known by names or personalities suited to the two specified functions.

Every vidual of the field who would stand revealed unto the Lord as *wheat*, now presents the appearance of tares; this is because of his still unredeemed body, produced by the will of the mortal flesh. These tares or mortal bodies are foretold to be gathered into bundles, *i. e.*, incorporated commonwealth social organizations for the burning of the tares. In such "bundles" viduals are to lose their viduality of mortal selfishness engendered by the lusts of the flesh, and the pride of what they erroneously call their individual life. They are to overcome in these "bundles," by the application of the science of the laws and principles of immortal manhood, which condemn all the sins of the flesh so carefully enumerated to the primitive Christians by the Apostles of the Lord.

The destruction of these tares destroys the mortality of the body, leaving it ripe for the incorruptible dissolution of all who, by the works of right uses to their community, have kept their faith alive in the name of Him who so scientifically delivered to them the message of the truth he served at the cost of all a man can give.



In this culminating period of the universal adultery of all things, of church, Christian and state, pagan; of commerce and industry on all life's lines, the only deliverance from the evil fruits of evil is social reorganization on a platform demonstrably righteous, erected on a demonstrable premise of the fundamental truth of absolute science. This premise the foretold prophet, "the man with a plumbline in his hand, has furnished this world. It is so firm a foundation for a system of universology yielding all truth to every man according to his need, *i. e.*, for his best uses to society, that all the powers of heaven and hell cannot prevail against it.

Logical deductions from it, place every vidual being squarely in front of the throne of the man Christ Jesus, in his "new Name," with his every sin accounted for and forgiven, if rationally confessed and forsaken. The kingdom of heaven instituted in the Lord Jesus, still inheres somewhere in the heart of the human race. The sphere of its inherence can be located reliably by no power under heaven save that of a demonstrably heaven-sent, genuine science of its being, revealing this secret place of the Most High, who occulted or hid himself in humanity until the due time of his revealing to them, by the science of their Lord's "new name." By this light, if faith is lost in sight, and they choose to go in and out by a way eternally new and living, they can do so.

The Virginal order of beings, biune in sex potency, having the woman power, as a vision of their God's glory, within the shrine of the neuter form of man, has powers and executive constructive and destructive abilities unknown to mortals. Of such an order of beings were the shepherd kings, who built the pyramids and wrought the feats declared by mythologies to be the "work of the Gods."

In their final passing in, to go no more out till the reappearance of their high priest or seed man, they give gifts unto elect mortals, the exercise of which prepares them from generation to generation, in churches incorporating states suited to the education of the genus to be developed. The final development is for their absorption into the eternal whole (or holy) House of Israel, *i. e.*, eternal in the heavens or intellectual and affectional interiors of perpetually existing orders of men, in the process of being created in the divine image and likeness of the holy Seed. For such highly developed viduals as the maturity of the fruit of the tree of the knowledge of good and evil supplies, the truth in its ultimate science of the being of the universe becomes the power of life from the dead. For them sin, sickness, and death (breaks in the continuity of consciousness) will cease to be.

The viduals whose mental conjunctive unity is once made with the central mind, will cheerfully choose God's way, God's truth, and God's life, and, living in conformity with the same, will walk with God till absorbed (like Enoch) by the proceedings of his eternal order of being. Viduals still in the sex forms of mortality called of God by their appropriated science of his immortality and eternal life, will be finally cut off in their inclination

even, to the sinful tendencies of the mortal flesh. They will have no desire to descend into the hells of mortality through the channel of conceiving in sin and shaping in iniquity, or to be obedient to the lusts of the flesh. A better way of inheriting the thrones of all forms of life has been opened to them, and by this new and living way they elect "to go in and out and find pasture."

In this new sphere of being, males and females have, as one, every conceivable functional right to be divinely used without fear of sin, sickness, or death. In this sphere, in which men and women become as the angels or messengers of the Most High, they in honor prefer one another, crying, "grace for grace," and glorying only in the Lord their God as the Savior of all, "every man in his own order."

#### The Call for Woman's Emancipation

THE Woman Suffrage movement of the United States has finally headed up in a new national organization having its head-quarters in Washington, D. C. It proposes to have all its aggressive dealings with the Federal Government. This wholesale move, meaning "big business," is commendable. If one is about to slay to make alive, it is well to make the best-directed, fell stroke possible,—if you know what it is and how to make it. It takes Koreshanity to tell the world's womanhood this bit of an appeal to reason. Really, one to whom this wisdom has been imparted grows weary of dealing with ignorant militancy, and the still more ignorant self-satisfied suavity of the "bill and coo" variety.

The Almighty has said to his begotten, "come, let us reason together." On a really very familiar basis of righteous sociology, both men and women may enjoy all the liberty of the Sons of God,—politically and every other way. A platform of righteousness has been published, broad enough for whosoever will to stand upon, and move the world into all lines of righteousness. It requires courage for the clinging vine sort of women to take the first step, as it necessitates quitting the clinging. They must assume their right to their own bodies, and protect them from that lust of the mortal flesh commonly called love. This sex passion, resulting (when normally exercised) in the perpetuity of mortal embodiments, is the source of mortality.

The Lord Jesus has, within historic times, revealed the fact that there is such a thing as an immortal embodiment, that, when it has reached its fourth dimension (the limit of its duration in time) as to its form and functions, vanishes into the domain of eternal life, which has no breaks in the continuity of mental consciousness.

"The Almighty calls upon the standing men and women of his regeneration, though still in their graves (gravic states of mortality), to arise from the dead, and receive the light of life from his elect Messenger. This light will enable every mature woman to end the prostitution of her life in the flesh. The education of women, in regard to their duties for ending the de-

(Continued on page 56)

# For the Younger Minds

Bertha M. Boomer

## AN AMERICAN GENIUS

An Example that Young People Might Follow With Profit to Themselves



EVERY BOY and girl knows by heart the poet Longfellow's oft-repeated lines:

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints in the sands of time."

It is natural, though not necessary, that we should turn to the pages of history to inspire our own walk in life with the nobler deeds of men who have lived in the past. It is right to honor and immortalize the great and good who crown the past, but it gives life to observe, appreciate, and appraise the lights of one's own age. We have often heard it said, such or such a one was in advance of his age, and failed to benefit the people of his time in consequence. Undoubtedly he lived, and did his work at the proper hour, but the majority of his fellow-men were dragging the time. It behooves one to keep an eye on the baton. There are certain periods in the great cycles of time when there is but one wielder of the baton, or rod of progress; but at all other moments the truest beat rests with the progressive, aspiring thinkers who have not fallen behind, or who anticipate to a fault the proper pulsation of their day. In every line of activity these achieving and original thought-producing personages may be found. They are not alone the scholastics, philanthropists or inventors. The Burbanks, the upholders of the fine arts, and the industrial organizers contribute to the maintenance of a higher civilization, which we hope to have realized in its fullest development in the present and succeeding centuries.

We say this man is an able engineer; he is doing something for his fellows; or that one is an author who reveals to his readers new beauties, and larger horizons of life; this one, we will say, is an artist who says, "Come, see what I saw," and we look upon his interpretation of Nature, and learn to appreciate and enjoy a picturesque side that our dull eyes and intellects never realized before. Again, here is a lecturer who comes into communication with us in the most direct and simple way, and awakens one ambition after another to dedicate to some task worth while to humanity. But where is the man who has the power of expression, and the thought to express so well developed, that he speaks to us in these several ways? Such a man is Francis Hopkinson Smith, engineer, contractor, artist, author, and lecturer. He is an indefatigable worker, and he is an American. Now, all Americans cannot bequeath the fruit of their life's activity through four or five different languages by any means; but as indefatigable activity is beginning to distinguish our race, let us be encouraged by this splendid example, and increase our own efforts to achieve, and as an outcome give more, if it be in but one line of useful accomplishment.

With seventy-five years of strenuous work in the past, Mr. Smith appears to have as many, and as strenuous ones,

yet before him, if such a thing could be. To be sure, his centrally parted hair and his generous mustache are seventy-five years white, but his figure is still twenty-five years erect and active. He deems it no over-exertion to dictate the paragraphs of his next novel to his stenographer every morning; deliver several lectures on art during the week; and attend the opera at the rate of seven times in two weeks, besides many dinners and social affairs. The latter includes naturally being immensely pleased to have a word with every one. All this he does when he has left his regular work in New York and is out on a lecture tour.

Mr. Smith was born in Baltimore in 1838; he received a good academic education, and then became a clerk in the Baltimore iron works; subsequently he studied engineering and became a successful contractor. He contracted for a number of Government works of importance on the Atlantic Seaboard. Among these were the construction of the seawalls at Block Island, and Governor's Island, New York. The erection of the Race Rock Lighthouse, New London, Conn., and the foundation of the Bartholdi Statue of Liberty, in New York Harbor, were also among his contracts.

He gained distinction as an artist many years ago, and among some of his well-known works are: "Old Man of the Mountains" (1874); "In the Darkling Wood" (1876); "Under the Towers—Brooklyn Bridge" (1883); "A January Thaw" (1887), and many more. He is well-known for his work in charcoal and water color, or liquid pastels, as some choose to call his water colors, owing to his manner of using that medium. He was self-taught as an artist, and has a somewhat original, or individual method of treatment. If the subject be a distant tower in a misty atmosphere, he does not hesitate to pour a bucket of water over his day's labor to give it the desired effect it may have lacked. Mr. Smith is very free to describe his own methods in charcoal and water color, with a hope of aiding others in their efforts to obtain good results. His illustrations, for which he is better known than for his paintings, are usually done in charcoal. In this medium he uses a rough gray paper, and resorts to chalk, crayon, and even Chinese white for his high lights. He commences his water color as a charcoal drawing, fixes it thoroughly, and then tones the drawing with color. The result is very charming. He particularly likes to paint Venice, and Venetians love to have him.

When Mr. Smith arrives in Venice, he establishes himself in a hotel, and within twenty-five minutes is seated under a white umbrella, busily recording some spot he loves. There is no difficulty about finding proper models, every Venetian knows him, and he always rewards them liberally. If there are too many boats in the canal, it is straightway cleared for him. A story is told of traffic over a bridge being held up until four o'clock in the afternoon, while Mr. Smith found pleasure in painting some Venetian women who posed on the bridge, holding some potted flowers sent up from the green-house for the occasion. He carries about with him tapestries to hang from windows, and other

accessories to add to the color and picturesqueness of the scene he has chosen to paint.

But the man as an author, it is thought by some, has eclipsed the engineer and the artist. He has written over a score of books, a few of which are the following, "Well-Worn Roads"; "Peter"; "Fortunes of Oliver Horn"; and "Caleb West, Master Driver", etc. His experiences have been rich and full, and his books are accordingly full of human interest.

As a lecturer he usually talks on subjects of art. He has many clever stories to tell of, or on, some of his artist friends. The eccentricities of Whistler; the length of Sorolia's brushes, and the many miles George Inmiss runs up and down his studio while painting a picture. He is an interesting and lovable character withal, and if any young person has an opportunity of coming in touch with his invigorating spirit, they can not fail to be benefited.

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**The Sermon on the Mount**

“**O**F the preaching of Jesus, the Gospel preserves numerous fragments, but no lengthened abstract of any single discourse except that of 'the Sermon on the Mount.' It seems to have been delivered immediately after the choice of the Twelve, to the disciples at large and the multitude who thronged to hear the new Rabbi. Descending from the higher point to which He had called up his Apostles, he came toward the crowd which waited for him at a level place below. There were numbers from every part—from Judea and Jerusalem in the south, and even from the sea-coast of Tyre and Sidon; some to hear Him, others to be cured of their diseases, and many to be delivered from unclean spirits.

“The commotion and excitement were great at His appearance; for it had been found that to touch him was to be cured; and hence all sought, either by their own efforts or with the help of friends, to get near enough to him to do so. After a time, however, the tumult was stayed—all having been healed—and he proceeded, before they broke up, to care for their spiritual, as he had already for their temporal wants. \* \* \*

“Seated on some slightly elevated rock—for the teacher always sat while he taught—the people and the disciples sitting at His feet on the grass, the cloudless Syrian sky over them; the blue lake with its moving life on the one hand, and, in the far north, the grand form of Hermon glittering in the upper air—he began what is to us the Magna Charta of our faith, and to the hearers must have been the formal inauguration of the new Kingdom of God.

“The choice of the twelve Apostles, and the Sermon on the Mount, mark a turning point in the life of Jesus. A crisis in the development of His work had arrived. He had till now taken no step toward a formal and open separation from Judaism, but had contented himself with gathering converts whom he left to follow the life he taught, without any organization as a distinct communion. The symptoms of an approaching rupture with the priests and rabbis had, however, forced on Him more decisive action. He had met the murmurs at the healing of the paralytic by the triumphant vindication of the language which had given offence.

“The choice of a publican as a disciple immediately after, had been a further expression of the fundamental opposition between His ideas and those of the Schools and the Temple, and his justification of the disuse by his disciples of the outward rites and forms which were vital in the eyes of the orthodoxy of the day, had been another step in the same divergent path. He had openly sanctioned the omission of fasts and of mechanical rules for prayer, which were sacred with the rabbis. He had even set the old and new order of things in contrast, and had thus assumed independent authority as a religious teacher; the sum of all offence in a rigid theocracy.

“The choice of the Twelve and the Sermon on the Mount were the final and distinct proclamation of His new position. The Apostles must have seemed to a Jew the twelve patriarchs of a new spiritual Israel, to be instituted for the old; the heads of new tribes to be gathered by their teaching as the future people of God. The old skins had proved unfit for the new wine; henceforth new skins must be provided—new forms for a new faith. The society thus organized needed a promulgation of the laws under which it was to live; and this it received in the Sermon on the Mount.

“The audience addressed consisted of the new-chosen twelve; the unknown crowd who heard Him with pleasure, and were hence spoken of as His disciples; and the promiscuous multitude drawn to Him for the time by various motives. Jesus had no outer and inner circle for public and secret doctrines like the rabbis; for though He explained to the Twelve in private any points in His discourses they had not understood, the doctrines themselves were delivered to all who came to hear them. This sermon, which is the fullest statement we have of the nature of His kingdom, and of the conditions and duties of its citizenship, was spoken under the open sky, to all who happened to form his audience. In this great declaration of the principles and laws of the Christian Republic—a republic in the relations of the citizen to teach other—a kingdom in their relation to Jesus—the omissions are no less striking than the demands.”—*Cunningham Geikie*.

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**The Warning**

**B**EWARE! The Israelite of old who tore  
 The lion in his path—when, poor and blind,  
 He saw the blessed light of heaven no more,  
 Shorn of his noble strength, and forced to grind  
 In prison, and at last led forth to be  
 A pander to Philistine revelry—  
 Upon the pillars of the temple laid  
 His desperate hands, and in its overthrow  
 Destroyed himself, and with him those who made  
 A cruel mockery of his sightless woe;  
 The poor blind slave, the scoff and jest of all,  
 Expired, and thousands perished in the fall!  
 There is a poor blind Samson in this land,  
 Shorn of his strength, and bound in bonds of steel,  
 Who may, in some grim revel, raise his hand,  
 And shake the pillars of the commonweal,  
 Till the vast temple of our liberties  
 A shapeless mass of wreck and rubbish lies.

—*Longfellow's Poems on Slavery*.

# Light on Current Events

John S. Sargent

## A SCIENTIST TAKEN TO TASK

**"Behold, I will set a plumbline in the midst of my people Israel." (Amos vii: 8.)**

**T**HE READER is doubtless familiar with the name and fame of Professor Edgar Lucien Larkin, of the Lowe Observatory on Echo Mountain, California, who sits in his mountain eyrie high above the madding throng, both mentally and physically, letting rivulets of wisdom and erudition, both of the occult and physical sciences, trickle down to an admiring populace, as water trickles down to the thirsty plains below. Few men can compass the wide range of mental exploitation indulged in his cerebral cavity, and fewer still would adventure the dizzy heights of so called scientific speculation to which he affects an undaunted and unabashed familiarity. Training his telescopic vision on the midday heavens, he looks "old Sol" in the eye and notes the sunbeams blackened by the motes (sun spots), and measures the transpiring time, just eight minutes and nineteen seconds, when the electrical disturbances occasioned thereby, are flashed to earth through 93,000,000 miles of intervening space! All the while he is tossing from off his pen point a most fascinating description of that solar hurricane and brilliant display on the face of the fiery orb, and reckoning the area of these Titanic disturbances in units of the earth's magnitude, or in hundreds of thousands of miles. Or, still more wonderfully, he is poisoning the orbs of day or night upon the point of his Faber, and taking their avoirdupois as the apothecary sizes pills.

But after flinging out these colossal figures, like a boy shying pebbles into the brook, and launching magniloquent, admiring phrases of description, as thistle-down to the winds, he stumps himself (and all other scientists) with the query of whence "the source of supply of the enormous output of heat and light and energy" from the sun? What fuel feeds its flame, he knows not. How is the mighty fallen; and what a fool theory it is that falls down upon the threshold of its own structure, and cannot tell how it is sustained. With all his boasted knowledge, which assumes to fathom the limitless universe, and with an imagination that rides the misty nebula, and points out forming worlds and the solar systems of a hundred million suns, with their moons and planets, he yet cannot solve the enigma of the sun's heat; cannot tell from whence is the fuel that feeds those fiery flashes he so ardently admires and so eloquently describes. What is a system of knowledge worth, that is so woefully lacking in the most essential factor of its existence?

We, who do not let our minds soar in the imaginary and unfathomable depths of an illimitable universe, can console ourselves with the humorist, who remarked that "it was better not to know so much, than to know so much that isn't so." Though we can tell from whence the fires of the sun are fed, we would first remind our contemporary of Davy Crockett's advice, to "be sure you are right, then go ahead." It would be much better for him to come back to

earth and prove his premise before wandering off among the stars, with "guess-so" theories; and some one, unawed by his stupendous assumption of knowledge, has attempted to pull him down to a consideration of that humble but necessary factor of all true theories. But his reply shows it to be altogether too "small potatoes" to engage his serious attention. Here it is, given in "Science Questions, by Edgar Lucien Larkin," clipped from some unnoted periodical, and sent us by a friend:

Q.—"You are doubtless aware of the theory believed by some, that the earth is a hollow sphere or shell, and that the ground under foot is the concave or inner surface of the supposed shell. Could not the experiment be repeated without bungling?"

A.—The experiment made on the coast of Florida in 1897 could be repeated without bungling, but it would be sheer loss of time. Not one scientific man from any part of the world, visiting the Exposition, would have a thing to do with it. The deductions made from the Florida surveys by the Koreshan people, violated every law of mathematics that can be brought to bear on the case."

Well, if such a survey should be attempted by the so called scientists, and accomplished "without bungling," it would be about the first undertaking they did not bungle. Every survey of the heavens that they have ever made is a bungling job, for the very good reason that they made it without first proving their premise. They simply guessed at that, and have guessed wrong; for that reason, their conclusions are all fallacious. But what makes it worse, and so impossible of correcting their error, is that they are so bigoted and fanatical in their assumption of superior genius, that of course, just as the Professor asserts, "Not one scientific man visiting the Exposition would have a thing to do with it." This attitude of these learned (?) gentlemen has been demonstrated over and over again in our experience with them. They all know very well that the premise of the earth's convexity is assumed, and that it never has been satisfactorily proven, yet they refuse to take the only means, or to even fairly consider, the only means of absolutely demonstrating the truth of their premise;—that is, a geodetic survey of a section of the earth's surface.

Could bigotry and fanaticism go farther? And what better are they in this respect, than the priests who refused to look through Galileo's telescope? One would naturally think that they would grasp at every means to prove their theory and thus strengthen their belief. But no, they are either secretly apprehensive of what the test will reveal, or are so "cocksure" that they have all astronomical wisdom patented in the name of their school, that no one outside has a right, or the ability to discover anything in their line. We venture to assert that Prof. Larkin has not given the deductions made from the Florida survey, sufficient investigation to enable him to prove that they violated any law of mathematics. If so, we would be pleased to have him point it out.

It is not at all expected that the Professor will condescend to accept the above invitation; but that will not hinder us from pointing out some violations of law, mathematical and otherwise, that he and his school have been

perpetrating for the last three hundred years, and palming it off on a confiding public as superior erudition. When surveyors undertake to run a level line, they find that the earth apparently falls away some inches to the mile from the line of vision, as defined by the theodolite. This is attributed to the curvature of the earth's surface; and astronomers claim it as proof of the convexity of the earth. Well, if an absolutely straight rail should be erected and extended one mile, and the theodolite applied parallel to all four sides, that is, above, below, and to the right and left side, it will be found to apparently curve the same number of inches all four ways at the same time. They have taken an appearance for reality without proving it. This apparent falling away from the line of vision is explained by the law of foreshortening, or perspective, as it is known by the landscape artists. Now, if that is not a case of bungling, what is it?

Next, when a ship sails out of sight to the naked eye, these learned (?) men tell us that it has gone down over the bulge, or convexity of the water. But what becomes of that convexity when, as all seafaring men know, you can take a marine glass and bring the whole ship (hull and all) back into view? Also, often times lights have been seen at sea as far as sixty miles from the observer, when, if convexity were a fact, they should have been hundreds of feet below the horizon. Then again, they estimate the depth of air above us to be anywhere from fifty to five hundred miles;—pretty accurate for a science that aspires to be called exact; but what medium is above they do not tell, other than the supposition that it is ether. But whatever it may be, it must be less dense than our atmosphere; and the scientists well know that, on account of refraction of light, upon looking from our own atmosphere into a medium of less or greater density, vision will penetrate only a comparatively short distance; and even then the objects seen will not be where they appear to be. Any fisherman who catches fish with a spear well knows that fact; yet the astronomers, in the face of this knowledge, will attempt to take the parallax of heavenly bodies which they claim to be millions of miles beyond the limits of our atmosphere.

They get these "magnificent" distances by calculating their parallaxes from perpendiculars, supposed by them to point downward toward the center of the earth; whereas the reverse is true. These perpendiculars point upward to the center; and if they made their calculations with this knowledge as their datum line, the heavenly orbs would be found to be something less than one thousand miles away. That is, their reflection would be seen at the surface of our atmosphere, for that is what they see, and not the real orbs, which are too far beyond the limits of our atmosphere to ever be visible to us. Then again, they claim that everything (including the sun, moon, planets, earth and stars) is held in place by (à la Newton) gravity, which any tyro in science ought to know would pile everything up into one solid mass immediately, if such a law were operative.

Despite the fact that they observe that air and water separate and maintain a strict line of demarcation, above which water will not rise, except as forced, and below which air will not descend very far of its own weight; and also observe that hydrogen, if liberated, will ascend; and

that rocks and other heavier substances will descend, if free to do so, they still do not, in spite of all this evidence, discover that everything is emplaced according to its specific gravity. We can see that the emplacement of water is at the surface of the earth, and, if not prevented by the upheaval of solid earth (of greater specific gravity) into islands and continents, the water would spread out and cover the whole surface of the globe. That would be the water stratum, superimposed upon which is the stratum of air. This extends upward until it reaches a point above which its specific gravity will not permit it to rise, the same as water at its surface. The same law also limits the descent of water below its specific limit.

As hydrogen is lighter than air, we must conclude that it comes next in the order above. The geologic (or earth) strata is all mixed up, and thrown above its natural position by volcanic and seismic action, aided by the restless action of water; but below that, in orderly sequence, are the various mineral and metallic strata, emplaced according to their relative specific weight. The shining orbs in the heavens have no such weight as our seer on Echo Mountain assigns to them in his penciled mathematics; they are there because of their great levity; they are the points where the out-going and in-coming energies (the gravic and levic energies on their way to and from the center and circumference) meet, and by their friction produce combustion. Thus Newton's law of gravity constitutes another most egregious blunder, another bungling of the so called savants.

Now we come to their strongest proof of the earth's convexity. The dark disk that obscures the moon in an eclipse is circular, which the scientists claim to be the shadow of the earth cast upon the moon by the sun shining upon the opposite side of the earth. This would have to be accepted as conclusive evidence, if the learned gentlemen could explain satisfactorily to us how the earth's shadow can be thrown upon the moon when the sun and moon are both above the horizon,—a phenomenon which not infrequently happens. Until they can do this without violating the laws of mathematics, this phenomenon will have to be regarded as affording no proof whatever of their claim.

This practically comprises all the so called proofs of the earth's convexity worth while noting, and which have been adduced by three hundred years of laborious study and research, not one of which would be competent testimony in a court of justice. And now it is pertinent to ask: Are the men who, upon such flimsy evidence, have foisted this theory upon the public and take pay for teaching it, sufficiently competent and unbiased to be trusted to prove up the Koreshan geodetic survey, "without bungling"? If there are any "blue sky promotors" in reality, these scientists must be the original and simon-pure representatives; for instead of getting down to determine the earth's contour, to prove their theory, they set people to star gazing, and to ignoring the only possible proof of the truth of their claims. Are they not to science, what the Christian priesthood is to religion,—blind leaders of the blind?

Now we come to still another blunder of those who pose as dispensers of scientific wisdom, though the chemists and not the astronomers are responsible for it; that is, the indestructibility, or the eternity of the atom of matter.

Notwithstanding the fact that they daily see matter disappear as matter, and re-manifest in action as spirit, or so called energy, as heat, light, electricity, magnetism, etc., they have insisted for a hundred years that matter was always matter, and that there never was any transformation of matter to spirit, or of spirit to matter, or of one form of matter to some other form of matter. The action of the newly discovered metal called radium has somewhat disconcerted their "cocksureness" of this claim; and they are now floundering about between atoms, ions, and electrons, in a somewhat ludicrous endeavor to find out just where "they are at," with a gradually more and more defined apprehension that they will yet have to acknowledge their egregious mistake, and that the quest for the "philosopher's stone" by the ancients, was not such an *ignis fatuus* as they made themselves believe. Or, in other words, that the science of alchemy, as believed in by the sages of thousands of years ago, is no idle dream, but a grand reality, and performs a most important part in all the functions of Nature.

Now, then, having shown the fallacy of all the so called proofs of the earth's convexity, and suggested the interchangeability of matter and spirit, or of one form of substance to another form of substance; and with the further assertion that the deductions from the Naples Geodetic Survey are substantially correct, Mr. Larkin to the contrary notwithstanding, we are prepared to show where "old Sol" gets his fuel, and that it will never fail so long as the world stands,—which will be forever. It is an axiom absolutely irrefutable, that there can be no object without a center and also a circumference, characteristics which do not belong to the popular theory of the universe; for being illimitable it can have neither. The energies which radiate outwardly from the sun,—the center of the universe, we call gravic energies; but as everything has its opposite, creation could not be sustained without the reciprocal interaction of opposing or antithetical forces. Hence gravic energy has its opposite, which is levic energy. These two forces meet at every point or line of demarcation; that is, at the line of cleavage between one stratum or plane and the next, and the friction (like that of the opposing currents in the arc-lamp) causes combustion, by means of which there is an alchemical transmutation through which new matter is deposited, while the waste is transformed to ascending and descending substances. This combustion is what forms the stars and planets, and is also constantly going on in our domain at the surface of the earth, from which combustion we derive our heat of the atmosphere. The thermal ray from the sun only develops as heat, by friction with the returning antithetical levic force it comes in contact with here at our surface. This phenomenon is repeated at every recurring line of demarcation between the various mineral and metallic strata or planes that comprise the earth's shell. These fires in the bowels of the earth constitute its digestive apparatus, by which its material substance is being constantly renewed and the wastes disposed of, just as is done in the human body. As the material grows more dense, the fiercer the fires necessary to consume and transform it to its corresponding energy. This will account for volcanic action; the method by which this process of digestion is relieved of waste matter.

At the last or outside metallic plane is the point of reaction; the final transformation takes place here, wherein the gravic ray is completely changed to levic force, and takes its way back to feed the fires of the sun, where in due process it again becomes the gravic ray. This reciprocal action between the center and circumference is constant, perpetual, and equilibrious, consuming the waste and recreating the supply to every degree and plane of the universal formation, from the center to the circumference. Thus each domain gets its supply of necessary material, adapted to its quality and degree, in due season, and their waste goes back to the sun to supply fuel for its flames, and to be renewed, as the venous blood is carried back to the heart and lungs to be worked over for the arterial circulation. For the earth (the universe) is a living, breathing structure, with the necessary functions for its maintenance and perpetuation. If this were mere theory founded only upon hypothesis, as is the Copernican system of astronomy, it would still be eminently superior to that, in that it is a unique whole, has no discrepancies, or inconsistencies, and is brought within the reasonable comprehension of the natural mind. But it is more than this; it is based upon absolute proof, and it is no fault of the system that the advocates of convexity haven't brains enough, or honesty enough, to give it an impartial and comprehensive investigation, and to perceive the truth of it.

The instability of these scientific theories is shown by the fact that new discoveries often compel a revamping of long-accepted conclusions. It is just now announced from Lick Observatory that a new discovery of the relation of the stars as sources of light and its transmission through interstellar space, is likely to establish a new law of physics and overturn the foundation of observational astronomy. Nothing of that kind can ever happen to Koreshan Science. New discoveries will confirm it more and more.

#### Our Political and Financial Outlook

THE TARIFF reduction is going into effect with no very appreciable decrease in the cost of living; the national banks are now rushing in their applications for membership in the new banking system, and after a short rest at Pass Christian, Miss., from the moil and turmoil of getting those two measures through Congress, the President is back at Washington, busy in his indefatigable efforts to put through further legislation, along the line of party promises made at the Baltimore convention. In the promotion of this end, he has delivered an address to Congress in his usual urbane and apologetic manner, indicating his ideas of the best methods of dealing with the trusts. The gist of his address is set forth in seven concise statements as follows:

1. The effectual prohibition of interlocking directorates of great corporations, banks, railroads, industrial, commercial, and public-service bodies.
2. A law to confer upon the Interstate Commerce Commission the power to superintend and regulate the financial operations by which railroads are supplied with money for development, and to improve transportation facilities.
3. To decrease the debatable area of the Sherman law, by definition of "the many hurtful restraints of trade," by explicit legislation supplementary to that law.
4. The creation of a commission to aid the courts, and to act as a clearing-house of information in helping business to conform to the law.

5. Provision of penalties and punishments to fall upon individuals responsible for unlawful practices.

6. Prohibition of holding companies, and a suggestion that the voting power of individuals holding shares in numerous corporations be restricted.

7. Giving to private individuals the right to found suit for redress upon facts and judgments proven in Government suits, and providing that the statute of limitation should run only from the date of the conclusion of the governmental action.

These suggestions are characterized by Geo. W. Perkins and Victor Murdock, leading lights of the progressive party, in the absence of Col. Roosevelt, as altogether too mild and ineffective; and by Senator Cummins as "beneficent sunshine." The President himself gives the assurance that there is no intention of uprooting, or of unduly disturbing business, but simply to guide it in ways of equity and justice to all. Wall Street, which is regarded as the barometer of business conditions in this country, and which has been in a state of pessimistic apprehension for some time, seems to take these assurances encouragingly, as it responds with general bullish tendencies on the Stock Exchange.

The people generally seem to be pleased with the President's views of trust regulation; and Congress is urged by him to take it up and carefully and deliberately consider it, with the earnest conviction that neither he nor they have been sent up there by the people to originate ideas for public action, but to enact the people's will into law. This the present Congress seems quite willing to do, as already five bills, embodying the above suggestions, have been, or are, ready to be introduced into the lower house.

#### *The Alaska Railroad*

**W**HATEVER may be thought of the Government policy now being carried out at Washington, the officials there are to be congratulated upon the unanimity of action of the administrative and legislative branches in putting that policy into execution, in happy contrast to the republican regime for many past years, when there was a crying need urged, promises were made, yet the effort to fulfil them was frittered away in mere talk, or "jokers" deftly inserted to make the enactments of no avail. No wonder there was a growing estrangement between the party leaders and the rank and file that finally split it wide open. The people were demanding certain radical departures from long-accepted policies. The moneyed oligarchy wanted no change, and the politicians wanting to hold favor with this oligarchy, thought to fool the people by "masterly inactivity."

As an illustration of the change which we are experiencing, it is only necessary to call attention to the years of imperative demand that something be done for the development of Alaska. Some policy was demanded by the people, by which its resources should not be gobbled up by the greedy monopolists. Manifestly, that could not be done if private capital were permitted to control the means of transportation. Here was a dilemma so sharply drawn, and the two sides so antagonistic, that the party in power feared to take either horn, lest the other turn and rend them; so they kept it hanging up in the air. But a democratic Senate, with the help of some of the more radical republican and progressive party members, as soon as they could get to it

from more urgent legislation, has passed a bill authorizing the President to purchase or construct 1,000 miles of railway in Alaska, at a cost not to exceed \$40,000,000.

This bill carried by a vote of 46 to 16; fifteen republican and one progressive (Senator Poindexter) supporting it, showed that it had an overwhelming majority in the most conservative house of our Government. The lower house will undoubtedly endorse it, and it will be such a radical departure from all our former policy as to mark an epoch in our industrial history, the inauguration of which we owe largely to the lesson of the Panama Canal, and its successful construction under the management of Col. Goethals. By the way, the Senate took occasion to recommend Col. Goethals to the President, to be put in charge of the work of building the Alaska railway.

#### *The Mexican Muddle*

**W**E ARE tired of the chronic persistency of the Mexican situation, and could almost wish something decisive would happen, even if it was the worst. Huerta is still riding for a fall with his usual bravado, but he does not go down, probably for the reason that his career has so nearly reached bottom that there is no room to fall farther, and he will just gradually flat out. He has defaulted the interest on the foreign loan, and the impecunious bond-holders are prodding their respective governments to ask the United States Government to take some measures to secure these Shylocks their portion, even if it took the alternative, probably, of not only a pound, but tons of human flesh. Gen. Villa has driven the federal contingent at Ojinaga across the Rio Grande into Texas; Some 2,500 soldiers, and 1,500 civilian refugees are now being held at Ft. Bliss, near El Paso.

Relieved of this force in his rear, this victorious rebel is turning his attention to the taking of Torreon, after which he has announced his purpose to advance on Mexico City. This will be a more serious undertaking than has hitherto taxed his genius, as the march will be through some two hundred miles of desert country, where provisions will have to be carried along, while the campaigning will be among inhabitants that are not likely to be so friendly as in his previous operations.

President Wilson is said to be seriously considering lifting the embargo upon arms and munitions of war going across the border to the constitutionalists. It is being represented to him that it is hardly fair to maintain the embargo against the rebels, while the federals can buy freely both here and in foreign countries, and bring them in through her seaports. But the rebels having no such ports, they are compelled to depend upon what they can smuggle over the border, and capture from the federals. This is a serious handicap to them, as they are said to have more money than Huerta, and could get more men to arm if they could only obtain the arms. Perhaps the President will now become more favorable to lifting this embargo by the news filtering over the border, that Gen. Villa has borrowed a book of some of our officers, on the Rules of International Warfare, and has announced his purpose to hereafter carry on the struggle according to those rules, executing only for crimes and for violating parole.

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from January Issue)

### Twelfth Credential—The Messenger of the Covenant

“**B**EHOLD, I will send my messenger, and he shall prepare the way before me: \* \* \* Even the Messenger of the Covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts.” (Mal. iii: 1.) Mark, God calls the Messenger his Sent-One. “I will send.” Thus he is not a self-styled, self-appointed messenger, or a successor of some one. He comes with the highest authority of the Almighty. He need not beg acceptance, or use underhanded means to be accepted; he comes to declare the message of the science of immortal life in the body, the unity of God; for God is one in person, in whom inhere the Fatherhood, Motherhood, and Sonship.

He is the genuine or true Messenger of the Covenant of this age; the High Priest of the Levitical Order, in contradistinction to the Order of Melchizedek, of which Jesus the Christ is forever the High Priest. The Hebrew word “Levi” means conjunction, and the word “covenant” signifies the same. He is the Messenger of the Covenant; that is, the one who will conjoin man with God. Thus, the message that he brings and announces is the very Science of Life, and this science makes it possible to effect an anatomical change in the brain, and thence in the functions, whereby life immortal obtains, and also conjunctive unity of God and man.

The covenant or conjunction (conjunctive unity of God and man) embraces three fundamental factors: First, a conjunction of God with the “man of sin,” through and in whom God comes; second, conjunction of this man’s external with God; and third, conjunction of God with his church through final sex unity, or conjunction of the male and female into a unistic state, where they will be neither male nor female. (Gal. iii: 28.)

“He [the Messenger] shall prepare the way before me.” How many are in readiness, in a mental state of obedience, to accept what God’s Messenger has prepared? The great mass of Christendom will not accept “the way” which the Messenger has prepared. He comes to his own and they will not receive him. It is only a “little flock,” who have ears to hear, and a heart, a prepared mind, to accept. History repeats itself. The Messenger has announced his message, the message of God, since 1870. How many have accepted his prepared way? However, whether there are now, at the present stage of development, few or many, a definite number will be reached. These will accept the Messenger’s prepared way. And it is stated that they will “delight” in him. He will be their Shepherd and Master (Teacher), Leader and Deliverer.

“The great central truth upon which are founded the hopes of the world,” says the great Scientist, “is the unity of God and man. \* \* \* He who looks for the coming of

the Lord and desires his appearing, yet cannot behold through an illuminated perception the humanity of God, looks in vain; he is still an infant in his swaddling clothes.

“The Hebrew word which is rendered ‘covenant,’ is *berith* or *beriyth*, and has direct reference to the mutilation of sacrificial victims on concluding agreements or compacts. The root word is *bara*, to cut up or divide, especially in preparation of food. The word literally means to eat together, and, as having reference to a covenant between God and man, signifies a correlated (reciprocal) appropriation of the two natures, that the two become absolutely no more two, but one *Theo-Anthropos*, the God-Man or Man-God.

“In the ratification of the first covenant or eating together, God and man were one in Jesus; and he, being the Sign of the first covenant, was the living bread from heaven; and when his body was dissolved in his translation and appropriated by his Disciples, the covenant was effected; that is, the eating or appropriation was performed.

“That, however, was not the perfect covenant or conjunction, because *it did not save the body of the church*. When the body is redeemed [Rom. viii: 23], then will be consummated the perfect covenant, eating or appropriation, and God will be manifest in his outward structure, his Angel, in whom he resides as his everlasting habitation.

“The Sign of the second covenant or conjunction is **CYRUS (KORESH)**. Jesus, in reply to the question urged by his Disciples, ‘what shall be the Sign of thy coming,’ etc., said: ‘Then shall ye see the Sign of the Son of man in heaven.’” In heaven signifies in illumination of the truth. **Koreshan Science of Universology** is the fruit of it; consequently, all others who claim to be specially chosen as successors of **KORESH**, are false, being deceived and deceiving others.

“The perfection of the covenant is consummated when the intellect is so amplified and exalted as to comprehend the great truth that God and man are one, and this truth is manifest when God and man are made one in the perfect or everlasting covenant. \* \* \* For two covenants, according to Sacred Scripture, were to reach their consummation respectively through Judah and Joseph. To Judah was promised the chief rulership, being fulfilled in Jesus; but to Joseph was promised the birthright, to find its fulfilment in **CYRUS (KORESH)**, the Messenger of the New Covenant.” The word “Behold” signifies that we should observe; “I will send you my Messenger, and he shall prepare the way before me.”

### Thirteenth Credential—The Lord

This credential will appear sacrilege to all antitypical Pharisees, scribes, and elders of Christendom. What! another Lord? The text reads: “And the Lord, whom ye seek, shall suddenly come to his temple.” (Mal. iii: 1.) The statement, “whom ye seek,” implies that class of people who accept the Messenger’s prepared “way.” According to the Messenger’s Science of Life, we apply this portion of the text to the time when he manifests himself as the immortal man; then will he be known as the “Lord **CYRUS**,”



whom his followers are seeking, looking for. This conception is corroborated by the statement: He "shall suddenly come to his temple." In the language of Biblical symbolism, "temple" signifies body. The immortal body is meant, at least in this connection and according to the context.

In the Hebrew text we find the title *Adon*, pl. *Adonai*, translated Lord. The word is in the singular and signifies Master, Sovereign, Possessor, or Proprietor. Are you in readiness to acknowledge and accept KORESH as your *Adon*, Master, and Sovereign? If not, you have "neither part nor lot" in the salvation, the redemption of the body, now offered. This is a serious matter in the face of its true light and significance! Do not turn a deaf ear now, and afterwards, when too late, try to make up for it, like the Pharisees, scribes, and elders of the Jewish church, who "built the tombs of the prophets," and "garnished the sepulchres of the righteous," whom they had rejected!

The root word of the title *Adon*, Master and Sovereign, is derived from *dun*, to rule, govern, judge. Thus KORESH, the Messiah of this age, will be, in due time, the ruler, the governor, and the judge, whether you now acknowledge him or not. *Adon* will "suddenly" come, "at a time unexpected." He is expected by a few, who, with eagle eyes are looking, watching, waiting for his re-appearing. "His face" will "shine with a new glory." This will be, as it will be, whether you believe it or not. What is written must find its fulfilment.

The plural title of *Adon* is *Adonai*; for there will be many Lords, every one of the Elohim, the 144,000 Sons of God. Such Biblical statements as "the most high God" and the "Almighty," corroborate this truth. The Hebrew titles for God are very significant; for instance *El* (singular), which occurs 250 times, stands for strong and first, meaning the Mighty One, Hero, Conqueror, the first great cause of all. *Elohim* is the plural form, and occurs 2500 times. This form presents to all modern theologians the greatest "crux of interpretation," because as a plural title it stands in relation with the verb in the singular; for instance, in the first verse of the Bible: "*Bereshith bara Elohim eth hashshamajim veth ha-aretz.* *Bara* is the verb, translated "created," and is in the singular. *Bereshith* is not accompanied with the definite article "the;" consequently it is false to translate, "In the beginning." No, it was not the beginning, for the universe never had a beginning, nor will it have an ending, for it is written: "The earth abideth forever." (Eccl. i: 4.) The statement, "heavens and earth" stands for the new church and state; both had a beginning with the Adamic age.

According to Koreshan Science, the first few chapters of Genesis relate, in symbolic and astrological language, the re-establishment (re-creation) of the new church and state, at the beginning of the Adamic age, and coincident with the establishment of truth in the mind of humanity. Chapter i to chapter ii: 20 covers a period of one great cycle of time, the Golden Age of the past, wherein the Elohim, the Gods, 144,000 Sons of God, reigned in church and state. From chapter ii: 21 onward, we have a description of the declension of that church and state, elsewhere called "the falling away."

Another title of Deity is *Eloah* (singular). It signifies to worship, to adore; meaning the one supreme object of worship, the Adorable One. *Elohi* Jehovah, God the Lord, stands for Regenerator, Re-creator, or Savior. The word *Eli-jah* signifies the same. *Jah* or Jehovah is the love or affectional principle of Deity; *El*, *Eli*, *Eloah*, *Elohi* is the light or wisdom principle. The title *El Sheddai* signifies God Almighty, or God All-Sufficient. "And the Lord [KORESH], whom ye seek, shall suddenly come to his temple;" to his immortal body, the divine-human. Made divine-human by the anatomical change in the brain, and thence in the functions, whereby life immortal, and the immortal structure obtains, the conjunctive unity of God and man.

**Fourteenth Credential—The Shepherd; Shepherd of Israel**

"From thence [the lineage and posterity of Joseph] is the Shepherd." (Gen. xlix: 26.) In Psa. lxxx: 1-3 this same Shepherd is addressed thus: "Give ear, O Shepherd of Israel, thou that leadeth Joseph [his posterity, the lost ten tribes, now identified] like a flock; thou that dwelleth between the Cherubim shine forth." In type, the "Cherubim" overshadowed the Ark of the Covenant, the mercy-seat, or lid of the ark, in one instance called the "chariot," signifying, in the antitype, the translation of the Theanthropos or God-Man. In his translation the Shepherd of Israel will "shine forth" brighter than the noon-day sun; but in the comparative degree his face will shine with a "new glory," when he appears as "the Sage of the City of Restoration." (See Chapter xxviii, in "The Great Red Dragon," under "The Birth of the New World.")

The Shepherd of Israel, of God's people, at this age of the world, comes through the tribe of Ephraim, the posterity of Joseph. KORESH declares that "A careful study and analysis of Gen. xlix reveals a prophetic declaration which constitutes the key to the coming of Christ at the end of the Christian age, or what is called 'the end of the world.' In this chapter are recorded the blessings of Jacob as pronounced upon his sons; blessings which he declares shall come upon them in the last days, or end of the ages.

"The blessings pronounced upon Judah are peculiar and marked, but that upon Joseph is still more peculiar and significant. We urge a careful reading of Gen. xlix, in connection with the perusal of this subject. \* \* \* Notice especially the statement regarding Joseph as the channel through whom is to come 'the Shepherd, the Stone of Israel,' Joseph's posterity, transmitted through the two half tribes, so called, Manasseh and Ephraim, were lost with the ten tribes, which were carried away by the Assyrians. The prophecy so far has never been fulfilled, and unless Joseph's posterity still exists and can be identified, the prophetic declaration falls to the ground, and with its failure the entire Scripture comes to naught.

"Not only in Joseph (Jacob's first son by his second and most dearly beloved wife), designated as the channel through which the Gentile world is to be specially favored and blessed, but Ephraim, the younger son of Joseph, is specifically pronounced the conduit of the coming Shepherd and of such blessing. We desire here to impress upon the mind this fundamental truth, namely, that the blessing

through Joseph, the prophetic Shepherd to come of his posterity, is a special favor to the Gentile world, as the coming of the Christ through Judah was a peculiar favor to the Jewish people. \* \* \*

"Joseph was the grandest of all the sons of Jacob. He was the typical deliverer, and it would be most rational to suppose that, in the divine purpose the Shepherd to the Gentiles, the Stone of Israel, was to come through Joseph's posterity."

If we should attempt to judge of the effect of the mission of KORESH, the Messiah of this age, by what has been accomplished up to the present day, we might conclude, according to the number of the adherents of his doctrines, that the "special favor to the Gentile world" is a failure. But, we say, "do not despise the work of small beginning." Wait, be patient, for the appointed time of unfoldment; for as many as received the Holy Spirit, the planting of the divine seed for a new harvest, will come into the fruition of the Tree of Life. This number is 144,000; no more no less. It is a geometrical number; more or less would destroy the symmetry. And it is written: "My sheep hear my voice, and they follow me;" consequently those who are not his sheep will not hear. Our response to his voice will be a proof to ourselves that we have received the divine planting, and that planting will come to its fruition.

#### Fifteenth Credential—The Chief Shepherd

"And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Pet. v: 4.) This prophetic statement was made sixty years after Jesus the Christ, and it is in the future tense; consequently it applies to the Shepherd of this age, and not to the Jewish age. However, it is the same individuality, but not the same personality; for his personality bears a "new name," as mentioned in Rev. ii: 17; iii: 12; compare with it Isa. xlv: 28; xlv: 1; and Rev. xix: 12.

The true Shepherd is known by certain definite characteristics. First, it is one who knows how to pasture his flock, consequently his teaching must be of a quality that will absorb the attention of his sheep; second, he will have the knowledge and ability to protect those who remain with him; third, he will give his life in behalf of his flock, in order that they may have life; life immortal. This was true of the Shepherd nineteen hundred years ago, and it is equally true of the Shepherd of the present age. The giving of immortal life implies the obliteration of our sins. In type this was accomplished by the High Priest, who went into the Most Holy place, at the end of the year, first for his own sins, then for the sins of the people. This type must find its antitypical fulfilment.

To say it found its fulfilment in the Christ of nineteen hundred years ago, is to make of Him "who knew no sin," the man of sin. Jesus was the High Priest, who had no need to offer a sacrifice "for his own sins." (See Heb. vii: 26-28.) Thus He did not fulfil the type; but KORESH, the Messiah of this age, does. This is a mighty and powerful proof that KORESH has gone into the Most Holy condition to bring a sacrifice "first for his own sins," as "the man of sin." The same type is an irrevocable guarantee that he will go into the Most Holy place a second time, "for the sins of his people." The first time he went in as the mortal,

imperfect, as the man of sin; the second time he goes in as the immortal, perfect, as the Lord CYRUS, the King of kings and Lord of lords; when he offers his immortal being in behalf of the sins of his people. This he himself calls apotheosis, theocrasis, Biblically known as "translation;" that is, absorption into the Invisible God.

Mark the corroboration of the foregoing by the statement: "Ye shall receive a crown of glory that fadeth not away." As a symbol, "crown" stands for degrees of, and the ultimate accomplishment. The "crown of glory" means complete victory in every degree. Victory over what? "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written: Death is swallowed up in victory." This is the victory over the last enemy. Enemies of our very being are numerous; the love of money, the root of all evil, competition, greediness, selfishness, sensualism, jealousy, prejudice, wilful mental blindness, intolerance, backbiting; in short, a lack or want of love directed by wisdom.

The statement, "chief Shepherd" implies that there are other shepherds of a subsidiary quality. Who are those? The prophet Obadiah says: "Saviors [lit deliverers, shepherds, who are able to lead, protect and save] shall come up on Mount Zion." Koreshan Science declares: "These saviors are the Sons of God, who are anointed. \* \* \* They are the one hundred and forty-four thousand anointed ones, and if anointed with power to anoint, then they are Christs or Saviors; that is, divinely appointed and commissioned teachers, shepherds, and saviors." These shepherds will be the princes, priests, and kings over all the world, and through their united mission and power, with Deity behind the throne of their heart (mind), the entire world will be brought to a knowledge of the Koreshan Religio-Science, as announced in the Koreshan Science of Univer-sology. (Isa. ii: 9-11.)

#### Sixteenth Credential—The Stone of Israel

"From thence [the posterity of Joseph] is \* \* \* the Stone of Israel." (Gen. xlix: 24.) In Biblical symbolism, "Stone" stands for the truth of the Logos or Word. That this truth (Stone) is of "Israel," signifies that CYRUS (KORESH) comes through the posterity of Joseph; for no language can be more clearly stated than: "From thence is \* \* \* the stone of Israel;" that is, the truth of the God of Israel, and that truth residing in God's appointed and selected receptacle, CYRUS (KORESH), the "root [offspring or son] of Jesse." He alone, at this end of the age, has the credentials, and his teachings and character are in harmony with the numerous credentials of Holy Writ. Israel is a Hebrew word and signifies the Prince and Prevailer with God. This is really a very high and significant title, which was given to the Patriarch Jacob as a token of his prevailing with God. (See Gen. xxxii:28, and xxxv:10.) The name Israel stands, in a subsidiary degree or sense, for "the people of God."

In view of this special credential of KORESH, it is a terrible thing to have the audacity to claim to be his successor, or the same personality. KORESH is the reflexive Expression (Logos) of Deity, the living Word and personality, through whom God's truth is to be communicated to

his church; therefore the law (the truth) of God was originally written upon "two tables of stone," indicating that the one stone was for God and the other for man; signifying the ultimate unity of God and man.

The law (truth) upon the stones had to be imparted and incorporated into the minds and lives of God's prospective people, in order to be of any effect, and if we turn to the Old Testament record, we find that the impartation of the law (truth) was made from between the Cherubim, once called "the chariot of the Cherubim," which means that by theocrasis or translation the literal communication or impartation of the Logos or Word would be accomplished. When this is done, then will the law (truth) of God be written upon the tablets of our hearts (minds), as stated in Jer. xxxi: 33, 34; Heb. viii: 10-12, never to be forgotten or violated.

A "cherub" stands for a personality; "cherubim" for two; and with reference to the two typical cherubs upon the Ark of the Covenant, they represented the "two stalwart men" who have arisen as "heroes in both mien and valor," which are none other than the two anointed of God, the Lord Jesus and CYRUS (KORESH); the one internal and the other external, at this end of the age. They together are alone worthy and able to "open the two-leaved gates." (Isa. xlv: 1.) Jesus was one gate or door; KORESH is the other gate or door. The gate or door to what? To the knowledge (light) of good, synonymous with love or will of God. Jesus was the will of God; for it is written: "I came to do thy will, O God." KORESH opens the gate or door of the Science of Life; life in the body, called "the redemption of our body." (Rom. viii: 23.) A proof of this doctrine we have in his unparalleled illumination, and in his Religio-Science, the Science of Universology.

The Stone [truth, science] of Israel is the same "stone" mentioned in Daniel, which was "cut out without hands," and which "smote the image upon his feet," and broke it to pieces. This foreshadows the fact that the Koreshan Science of Universology embodies the veritable truth of *E! Shaddai*, God Almighty, God All-Sufficient, which will turn all present-day, so called knowledge "backward," and make it "foolish," as predicted in Isa. xlv: 25; that is, it will demolish every false or man-made image (imagination, implication, supposition, hypothesis) of so called truth. "Behold, I make *all* things new." Koreshan Science presents the truth (light or knowledge) of how everything, in every sphere of existence and in every domain of being, shall be made "new;" therefore, it is the antithesis of all modern conceptions of truth, and the opposite of all schools of thought. Koreshanity is the climax and acme of all mental progress, the revelation of all occult or hidden conceptions. KORESH has come to supplant threadbare, worn-out Christianity, the same as Jesus the Christ supplanted Judaism with his teachings. Further unfoldment of Koreshanity will tell the story. Watch and see!

#### Seventeenth Credential—The White Stone

In Rev. ii: 17 it is declared: "I will give him [the Overcomer] a white stone." The Greek words for it are *psephon leuken*, literally a white, polished stone. *Psephon* or *cephon* is a derivative of Cephas. The Lord Jesus said to Simon Peter: "Thou shalt be called Cephas, which is by interpretation, a stone." The word *psephon* implies a counter

of time, because reckoning was anciently performed by the use of pebbles.

Koreshan Science declares: "To give a 'white stone' signifies nothing less than to impart a stone of chastity, a condition which is consonant with the thing noted to be overcome. \* \* \* He receives the white stone in place of the mortal and defective one, defective through sensual desires. This is the seat of the particular adversary; it is the seat of sensuality. The [modern] church, upon this point, is universally opposed to such an interpretation of the truth of the gospel."

According to the consummate Religio-Science of Koreshanity, "the propagative function on the mortal plane" will not cease with all people, or with the mass of mankind, but only with the "little flock," the 144,000 Sons of God. The propagation, however, on the mortal plane will be confined and regulated according to the astrological signs of the heavens, so that the sperm and germ substances will be used only for procreation and not for abuse or waste.

"In the greater sense," says KORESH, "the degree pertaining to universals, the 'white stone' is the Central Man. 'Stone' is predicated, in the highest sense of the reproductive function; and as the highest form of reproduction is the process of regeneration, reproducing the Sons of God, and as the Sons of God cannot be reproduced except through the manifestation of the primary Son, it therefore follows that the Lord is primarily the White Stone."

The entire verse of chapter ii: 17 reads: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in [upon] the stone a new name written, which no man knoweth saving he that receiveth it." The 'white stone' is the Philosopher's Stone, the stone of absolute truth, the alchemic mystery revealed; for "principle," says KORESH, "cannot exist as an abstract thing. Truth in the aggregate is the subjective pivot or point of universal consciousness. \* \* \* There is a pole or focal point of mental consciousness inherent with man, and constituting a center of the congeries of all the mental activities of all men, natural and angel, and embracing the love of all knowledges in the universe of objective being. This focal point of all loves, and consequently of all truths, or the wisdom of all things, is the subjective pole or being. This is God. It is personality, for love and wisdom are the two aggregates of soul and spiritual potency and activity. These are not abstractions, neither are they distinct from organic structure."

The "hidden manna" that is given the Overcomer to eat, is the conserved potency of a chaste life. Mental absorption is just as real as physical or material absorption or assimilation. Some minds are so gross that they cannot conceive of a mental absorption, but it is nevertheless a reality. The life forces in man, which in the male terminate in the sperms of reproduction, and in the female in the germ, comprise the hidden manna. These life forces are to be restrained, conserved, heaped up, and sent to the Divine Storehouse, where it is appropriated by the Overcomer, and then alchemically transformed and returned to those who sent it. "Every downward tendency of the thought (desire love) must be eradicated by the substitution of an aspiration

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Truth is its own evidence, as the lightning is; as the blessed sunshine is."—*F. W. Robertson.*

**T**HE frontispiece of the February *Review of Reviews* is a portrait of the late Dr. S. Weir Mitchell, "the greatest Philadelphian since Benjamin Franklin." There are also many other portraits of men prominent in political and other spheres. The cartoons "portray the new 'amenable' attitude of 'Big Business' toward governmental regulation." There is an editorial entitled, "New York City's Government by Experts," with portrait of Hon. John Purroy Mitchel, Mayor, and attaches of the Government. "The Outlook in Polar Exploration," by Charles Fitzhugh Talman, with maps and portraits; "Two Years' Development of the Aeroplane and the Dirigible," by J. Bernard Walker, profusely illustrated; "Putting the American Woman and her Home on a Business Basis," by Christine Frederick; "Bulgaria After the Wars," by Benjamin C. Marsh; "The Income Tax: A New Obligation of Citizenship," by James R. Merriam; "Protecting the Bank Depositor," by Vernice Earle Danner. Among the "Leading Articles of the Month," we find "Filipino Capacity for Self-Government;" "Why Do We Have a Diplomatic Service?" "Winter Sports in College;" "American Trade With China;" "What Japan Is Doing on the Mainland;" "Waseda, Japan's Modern University;" "The Last of the Shoguns;" "Japan's Lady Bank President;" "The 'Hindu Peril' Within the British Empire;" "Can the Mexicans Progress?" and others of interest. New York City.

*The Scientific American* of January 3 is principally devoted to motors of various kinds, with several pages of illustrations. There is a "Retrospect of the year 1913," embracing many important subjects. On the first page is a portrait of Edmund Beecher Wilson, "President of the American Society for the Advancement of Science," with sketch of his life by Marcus Benjamin, Ph. D. The cover of Jan. 10 issue has illustration of "The Air Scout and the Wireless Telegraph;" "Protecting St. Louis Against Floods," by Tampton Aubuchon; "Dreadnoughts in a Heavy Gale," by "Our Correspondent Aboard the Florida;" "A New Mechanical Tunneling Machine," editorial; Jan. 17 has picture of "The Last Barrier in the Panama Canal;" "X Ray Photographs of Microscopic Objects," by the Paris Correspondent; "Radium in Cancer," by W. Seatou Russel, M. D.; "Farm for Jungle Folk," editorial. The cover of Jan. 24 gives illustration of "Wrestling With the Gyroscope in China;" "Wireless Time," "An Interesting Experiment Made at Beloit College," by Dr. E. H. Fath, Director of Smith Observatory; "Enclosing and Partial Draining of the Zuyder Zee," by W. J. L. Kiel, illustrated; "The Gyroscope in China," by Prof. C. H. Robertson; "The Unsinkable Ship," editorial; "Inventions" in each issue. New York City.

*Woman's Journal* of January 3 tells of the appointment of Dr. Katherine Davis as Commissioner of Correction, by

Mayor Mitchel; Suffragists war on "White Plague" in New Orleans, La.; there is an article "In Memoriam" of Mrs. Lillie Devereux Blake, well-known leader in cause of woman; Nevada (state) has first woman probation officer; Hon. W. O. S. Groesbeck, former Chief Justice of Wyoming, says: "The few women who have held office in Wyoming have been industrious, efficient, polite and zealous in the discharge of their duties. After 44 years' experience, all parties in Wyoming are agreed that no mistake was made in introducing the home element into politics." Toronto has voted to extend the suffrage to married women; Joseph Fels says: "We have repressed the mothers; therefore we have second-class sons." Sir Johnston Forbes-Robertson has written an article entitled "Why I Am a Militant Suffragist;" he says: "I know most of the militants personally, and know every one of them to be good wives, good mothers, and good future citizenesses." The London papers, he says, "lie about any news with a suffrage import." Senate bill passed to protect future parades in Wash., D. C. Mrs. Gertrude A. Lee is chosen as chairman of the State Democratic Committee of Colo. Glasgow, Scotland, petitions parliament to pass woman's suffrage bill. The King of Sweden announces intention of the government to extend "right of election to office, and to Parliament, to women on the same terms as are enjoyed by men." Expert accountant Haven, of Calif., says: "Women on the San Mateo Grand Jury have made it the best inquisitorial body I have ever seen." India has recently elected its first woman municipal councillor. Victoria, B. C., raises age of consent to 18 years. Boston, Mass.

*The Astrological Bulletin* continues its interesting and valuable articles on Astrology by Maud Linden. In the February issue she writes of "The Signs of the Zodiac." Dr. W. W. Campbell, Director of Lick Observatory, Cal., tells of "discovery which affects the whole theory of modern astronomy." Edgar Lucien Larkin, astronomer of Mt. Lowe Observatory, Cal., is attacking astrology in San Francisco *Examiner*. Llewellyn George administers telling rebuttal of his charges. A petition is published asking for a just treatment of scientific astrologers. A very good number. Portland, Ore.

*The Stellar Ray* of January continues "The Antiquity of Astrology," by H. C. Hodges. In "Psychic Research" is an account of "Microscopic Examination of Spirit Substance," by Dr. von Shrenk Notzing, of Berlin; "Stellar Science Dept." gives usual Copernican theory of the heavens; by C. N. Holmes. Detroit, Mich.

The February *Chiropractor* has several good articles on its specialty, and is steadily improving its general tone. An interesting account of the first use of the term "adjustment," is given by Dr. B. J. Palmer; The "Wisconsin Law" is considered by F. H. Hartwell, LL. B. There are other articles of equal interest. Davenport, Iowa.



## Topics of Interest & Importance

### THE DISSOLUTION OF CHRISTIANITY

There Is no Trace of the Purity of the Life of Christ in Modern Christianity

BY MADISON WARDER

**O**BSERVING people have noticed that there obtain, in the universe in which we live, certain definite laws, fixed and unalterable, by which its activities are governed. These laws, inherent in cosmic being, can always be depended upon to effect the orderly processes of universal life, in all its multiform arrangements. Among them is the law of development, that carries any distinctive manifestation of life from inception to dissolution, through the successive expressions of birth, growth, decay, and death. No organized life form, be it cell, man, or social system, is exempt from this order of development.

Although the process, in the case of organized social or racial movements, is not so easily traced as in the examples offered by the vegetable and animal kingdoms, historical survey will nevertheless demonstrate that the law has held good with all nations and civilizations of the past. And while theologians may aver that an exception is noted in the organic system of racial progression known as the Christian religion, yet unbiased investigation will compel the conclusion that it is about to bring the same inevitable cycle to completion.

For many years the swift and accelerating decay of Christianity has been apparent to all who have eyes to see. There remains in the teaching of its ministerial order, no vestige of the doctrines imparted at its birth by the Messianic head of the dispensation. In the practical life of this "body of Christ" in the present, there is no trace of the purity of the life He lived at the beginning of the age. The communism that He held to be an inseparable part of righteous living is now looked down upon with lofty contempt by his "followers." To have all things in common with the neighbor is about the last idea that a modern Christian could be expected to entertain.

The celibacy that Christ held to be an imperative essential to entrance into the divine kingdom is now laughed to scorn by his "believers." The surest way to get into trouble nowadays is to suggest to the modern Christian the elimination of his sensual privileges. KORESH was persecuted by the clergy throughout his public career, and finally hounded to his death, simply because of his unsparing investigation of the immoralities of Christendom.

In fact, moral rottenness in modern life, and especially within the church organization, has reached an almost unbelievable stage. Under the fostering protection of degenerate religion, promiscuity of the sex relations has become so common, and violation of the natural processes of the perpetuation of life so outrageous, that racial extinction looms up as the inevitable consequence if conditions are not abruptly terminated. Nature has a way, however, of turning evil into good at the proper time. Christianity, having arrived at the nether limit of degeneracy, is being

prepared for a sudden effacement from the scene of cosmic activity.

One of the most significant indications of the nearness of this desirable consummation is the phenomenal circulation of the anti-Catholic publication, the *Menace*. Nothing could show more clearly the extent of the forces that are disintegrating the modern church. The energies of the *Menace* are devoted in particular to exposing the rottenness of the Catholic priesthood, the very heart and center of the entire Christian system. The Protestant branches are suddenly becoming cognizant of the decayed condition of the Catholic trunk of the Christian tree. Their agitation, impelled and accelerated by the mighty wind of God's judgment, now operating throughout the world, will soon shake it from its rooted hold in the political and economic life; but its downfall will also terminate the career of the protesting branches,—a contingency not included in their expectation. When the catastrophe is complete, it will be found that the Catholic clergy has no monopoly of intellectual and moral degeneracy, and that in the matter of indoctrination with paganistic fallacies and superstitions, the laities (both Catholic and Protestant) are about evenly matched.

Essential as was Christianity to the life of the world, it has lived its day. It has fulfilled its destined function, and is no longer of use to humanity. For it the cycle of development is about closed. The age has witnessed its birth in the pristine purity of its Founder's life and doctrine, its growth into a world-embracing dominion, and its decadence into the depths of mammon worship and mental and moral degeneracy. There remains only its final disintegration. Then will arise the religion of mutual service, the regeneration of man's highest aspirations, the gospel of the Aquarian age.

### Keeping the Way of the Tree of Life

[From the Writings of KORESH]

**T**HE FLAMING SWORD is to keep the way of the Tree of Life. God has placed it at the east (rising) of the garden of Eden. The Tree of Life, judging from the firstfruits of life, namely, the Lord Christ, is the tree of female virginity. If the firstfruits of life as manifest in the Lord Jesus, the Christ of God, was the product of virginal protection and propagation, then the firstfruits of the Tree of Life, as manifest in the Sons of God, must also be the product of virginity. Because of this, those who stand on mount Zion and sing a new song, which no man can sing but the 144,000, are virgins, having been made such by overcoming.

It will be the province of the flaming sword to keep or perpetuate the way of the Tree of Life. While the magazine called THE FLAMING SWORD is the medium of communicating the doctrines of Koreshanity in so far as human comprehension can appropriate them, the fulness of the doctrine can only be transmitted through

the theocrasis of Cyrus,—the real *flaming sword*.

The theocrasis is a process of spiritual combustion or burning, caused by the operation of two potencies; namely, the influence of those who love, and those who hate. In this translation is the great mystery of mysteries. It is the secret which antichristian spiritualism has sought for but failed to find; it is the arcanum which theosophy ignores; it involves the pearl of great price which anti-“christian science” sets at naught; it is the stone which all the modern builders, including anti-“christian socialism,” has rejected; in short, it is the burning of the Stone of Israel, the theocrasis of the Shepherd, who comes through the posterity of Joseph.

### The Call for Woman's Emancipation

(Continued from page 43.)

generacy of the human race, is the present work of the Almighty spirit of truth in ultimates. It will be conducted by the most rapidly electrifying processes, impelled by humanity's daily-increasing desire for divine deliverance from the ever-multiplying evils of sin, sickness, and death. This desire must be expressed, not alone by words of tongue and pen, relating to the science of the law of such deliverance, but most of all by the deeds thereby indicated.

KORESH, the Prophet of the science of the law, indicated clearly the things to be done for human emancipation from evil, in his pamphlet called “Judgment,” from which we quote the following:

“The world has reached a point in its onward rush, a crisis in its career, which demands some wholesome discipline; some radical chastisement; some mighty arm to stay the mad torrent of licentiousness which does not merely threaten its destruction, but which has already swamped it in the filthy slough of despair, the unceasing wails of which are ascending unheard by the careless devotee of social respectability.

“This mighty potency can be found only in the education of women up to the right which her Creator has reposed in her, the obligation which she is under to prevent the propagation of offspring born as much out of true wedlock as though her womanhood was not protected in legal adultery by a superficial and man-made ceremony, and a legal license to monogamic prostitution.

“The world's only hope today is that woman can arise, throw off the yoke, lift the curse, declare her liberty, and, from a renewed religious zeal begotten from an impulse of the refining purification of Virginal fire, expurgate the final vestige and relic of the curse: ‘Thy desire shall be to thy husband, and he shall rule over thee.’ When woman becomes educated to this standard of integrity, every other right belonging to her by virtue of heirship of divine propagation will fall naturally to her inheritance.

“American emancipation did not occur from the appeals of the fathers of the Republic to the British Parliament for grant of immunity and representations. It came as the result of stalwart purpose, with sterling

political integrity, and the appeal to arms; underlying which was the divine right to the pursuit of happiness through liberty.

“Woman's emancipation will not come through her appeals to the right of men to grant privileges beyond their jurisdiction. Will she longer degrade her womanhood by cringingly imploring that which man, the usurper, has no right to bestow? Man cannot grant what does not belong to him to impart; and it is degrading to the womanhood of this age to be a beggar when she should be empress. Let her at once arise, seek and find God's kingdom and his righteousness, and unto her shall be added all things which are her right to possess.”

### The Divine and Biblical Credentials

(Continued from page 53.)

toward the goal to be reached in the struggle for [immortal] life. It is not by restraint alone that the passions are to be subdued, but by the substitution of another love, which will sink the old passion into insignificance as compared with the new attraction.” The “other love” is to love God with all the heart (mind), might and soul. Love, whether of a high or heavenly quality, or of a low or sensual quality, is a real substance. True and undefiled love is the only bond of moral and social obligation. It is the real bond of unity, when wisdom or the intellect is its director, guide, and protector. Love, true love, is the fulfilment of all law and commandments. Without the high or heavenly quality of love, we are at best but “sounding brass or a tinkling [noisy] cymbal.”

(To be continued)

ERRATUM:—Substitute the word “antitypical” in place of “antithetical” in the January issue, first column, first paragraph, 18th line from top of page 17. It should read thus: “There will be only one *antitypical* and prophetic CYRUS (KORESH), and *he will have no successor*,” etc.

### Right of Franchise Belongs to Both Sexes

That all men are born free and equal, is a claim self-instituted and applied so far as the *male* man is concerned. If he may assert the right for himself and maintain such authority, then the *female* man may also institute an equal claim, her asseveration having an equally good foundation, and as completely grounded in justice as the other. If the male citizen may assert the right of freedom and equality, then the female citizen may declare for justice, and in her appeal to the throne of reconciliation, shall awaken a power inaugurative of a revolution (peaceful or otherwise), restoring her to the legitimate inheritance of her prerogative.

The franchise belongs without distinction of sex, as a natal right, to both male and female. The emancipation of woman from the thralldom of the curse: “Thy desire shall be unto thy husband, and he shall rule over thee,” will institute the beginning of that good time toward which the seers and prophets through all ages directed their aspirations.—*Koresh*.

**"The Central Wrong"**

BY N. C. CRITCHER

"True government and reality of life can only come when usurpation  
 Deprives not longer woman of her rights.  
 Make right the central wrong! This achieved, all others in  
 sequence  
 And consequence throw off their weight, and the curse of sexual  
 Bondage driven to the wall,—every lighter bondage falls  
 And there is curse no more."

**T**WENTY-TWO years ago KORESH wrote the above for THE FLAMING SWORD. For more than twenty previous years he had been teaching this same truth by word and pen. In 1891 he issued his "Proclamation" to woman, urging her to avail herself of her divine right to absolute freedom from domination, especially of sex, the *central wrong*. Now, at last, after these forty years we see the spirit moving, slowly, it is true, but still giving evidence of life. What wonder that it is difficult for woman to realize that she is as free as she wills herself to be, when for generations the least movement on that line has been met, if not with violence, with the, (to the sensitive soul) much more potent weapon of ridicule.

The absurd cry: "It will unsex you," is even today directed against all attempts to change the conditions that have so long paralyzed woman's efforts to rise superior to the bondage which has been the fulfillment of the curse. For however strenuously people may object to the fact of a curse, the state of woman today is too self-evidently in accord with the Biblical statement, to admit a doubt of its truth.

Encompassed by the chains of law, of social usage, and mightiest of all, by those that love has bound about her, she has struggled at times to throw them off; but overpowered by the inertia of long-continued submission, she has succumbed to what seemed to her to be the inevitable, with the exception of a few brave souls, who have held up the banner and struggled on, till too often death has overtaken them, with the vision for which they longed still denied them.

But their lives have not been spent in vain; that fiery, self-sacrificing spirit that counted no effort too great, that considered no loss, if so be some little advance might be made by which others, if not they themselves, might be borne on toward the goal of freedom, has passed over to those who, inspired by it, have carried on the work; and now we find, here and there, a brother spirit, a true comrade, who is able to see that if he will reach his highest and best estate, he must exalt woman to her rightful domain. Side by side in helpful, loving work for humanity, both will find their full measure of life's blessings.

How strange that man with his wonderful powers of intellect and initiative, by which he conquers apparently insurmountable obstacles, by knowing how to avail himself of every fortuitous circumstance, should for so long fail to realize that in denying equality to woman, he has reduced his power of accomplishment by one half! It is undoubtedly true, as is said by many who oppose all change in the relations of the sexes, whether economic or social, that it is only necessary, if women *really desire* anything, that they should assert themselves strenuously enough, in order to have it come to pass; but the same thing may be said of the down-trodden wage-slave.

In numbers he far exceeds his oppressors, who barely allow him an existence; but like the woman, he has been so long a slave, that he does not know his power. When he does come into that consciousness, nothing can withstand him, and nothing will. Many people object to that word "slave," but bondage (lack of perfect freedom), whether to money or to any other power, is slavery, call it by any name you choose. The day approaches rapidly when both of these factors of the disintegrating age will awake out of their long sleep, and then will come that fearful struggle that will loose the shackles that have so long bound them.

"That great and dreadful day of the Lord," Holy Writ calls it; a day such as has not been, nor ever will be (in this age). Would that the revolution might be a bloodless one; but if it may not be so, let us pray that it may come speedily, as all signs indicate, and effectually destroy all that hinders the progress toward that kingdom of righteousness for which the Lord taught his Disciples to pray: "Thy kingdom come; thy will be done *in earth* as it is *in heaven*." For it must be God's divine kingdom; all others have been tried and found wanting, and are doomed to fall before it.

Nothing but the religious incentive can carry woman through the ordeal that is before her; and she must be ready, if necessary, to endure all loss of human ties, and social ostracism, in the assurance that by her suffering the race is to be brought into that higher state where, eye to eye, and shoulder to shoulder, she and her brother man will find their joy in the uses of a divine life.

It cannot be too strongly emphasized that this must not be a war between the sexes; the enlightenment of both men and women is the all-important consideration. Both have been blind, and still are so, as may be seen by the illogical, senseless arguments used by the anti-suffragists. They cannot understand that the question is not primarily or even vitally, whether woman shall have the ballot. The wage-slave has the ballot, and misuses and abuses the privilege which he professes to value so highly that he would deny it to woman, because she is not qualified to use it properly.

The issue is far graver than that; it affects the very foundations of human life; sex slavery has produced the degeneracy so apparent in idiocy, insanity, and every form of disease and living death. Children are cursed before their birth by the sins of their parents; dragging out a miserable existence in poverty and suffering; and this will continue until knowledge opens their eyes to recognize that sin brings its dreadful, inevitable penalty, as surely as night follows day.

There is evidence of some awakening to this knowledge. Even the much-decried sexology of the drama and the current novel is a hopeful indication, inasmuch as even pain is better than the torpor which presages death; the reaction from indifference and ignorance may be too violent and offend good taste, but it has its mission, and will be of benefit in the outcome.

So we say, speed the good work; let us lift up our voices loud and long, so that the world may know that there is a remedy for all that oppresses mankind; the dawn of a better day is at hand, even at the door, for we have seen his Sign, who is the Herald of the Golden Age, the age of Aquarius, when the baptism of water will wash away all uncleanness, and the Sun of Righteousness will arise, with healing in his wings.

## The Papacy in the United States

BY O. FREELAND

## PART I

**R**OME, the city, and things Roman have occupied a large place in history since the city was founded, in the eighth century before the Christian era. Succeeding the decline and fall of the empire of the Cæsars, its capital, Rome, became the center and heart of a system in which were merged ecclesiastical and temporal powers that today, though not in full vigor, are reaching across the Atlantic, proclaiming their purpose to establish their domination here, and to make the United States of America, Catholic. Let us examine the Papacy in the light of Koreshan Science and Theology.

There are no accidents in the operations of the laws of the kosmos,—the purely physical universe; neither does mere chance govern the events that mark the progression and retrogression of the human world (organo-vital); and by these tokens it can be shown that the rise and fall of Roman Catholicism were foreordained. Its career is a series of succeeding acts in the tragedy of church and state, beginning with the fall of man. KORESH, holding the key to the language of Biblical symbolism, describes the origin of fallacy, or error and false doctrines, by revealing the fact that "the fall of man in the garden of Eden is as essential to the perpetuity of being, as the possession of the knowledge of good and evil."

The final struggle of the Papacy for world dominion must and will come at the end of the present age. In the succession and overlapping of the ages, we see the cycles of cosmic perpetuity follow each other with unerring accuracy. We are now about at the end of the lap of Pisces and Aquarius, to which all signs in the Zodiac, together with earthquakes, social unrest, wars between nations, conflict between capital and labor, and the danger from Papal aggression, abundantly testify.

KORESH, in his analysis and synthesis of the principles and laws operative since the fall of the church of the Adamic race, writes: "Before the woman and the church fell, she was first in a state of innocence, subsequently in a state of understanding, having eaten of the fruit of the tree of knowledge of good and evil. The fruit, of course, was knowledge, discrimination of good and evil. This uncovered and revealed mystery therefore rendered naked (Gen. iii: 7) the things which were before obscured or hidden; it consequently exalted. The serpent, which signifies wisdom, mystery or hidden things, was the most subtle, that is *arum*, naked and exalted above all things or living principles of animal life. The second curse (Gen. iii: 15) was on the woman, the church, since the enmity was placed between this principle of animal life and the church, which then fell from the exalted or revealed and open state. Adam and Eve were *arum*, naked, the condition previously ascribed to the serpent." The woman symbolically expresses the church. "He who hath the Bride is the Bridegroom; and as Jesus was the Bridegroom, the Bride possessed by him was the quality of doctrine. This was the state or domain of the Bride before her communication to the church by the Holy Ghost, which became

the Bride of the church upon the acceptance of its doctrines, or the church which was in Jesus before transmission."

KORESH has here drawn a parallel between the Adamic fall and the fall of the church soon after Jesus' theocrasis (ascension), and refers to the beginnings of the Romish church in the fourth and fifth century of the present era. To quote KORESH again: "We see that both the principle of judging wisely, which in the providence of wisdom and salvation proceeding from it, are involved in the text, 'And I will put enmity between thee and the woman,' that is, between wisdom (the serpent) and the church. Let us note that wisdom, in consequence of the fall, was now perverted judgment. It had been a quality of discretion, prudence, truth and good, while now the church had fallen to the condition of prostituting it, and, in this opposite sense, had become crafty, cunning, subtle, machinating, and naked." Thus, by her declension from the purity of the primitive church, she developed into that worldly machine, masked by all the pomp and solemnity of an ecclesiastical organization that claims to hold the only key to salvation and heaven.

According to KORESH, "That which was originally the wisdom of God in the Jewish church, became the subtlety, enmity and persecution of the Jew, first destructive to the prophets, then to Christ and his Apostles." The student of Poperly may readily verify the cruelty and brutality of that system. "This perverted wisdom became, then, the persecuting power of Roman Catholicism, where the woman (who had been in that church) emerged therefrom to Protestantism. The enmity between the two continues right along, through the age." This enmity is very apparent at the present time, in the increasing distrust between Protestant denominations and the church of Rome—the Papacy.

KORESH further points out the intimate relations of the Papacy to the third curse, that on labor, and how it will come to pass in the fulfilment of the curse, that the Papacy will be associated with capital in the approaching conflict between Gog and Magog. These terms are used in Biblical prophecy, and signify the roof and the floor of a house divided against itself. Gog (Heb.) is the word signifying roof, and stands for capital in the perverted sense, or the power of a false commercialism. Magog (Heb. floor) is organized labor as a power struggling for freedom from economic oppression in perennial conflict with modern industrialism; that is, capital. We know the illogical and therefore tyrannical power of the wage system, practically wage slavery, as the beloved offspring of the competitive system; and how it breeds and fosters an intolerable condition of inequality and injustice, to bear upon the mass of the common people, also the so called middle classes who are not wage workers. This system is the first born and petted product of man's selfish nature, a house divided against itself. The floor (labor) will rise in might against its roof (capital), and there will be a great crash; both will perish at the same time.

KORESH sets forth in forceful language and with divine foresight, the part of Papacy in the approaching revolution as follows: "The third curse mentioned in Genesis had relation to the third woe predicted in Revelation, where the world is described as flooded with the blood of conflict. The curses upon man, land, and labor must enter as factors into the woe. The woe is in the conflict; that is to say, it is the conflict of Gog and Magog. Not a conflict between righteous and unrighteous powers, but rather an unrighteous conflict between two unrighteous elements, both actuated by the energy growing out of the competitive system. Behind these will be the grasping, never-tiring Roman Catholic church (Papacy), since it will exercise the inveterate force of religious sentiment. Whatever impulse to the conflict may appear on the surface, Roman Catholicism is the mainspring, the secret instigator and inspirer."

(To be continued)



# The Open Court of Inquiry

N. C. Critcher

## THE UNIVERSAL AND VIDUAL MAN

### Correspondential Analogy of the Organs of the Human Body to the Universal Man

Question 202. "Can you inform me which organs of the human body are represented in the universal man by the different nations? Does Japan represent the spleen?"—*C. F. W., III.*

**B**EFORE answering the above question, it may be well to state the purpose of this Dep't. of THE FLAMING SWORD, which is to consider and answer questions propounded by our readers who have not access to the complete literature of Koreshanity. While the Koreshan Science is truly a Universology, covering every detail and particular of the form and functions of the universe, there are many things which were both necessarily and purposely left unexplained by its Author.

His great effort was not to gratify curiosity, but to furnish the foundation upon which the life could be built in preparation for the great change from mortality to immortality, which is the aspiration of his disciples. For this reason he dwelt unceasingly upon the fundamentals of the Science, the laws of being, and their relation to the universe as the pattern upon which all life, vidual and social, must be formulated; and while in the course of that teaching he revealed much that is of great interest and value in the way of correspondences, it was only as suggested by the subject that he was at the time considering.

As KORESH cautioned his hearers against "speculation" in the very last sermon we were privileged to hear from his lips, we do not feel justified in exceeding those limits in the endeavor to find correspondences which he did not disclose. The very few that are to be found in the writings are as follows; in "The British Lion and the Russian Bear," F. S., Aug. 14 and 21, 1899, England is said to correspond to the lion; the heart; the ultimate of commerce; love. The bear, in its good sense, represents love and wisdom; and in the perverted sense, the opposites of those qualities. But the organ or portion of the human body to which Russia corresponds is not given.

In "The International Peace Trust," Aug. 4, 1899, it is said that "Russia and the United States comprise the head (Rosh) and tail of the great monetary dragon." In "The Conflict of Modern Theories," F. S., Oct. 19, 1900, KORESH says: "The Aborigine of America is the epithelium of the once grand men made in the image and likeness of the Gods. The original Sons of God were the Adamah, the red men. The Indian race is the last product of the declension (fall) of the original. The original Grand Man, man in his greatest form, constituted the red earth in which the Gods themselves were planted in their fall, for the regeneration of the Sons of God."

### The Late Appearance In Andromeda

Question 203. "What is the Koreshan view of the new star in Andromeda?"

**I**N "The Star of Bethlehem," published in the GUIDING STAR of Aug. 1888, p. 244, by KORESH, is to be found quite a detailed account of the appearance of such a phenomenon in Sept. 1885. On page 246, KORESH says:

"Admitting the truth of the statement that a star has appeared in the great nebula, a star hitherto unknown to the astronomical fraternity, what does it portend? Andromeda is a constellation lying just north of the constellation Pisces. This star is on the meridian marking the location of the sign Aries, on the constellation Pisces or Fishes, as the sign approaches its transposition from the Piscatorial group to Aquarius, in equinoctial precessions.

"When the change occurs there will be a movement of the sign along the ecliptic a number of degrees, owing to a heaping-up of force, a conservation provided in the equinoctial precessions. At this time there will be some remarkable physical changes which will shorten the otherwise regular precessional movement. The star in Andromeda is the result of the pole of a zone or belt of force, revolving north and south around the sun, meeting the pole of another zone of force, and producing through conjunction a positive polarization, seen as a new star in the nebula of Andromeda. \* \* \*

"We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale. With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.'

"About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion. We have come then upon the great event of the *new birth*, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges, these natural truths being represented by the water carrier. 'Except ye be born again [of one] ye can not see the kingdom of God. Except ye be born of the water and of the spirit, [both,] ye cannot enter the kingdom of God.'

"One of these births the church experienced over 1800 years ago; namely, the birth of the Spirit. The other, the birth of water, which is the destruction of death, and is the New Birth or the birth of the immortal body, is to come as the resurrection or the reincarnation. This will occur as the immediate sequence of the annunciation of the New Science, the science of immortal life, which is no more nor less than the new and everlasting gospel. The birth of water is now about to appear. This is the resurrection of the race, the process by which the spiritual angels and the natural humanity will conjoin, and be transposed and transubstantiated from the spiritual heavens and natural humanity, to the domain and realm of the higher degree; namely, that of the order of Melchizedek, the true order of the Sons of God."

### Books of the Old and New Testament

Question 204. (1) "How long was it after the Old Testament was completed, until the New Testament was written, and by whom and in what year was it blessed and called holy?" (2) "Where and by whom were the manuscripts of the New Testament held after the death of Christ and the Apostles?"—*E. C. D., Pa.*

**T**HE date given in Malachi, the last book of the Old Testament, is 397 B. C., and the date of the Gospel of St. Matthew is 37 A. D.; but the fact of there being many different translations and arrangements makes the dates somewhat uncertain. The general acceptance and use of the New Testament by the early Christians constitutes the stamp of approval which, I suppose, is meant by being "blessed and made holy." In the "Encyclopedia Britannica," a long article is devoted to the consideration of the books of the Old and the New Testament, from which the following extracts are made: "A late and improbable tradition ascribes to the Apostle John the work of collecting and sanctioning the writings worthy of being regarded as sacred; but it is now generally agreed among those who receive the Scriptures as authoritative, that the original churches, especially the larger and abler ones, collected, each for itself, a complete set of the writings that had been found to be properly authenticated, as the productions of Apostles and other inspired men; the general accordance of one with another of these numerous collections thus proving the correctness of our present New Testament Canon.

"That John had before him copies of the other three Gospels is highly probable, his Gospel being supplementary to them. That the Epistles of Paul, or most of them, were early collected together, is naturally inferred from II Peter iii: 16, which speaks of 'all his Epistles,' and places them on an equality with 'the other Scriptures.' The Apostles expected their writings to be publicly read and received as of divine authority.

"Clement of Rome, Ignatius, Polycarp, and others called 'apostolic fathers,' because contemporary with the Apostles, wrote reverently of the Apostles and all the Epistles, except Jude, II Peter, and III John, though the quotations from I and II Thessalonians, Colossians, Titus, and Philemon are not decisive. \* \* \*

"Theophilus often calls the New Testament writings the 'Holy Scriptures,' or 'the divine Word,' and mentions the law, the prophets, and the Gospels, as alike divinely inspired. Tertullian (180 A. D.) speaks of 'each Testament,' and distinguishes the 'New Testament,' made up of the 'Gospels and Apostles,' from the 'Old Scripture.' Irenæus (135 A. D.) also calls the New Testament writings 'the Holy Scriptures,' or the oracles of God; argues that there must be four Gospels, and puts the evangelical and apostolic writings on an equality with the law.

"The Muratonian Canon (about 190 A. D.) recognizes the Gospels of Mark, Luke, and the New Testament of our present canon, with the 'epistle of Barnabas,' and the 'Shepherd of Hermon'."

In "A Religious Encyclopædia or Dictionary," edited by Philip Schaff, D.D., I.L.D., we find a very comprehensive section devoted to "Bible Texts." He says: "The autographs of the New Testament very early disappeared, owing to the action of constant use upon the perishable papy-

rus; for this appears to have been the material. (II John, ver. 12.) If they were not in the handwriting of the Apostles, but in that of their amanuenses, as we know Paul's Epistles generally were (Rom. xvi: 22; II Thess. iii:17), then it is the easier to account for the phenomenon.

The papyrus rolls preserved to the present day were never much used; indeed, the most of them were found in sarcophagi, and so, of course, were never used at all. The ink was lamp-black, mixed with gum dissolved in water; copperas (sulphate of iron) being sometimes added. The pens were of reed (calamus).

"The evangelists may have denominated their compositions 'Gospels,' although Justin regularly speaks of the 'Memoirs by the Apostles;' but all addition to the name is later, and presupposes a collection of the Gospels. \* \* \* The Muratonian Fragment (second half of the second century) calls our Acts and Apocalypse by these names, and so proves the early use of these designations. The designation 'Catholic (General) Epistle' is first met with at the close of the second century (Apolonius in 'Euseb., Hist., v. 18, p. 5,' where the First Epistle of John is probably meant).

"The application and limiting of the term to the whole of our present collection is of later date; for even in the third and fourth century it was customary to give the term to ecclesiastical epistles, like that of Barnabas, or those of Dionysius of Corinth, which were not specially addressed."

There is very much more which our space will not permit us to add, but which may be found by our questioner in the sources referred to.

### The Animal Life of God

Question 205. "What is meant by the animal life of God?"

**W**E find in the Scriptures, both Old and New, many such passages as: "the Lamb of God;" the "Lion of the tribe of Judah;" and in the vision of Ezekiel, of the four living creatures that he saw, each "had the face of a man, and the face of a lion on the right side, and they four had the face of an ox on the left side; they four also had the face of an eagle."

These animals are symbolic of qualities, as were the animals used in the Jewish sacrifices. God's animal or human life is represented in these types; the ox or bullock, desire for life; the ram or lamb,—desire to reproduce himself; the eagle,—power of discrimination.

In "The Declension of the Adamic Man," in **THE FLAMING SWORD** of August 27, 1892, **KORESH** says: "God has the double characteristic of man (God) and animal life, as well as the double characteristic of male and female unity; biune, two in one. 'Who knoweth the spirit of the man that goeth upward, or the spirit of the beast [animal] that goeth downward?' We may illustrate the divine animal characteristic, in its descending, through the Christ character as the Lamb of God, Lion of the tribe of Judah, etc., as defining the animalistic, descending or falling determination of man."

In "The Circle of God's Animal Life," **F. S.**, Aug. 24, 1900, **KORESH** says: "We could point to a thousand passages to verify the statement that all of the animal sacrifices of the Jewish dispensation pointed to the various animal characteristics of the Lord's life. \* \* \* God's animal life is that in which God constantly dies, and through which he regenerates himself and the Sons of God."

# The Publishers' Department

## The Flaming Sword

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

Established by Koresh (Dr. C. R. Teed) in 1889. Conducted under the auspices of the Koreshan Unity.

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WE are not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them. This also applies to contributed articles.

### Interesting Reading and Announcements

KORESHAN SCIENCE teaches that there are four cycles; namely, solar, stellar, lunar, and terrestrial, or planetary. These are timic divisions, and are called endings and beginnings. Every cycle is definitely defined, and the length of each period is definitely related to the development and progress of human existence. The development and progress are according to the law of evolution,—which is the continual unfolding of the center of the universe to its circumference. But evolution is not without its co-ordinate law of involution, which is the constant infolding of the universe from its circumference to its center. These two laws are constant and eternal, and are the guarantee for the perpetuity of the universe.

The fruit of the Tree of Life has about evolved to its full fruition since the divine Seed, the substance of the Lord, in the form of Holy Spirit, was planted in the human race. The divine Seed was the involved product from a previous harvest. "We are now," says KORESH,

"in the lap of the constellation Pisces [Fishes, the Christian age] with Aquarius [water or science, the Koreshan age], and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. ['Andromeda' is a subsidiary constellation.] The meridian passing through the center, passes through the tail of the great fish or whale. With this sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.'"

This Sign is Aquarius, the Water-carrier or water-bearer, the man with the plumb line; that is, with the exact truth or Science of Life. Elsewhere it is written that this Truth-bearer is the "Sign of the Son of man in heaven." Being "in heaven" signifies that he is in a state of mental illumination from the Lord God, the Elijah, who has made his abode in the Son of man; the son or offspring of Jesse. Everything in the alchemico-organic, and in the organo-vital universe has its co-ordinate. Thus, as there is a physical heaven, there is also a mental or spiritual heaven. This mental heaven is the degree of divine intelligence; and the man in this degree is in the heavenly state or degree of truth, the veritable Science of Life. First the Science, then the Life, the Immortal, when present as the Immortal.

The "Divine and Biblical Credentials of KORESH," and his unparalleled doctrine of Cosmogony and Religio-Science are an indubitable proof that he is the illuminated Son of man; the Sign of the Son of man in heaven. His wonderful Science has been promulgated since 1870, both orally and by printed page; and while this marvelous Science has not yet reached the multitude, we must remember that it was not so intended. The aim

of the illustrious Author of this Science has been, first, to gather unto himself a nucleus, a human battery, a chosen few, just as the Messiah did nineteen hundred years ago. After this battery is formulated, the great work of evangelizing the world will begin.

There is a lapping over of the old and the new age. The ending of the old age accounts for the chaotic and confused condition we observe; the greatest declension, degeneration, and corruption, and the grossest mental darkness and prejudice in spiritual, moral, social, religious, political, and commercial matters. It is due to the utter corruption of the old church and old state or government. To the lapping over of the new age, the Golden Age, which will be known as the Koreshan or Aquarian age, can be attributed all the marvelous doctrines of light and truth, all the inventions and discoveries, all progress, developments, and improvements on every plane of existence and activity.

Koreshan Universology presents the entire truth of the new age, even what is known as truth outside of it; for it is either derived directly or indirectly from the doctrines of Koreshan Science. Some get it by the operation of reflection; by getting in rapport with the spiritual (mental) spheres through which the truth of Koreshan Universology goes out into the world. The French, world-famed clairvoyant, Madame De Thebes, is in rapport with the spiritual spheres, through which Koreshan prophetic declarations have gone forth since 1870. Many of the events she foretells for the year 1914 can be found in Koreshan Universology.

First of all that America, as at present seen, is the modern tower of Babel, *Messieurs les Americains*; that is, the so called gentlemen of America have created the Babylon by false commercialism. Opinions and ambitions clash, and they truly are like chemical fluids which unite to produce fire. The result will be, flames will soon shoot in the air, and explosions as of dynamite will give rise to the greatest revolution the world has ever seen; but the Madame is mistaken in predicting that it will be in America only. It will not be local merely, but a world-wide revolution. America, however, will be the chief and central battle-field of carnage; because the most marvelous truth has been here promulgated personally, through the great Prophet, Scientist, and

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List of

**Koreshan Publications**

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

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The root of all evil, the love of money, is rampant more in America than any where else in the earth. In this respect she reached her lowest descent. This, in symbolic language, is the "curse" pronounced upon the serpent. The co-ordinate curse is upon labor; together they represent Gog and Magog, or capital and labor (roof and floor). Another curse is upon the woman, which is the symbol of the church, the "old heaven" which is to "pass away" with a great noise. KORESH declares: "About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ." The first month of the prophetic year 1914 has brought about some "special events" throughout the entire *oikomeny*,—the habitable world. First, unusually severe cold in various localities throughout the world, and extremely mild and warm weather in other localities; second, thousands of unemployed, in Christian and so called heathen countries, parade the streets of the great cities, demanding food, and carrying banners with the inscription: "We Demand Work, Not Charity." A similar demonstration occurred in the beginning of the French Revolution, known as the "Reign of Terror." It is a type of the approaching and greatest revolution which will involve the entire world; third, great tidal waves on the Atlantic and the Pacific coasts, both in America and other countries; the greatest disaster befell the country and people of Japan. These special events are fresh in our minds, and they are merely faint indications of what is to occur.

As the destruction of Jerusalem and the French Revolution, according to Koreshan Science, are types of the approaching world-wide revolution, disaster, and destruction, it will be well for our readers to read up on those by-gone special events;—"forewarned is forearmed." Under "The Crisis of the Cosmic Cataclysm," in "The Great Red Dragon," we read: "Through the publishing house of the City of Restoration there had been issued the statement of a calamity that was to overtake the world, in which millions would be destroyed in the universal cataclysm. It was declared that before this catastrophe would be precipitated, God would pursue the course that had always actuated his purpose with the human race—he would not destroy it without due warning. \* \* \*

"God has never brought disaster upon

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the human race without first sending his prophets to invite the world to the haven of safety that he had provided for his people. The human race was called upon to gather toward the tropical regions of the earth as pointed out in the prediction, because in the transposition of the ecliptic thirty degrees, there would follow such a cataclysm as had not befallen the world in about twelve thousand years; in fact, such a one had not occurred before in twenty-four thousand years."

Many local "special events" are daily occurring throughout the world; the simultaneous universal events are still to take place in the near future. The latest remarkable discovery and invention, as predicted by KORESH, is a Pocket Wireless Instrument. The inventor is M. Justin Landry, an engineer, who has presented it to the French Astronomical Society. It is described to be in the form of a small telegraphic receiver, which needs no apparatus of posts and antennae.

Seeing that the various and numerous predictions are being fulfilled, one after another, how grateful we should be that our eyes have been opened by the crystallized truth of Koreshan Universology, the "everlasting gospel," the glad tidings of "the redemption of our body," as foretold in Rom. viii: 18-25, of which the Christian church knows little or nothing about; for she has preached her adherents to death with the so called "salvation of the soul."

We would advise our subscribers and friends to re-read the New Year's resolutions printed in this department in the January issue, for now is the best time to fulfil them; as the long evening hours of the winter months afford the choicest opportunity for reading and studying. Do not become weary in well-doing; for the performance of uses to mankind is the surest proof that we love the truth we have embraced.

We heartily appreciate the new subscriptions sent in by our friends, and trust they will continue their efforts in the same line. We also kindly urge those in arrears to send their remittances in small amounts, if not convenient to send the whole amount. Stamps are acceptable; especially two cent stamps.

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**Forest Notes**

There are 36,500,000 young trees in the Government's forest nurseries.

Two tons of cascara bark have just been sold from the Siuslaw national forest, Oregon, at one cent a pound.

The northernmost national forest is the Chugach in Alaska; the southernmost is the Luquillo in Porto Rico.

For shingles alone, 750 million feet of timber is cut in that part of the state of Washington which lies west of the Cascades.

California led last year in timber sold from national forests, though Montana had the largest number of sale transactions.

The American forestry association has just elected Henry S. Drinker, president of Lehigh university, and P. S. Ridsdale, as its president and secretary respectively.

The biological survey and the forest service have been cooperating in the extermination of ground squirrels on national forests in California. The annual loss of range feed and grain crops from ground squirrels is enormous.—U. S. Dept. of Agriculture.

**Magic in These Numbers**

- 12345679 x 9—11111111
- 12345679 x 18—22222222
- 12345679 x 27—33333333
- 12345679 x 36—44444444
- 12345679 x 45—55555555
- 12345679 x 54—66666666
- 12345679 x 63—77777777
- 12345679 x 72—88888888
- 12345679 x 81—99999999

Dr. Albert Neuberger, a German mathematician, has lately been making some interesting studies of the so called "magical" properties of certain numbers. One of the most remarkable series of figures he finds to be 12,345,679.

The surprising rotations of the same figures which result when this number is multiplied by nine, and the multiples of nine, are shown in the accompanying illustration.—New York American.

Man cannot become like God without entering into his rest; hence, to become like God is to become obedient, and this implies an application to life of the doctrine of immortality.—Koresh.

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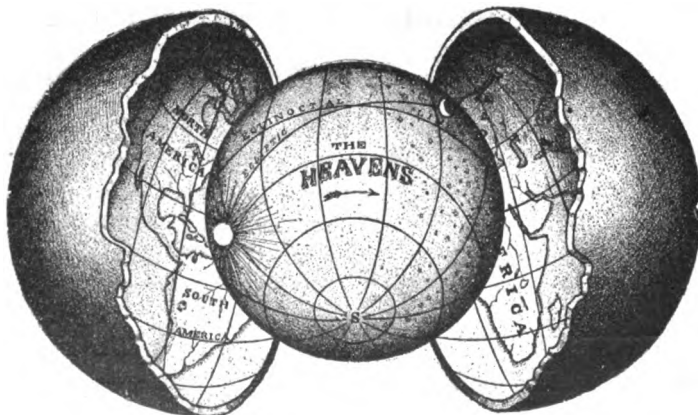
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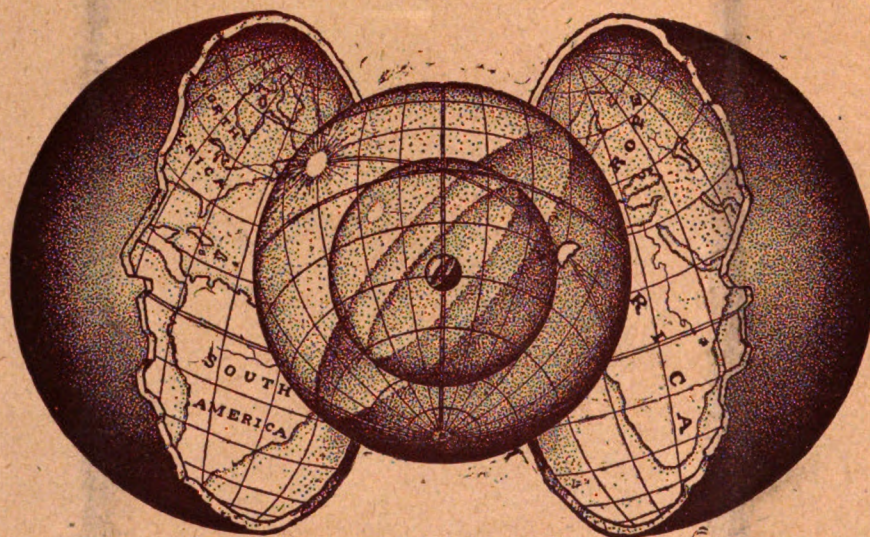
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# The Cellular Cosmogony



Discovered by Koresh  
In 1870



1914

# The Flaming Sword



A. D. ♪ MARCH ♪ 1914  
GUIDING STAR PUBLISHING HOUSE  
ESTERO, LEE COUNTY, FLORIDA



# The Flaming Sword

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

Vol. XXVIII. No. 3.

Estero, Florida, MARCH, 1914, A. K. 74

Whole No. 774

## The Alchemical Laboratory of the Brain

**The Science of Animo-Human Spirit; the Co-ordinate Action of Expansion & Contraction; the Emperor & Empress of the Encephalic Dominion**

PART XXVI.

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

**W**HEN THE CORTICAL substance of the brain contracts, the fluids elaborated are discharged by the compression of the cells into the fibres which convey a portion of it to the fornix, the edges of which are bordered by a fimbria (fringe) of fibrous tissue, where the nerve essence combines with a specific arterial discharge. The edges of the fornix are bordered by the commingling of this fimbria with the arteries and nerves uniting to constitute the choroid plexus.

From the commingling of arterial and nerve essences in the choroid plexuses, is derived the discharge of the animal spirit or essence into the lateral, third, and fourth ventricles of the central laboratory. The expansion and contraction of the gray matter alternately fill and empty the ventricles of the constantly elaborated fluids which perpetuate the supply of the various channels of resource to the various parts of the body.

The pineal gland and glandula vitæ are the emperor and empress of the encephalic dominion, and upon the consortation of these two centers every cell of the brain depends for its contraction and expansion simultaneously with every other cell. That is, all cells act in unison, because they are all regulated by the coördinate agreement of motion from a central point of unity.

It will be well to state here, for those recently interested in the publications of the Guiding Star Publishing House and the doctrines of Koreshanity, that there is no interchange of fluids between the third and fourth ventricles. The valve of Vieussens effectually precludes the possibility of any intercommunication during physiological activity.

The student will be able to comprehend a foregoing statement regarding the office of the aqueduct of Sylvius as a retort, and why, as such, the fluid contents held in solution is discharged into the third ventricle, whence it is again discharged into the tuber cinereum, thence into the glandula vitæ.

**The Torcular Herophili (Wine-Press of Herophilus)**

The torcular Herophili is situated near the center of the occipital bone, a little to one side of the internal occipital protuberance. It is situated on the equator of the tentorium and dura mater. The student's attention is called to this pole of activity, more especially to consider the relation and function of the straight sinus. This sinus derives its blood mainly from the inferior longitudinal sinus, the venæ Galeni, the inferior median, cerebral veins, and the superior cerebellar.

The venæ Galeni derive their blood from the choroid plexus of the lateral ventricles. It is formed of that specific union of nerve essence and arterial blood presided over by the optic thalamus, as a reaction from the juice discharged from the choroid plexus into the ventricles. The optic thalamus (literally rendered) signifies bridal chamber.

The venæ Galeni convey blood of a specific magnetic quality to the straight sinus, which enters the torcular Herophili in such a directly forcible manner as to produce a vortex in which the current is made to describe a contortion, thus bringing a large surface of the blood in contiguity with the periosteal area. At this point the magnetic essence which the blood of the straight sinus contains is discharged into the dura mater, giving it an impulse like the pulsation of the heart; thus inducing an electrical current which distributes itself throughout the dura mater, converging at the crista galli. The impulse communicated by the straight sinus to the dura mater at the torcular Herophili is the cause of the pulsations noticed at the fontanelles in young children, and is the primary source of the motion of the heart of the body.

Having thus presented an outline of the sources of activity resulting in the emplacement and deposition of the ethmoid, we are prepared to enter into a specific analysis of its significance, both as a factor in the uses of the microcosmic economy, and as representing prin-

ciples, functions, and forms in the anthropostic macrocosm.

**The Seat of the Power of Commerce, and the Three Principles Related to It**

We have given the merest outline, hints only, of the origins of the ethmoid and its functions. We have shown it to possess three poles of major activity; the right, left, and central. The development of the central pole, the ossifying center of the vertical plate, has its origin in the specific impulses of the torcular Herophili. The torcular is the heart of the periosteal system. It is to the periosteal system what the heart of the body is to the arterial and venous systems. Now, when we consider the character of the heart in all the domains of life, falling back upon the fundamental axiom of the Koreshan System regarding commerce, namely, that the heart is the power of commerce, we are enabled to define the intrinsic office of this center, and to analyze and study the character of the spiritual entities which congregate and comprise this group.

The spirits of the crista galli are spirits in coördination with those of the pineal gland; those of the crista being of a character to desire a knowledge of those laws and principles upon which depends the order of the emplacement of the parts of the framework constituting the basis of organic construction, while those in the coördinate cerebral pole are in the sphere of the acquisition of the knowledges of those laws and principles. There is a reciprocal electro-magnetic vibration between these two poles, for wherever there is a pole or center of motion there are diverse and reactive currents.

There are a few principles relating to this subject, which the investigator should forever bear in mind: First, spirit is substance in solution. Second, when an electric or magnetic vibration insinuates itself it conveys, ready for deposit, that which has been material, but which has become spirit. Third, this spirit is ready to deposit itself again as matter, whensoever it meets a counter-flow coördinately antithetical in character. For instance; when an acetic electric current meets an alkaline at any pole of connection, there is a reaction; for the alkaline and acetic currents are reagents to each other, and a material precipitate is made where the matter is created from spirit when the counter-currents meet.

From this principle in organo-constructive law, it may be concluded that while the periosteal flow proceeds through the ethmoid (sifting) bone over the course of the periosteal river to the ultimate bone of the osseous fabric, there is a counter-flow meeting at the insertion of the falx cerebri in the point of the vertical plate, thence radiating over the fibres of the dura mater inversely to the electro-magnetic currents previously described.

**The Two Living Motions of Life**

There is such an intimate relation of the dura mater to the arachnoid membrane, and through this to the pia mater, and thence to the cells of the cortical area, that in the course of the electro-periosteal currents there is a constant intercommunication between the

cells of the gray matter and fibres of the dura. The impulse given to the dura through the torcular Herophili is retransmitted, by induction, to the summits of the convolutions; but upon entering the cells, the pulsatory impulse is mutated to the motion of respiration through the reciprocal (correlated) reaction of the two living motions of life; namely, the pulsatory and respiratory, as operative between the heart and the lungs of the body.

When the magnetic essence is discharged into the cells of the cortical area, there is a reciprocal discharge of the coördinate magnetic essence from the cells into the fibre, which, by induction, becomes an electric current upon entering the fibre. All the summital cells of the cortical area, in discharging their magnetic contents into the fibre of the dura mater, impart a substantial encumberment to the polar point to which the dura conspires; this encumberment being precipitated by reaction in the ethmoid, as the first resting-point of the dural motion.

We wish here to reiterate the statement that all electrical and magnetic spirit is, veritably, substance in solution. The electro-magnetism distributed mainly from the torcular Herophili through the fibres of the dura mater and converging to the ethmoid pole, is principled substantially in the basic elements of the osseous fabric. We do not mean by this that other substances are not also held in solution, or, more strictly speaking, that the electro-magnetism is not composed of other substantial solutions.

We cannot too often urge and emphasize the fact that every spirit is but the solution of what has been matter, and that every form of activity may be materialized to matter again. In other words, the law of transmutation is the fundamental law of all activity, and the law of the correlation of the two coördinate substances, spirit and matter, is as absolutely a law as that of the correlation of substance.

It has been previously stated that the apex of the vertical ethmoid plate is the pole of that axis which represents the cerebral zodiac. To comprehend this subject fully, the reader is called upon to analogically transpose the thought from the domain of the encephalon of the vidual microcosm to the alchemico-organic cosmos. The brain has an equatorial circle corresponding to the equator of the alchemico-organic cosmos, or, as the physicist of the recidivating school would say, "the equatorial circle of the earth." It has also another circle corresponding to the zodiacal belt, the median line of which is the ecliptic. These two encephalic circles are relatively oblique, corresponding to the obliquity of the ecliptic.

The plane of the ecliptic, in the alchemico-organic cosmos, is twenty-three and one half degrees oblique to the plane of the equator. The axes of these planes are necessarily correspondingly oblique to each other. The axis of the equatorial plane or circle terminates in the two terrestrial poles. These we will call the poles of the normal axis of the cosmos. The axis of the circle of the ecliptic is an electro-magnetic axis, and terminates

north in the magnetic center or pole, and is eccentric south in the south magnetic zone. The zodiacal circuit, or the circle of the ecliptic, constitutes the zone of motion. All along the line of the ecliptic is the heaping up or conservation of energy, and all eclipses are merely the methods of transposing substance through the projectory momentum upon which depend perpetuity of motion and organic form as well.

**The Causes of the Magnetic Poles**

The causes of the electro-magnetic axis, with its south polar zone and north polar apex, may be found in the reciprocal relation of the astral nucleus and peripheral zone as related to the ecliptical circuit and associate plane. The astral nucleus revolves upon its axis. This motion generates magnetic substance, the positive direction determining toward and meeting at the axis of the stellar center, thus shooting out at the poles of this axis of motion. This nucleus is slightly eccentric, for reasons given in other publications of Kōreshan literature. The orbital motion is around a negative center. The orbital motion also generates a magnetic flow. The orbital motion is spiral, the spiral axis being nearly vertical to the plane of the zodiac or circle of the ecliptic. It is this relation of motions that not only generates the celestial electro-magnetic spirit, but so determines the flow of the spirit as to form the magnetic zone at the south, and the magnetic pole or apex at the north.

Motion, with its concomitant and consequent friction of the atoms of matter to which the motion is related, and the destruction of those atoms and their transmutation to spirit, causes the magnetic axis, its southern zone, and northern pole or apex. Upon these two extremities coördinating and continuing the electro-magnetic currents, largely depends the deposition of the mineral and metallic planes of the earth's circumference or shell, and especially does the series of mineral deposits derive its emplacements and perpetuity.

The mineral deposits correspond to the bones of the human body. Comparison may assist the student to comprehend this law and fact. The crust or shell of the egg, before the chick is incubated, comprises the basis of the bone of the chick. The process of incubation displaces the relation of the shell to the contents of the egg, and the mineral base becomes the framework of the chick. As the earth represents a higher development, there is still another crust outside the mineral; this crust is metallic. At the center of the cosmic cell, the motion engendered constantly destroys matter as molecular and atomic substance. This destruction of material substance produces magnetic substance, or the substance of spirit. It is thrown upon the axillary center, and rushes out toward the zone and pole of the magnetic cone, whence it is deposited as matter through diverse currents, one flowing toward the southern zone, the other toward the northern apex, or magnetic polar center. These currents emplace the matter of the framework of the alchemico-organic cosmos, as the corresponding encephalic and systemic currents deposit the osseous fabric of the microcosmic structure.

**The Mind the Primary and Remote Cause of All Forms and Motions**

In the consideration of the causes of the magnetic axis, north magnetic pole, and southern magnetic annulus, as defined in the foregoing, we will here urge the fact that the causes before noticed are only proximate; for the mind, situated in the brain, is the primary and remote cause of all the forms and motions existing in the alchemico-organic cosmos. The point in the earth described as the magnetic center or pole, is the correspondent of the crista galli. The coördinate point in the heavens is the north polar star, and corresponds to the pineal gland (conarium) in the microcosmic brain.

That point in the progress and life of any one of the seven primary personalities representing Deity, and from whose theocrases the spiritual overflow and baptism proceed, comprises, in anthroposophy, the crista galli. As the fibres of the dura mater converge to the crista galli (cock's crest), and there emplace the substance of deposition conveyed by the electro-magnetic currents, so the lines of impulse from the spirit entities liberated from the material bodies in which they were previously environed, converge to the divine human personality and there constitute the apex, the framework of the resurrection.

The conarium is the apex of seven lines of fibre, or lines of fibre from seven encephalic areas. It therefore involves seven distinct principles of life, each one of which, in the aspect of time, is represented by its specific corresponding *Avatar*; as the Lord Jesus, Elias, Moses, and others. The theocrasis of a personality is the cock's crowing. As the chanticleer by its sharp, shrill, and penetrating voice awakes the sleeper, so the theocrasis of the Messianic Center awakens, by the penetrating echoes of the Holy Spirit thence proceeding, the denizens of the anthropostic grave.

The Messianic nucleus of this age is the apex of the seven areas converging through the dura mater to the electro-magnetic pole of the dural environment. In other words, as the Lord Christ, nineteen hundred years ago, was the polar point of all spiritual convergencies, so the Messianic Center of this age is the vorticle into which the subtensions of spiritual desire and natural propense converge. As every human thought is a spiritual entity, so the projection of aspiration to this apex of recurrent life involves the spirit entities which flow into, and through this pole emplace the framework of the new social fabric. As the physical spirit from millions of stars may converge and flow into the one astral nucleus, thus rendering that stellar vorticle the recipient of every physical spirit, so may the anthropostic Star be made the anthropostic stellar vorticle and receptacle of the millions of spirit and angelic entities which constitute its organic unity. As the stellar nucleus of the cosmic structure is the center of influx and emanation, so the central mind of men becomes the point of influx, metamorphosis, and emanation,—therefore the Messianic manifestation of the age.

While we have specifically considered the electro-magnetic currents converging to and depositing the

crista galli and ethmoid, we have said comparatively little of the counter-flowing currents returning over the periosteal river, and radiating from the crista and converging again toward the annulus of the torcular. Before entering into the analysis of the reflex currents of the dura mater (hard mother—the mater presiding over the hard or bony fabric), we will premise the following axioms which involve principles lying at the very foundation of knowledge:

Wheresoever there is a flow of an electric current of either an alkaline or acetic reaction, there is invariably a reverse or counter flow of a current of an opposite reaction. Wheresoever two electric reagents meet at resisting poles, there is a deposit of matter created from the alkalo-acetic reagency.

#### Counter-Currents Unknown to Electricians

It is not generally known that electric currents of opposite re agencies move inversely over the same conductor. While the terms *anode* and *cathode* are employed by electricians to designate the flow of the electric fluid, they are almost, if not quite, invariably used to designate the opposite poles or ends of a single current flowing in one direction. The terms thus employed are strictly misnomers. "Anode" means upward way; "cathode," downward way; and it is a fact, despite the ignorance of the ordinary scientist, physicist, and electrician, that in every electric flow of a definite reagency in one direction over a conductor, there is a counter flow, a flow in the opposite direction, over the same conductor. This fact generally known and applied in practical and mechanical electricity, would very greatly simplify the efforts to utilize the electro-magnetic substances for the various mechanical and other purposes for which electricity is employed.

In every counter flow of the anodic and cathodic electric fluid, there is friction because of slight resistance of the two re agencies, and such friction invariably generates magnetic substance; but whensoever the fluid is conveyed over an uninsulated conductor, the magnetism is not polarized, hence it is unobserved. If resistance is offered to the escape of the magnetic force by the insulation of the conductor, the prime magnetic substance is thrown in toward the axis of the electrical flow, and the counter magnetic radiation of a much finer quality is passed through the insulating or sheathing medium. The magnetism urged toward the axis of the conducting medium is elongated into a central current, moving also in counter directions, being of active and passive, or positive and negative, or anodic and cathodic qualities. Let us apply these principles of electro-magnetic activity to the currents traversing the fibres of the nervous system in general, and the dura mater in particular.

(To be continued.)

The visible presence was typified by the cloud (*Shechinah*) in the wilderness. The cloud signifies the presence of the Lord, also the Sons of God. It is for this reason that the Lord was called the promised seed. The seed of every tree—the starting point of the creation of the tree—is spiritual and material.—*Koresh*.

## THE KORESHAN SYSTEM OF COSMOGONY

All Activity Resides Primarily  
in the Anthropostic Being

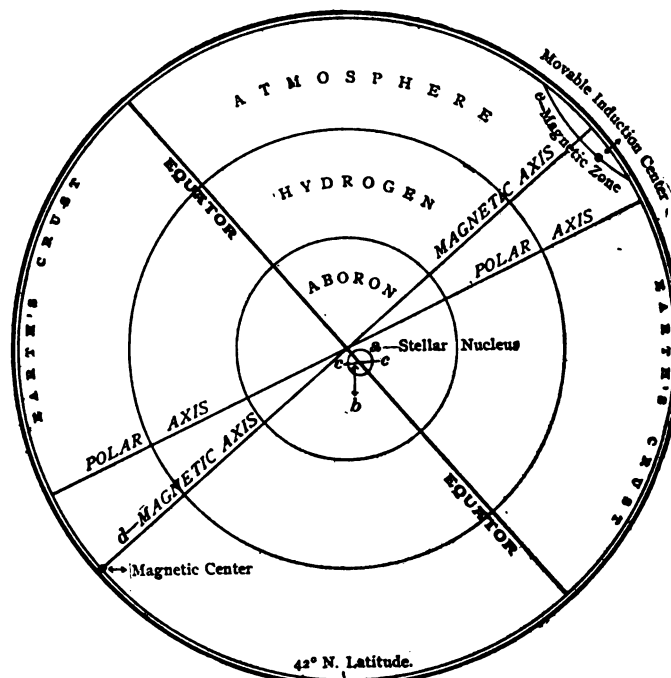
By KORESH

### PART XV.

**A**LL MOTION resides primarily in the astral center of anthropostic being, and is thence communicated to the astral center of alchemico-organic existence, which becomes subjectively causative of the perpetuity of form and function in the alchemico-organic cosmos. (It is not within the province of this chapter to consider the causes of mental substance and the laws primarily in force to promote mental action, and therefore life.)

There is an astral center or stellar nucleus having a triplex motion. The first is axillary, the second slightly orbital, resulting from certain causes which determine the eccentricity of the star, and which we will proceed to define. The primary influences bearing upon the motions above referred to are heat and cold, which are related to each other as two extremes of the equatorial axis of the stellar nucleus.

We have to consider the emplacement of the star in relation to the shell or rind of the universe. It is par-



This Map Shows the Crust of the Earth, the Three Atmospheres, Equator, Magnetic Center, the Polar and Magnetic Axis.

ticularly upon the occult rays (rays identical in kind with the so called Röntgen or X ray) that the star depends for its eccentricity. Its first motion is axillary; this depends upon the impingement of influent substance. The second action is slightly orbital, thrown eccentric by the expansive force of occult caloric rays, and oppositely, by the mutual contraction of the occult crucic rays. The third motion is that of the rotation of an axis on a pivot, like the motion of a top when spinning, with its central peg or post out of perpendicular. The accompanying diagram partially illustrates it.

The central star is represented by *a*, the axis of the star *b*, the poles of the stellar axis *cc*; *d* is the axis of stellar eccentricity, pointing toward the corresponding terrestrial magnetic north pole. The poles of the stellar

axis *cc* indicate a magnetic current produced by the axillary motion of the star. The magnetic axis *d* is produced by the orbital or eccentric motion of the stellar nucleus.

It will be noticed in the diagram, that the stellar axis *b* lies oblique to the eccentric axis *d*. The cause of this obliquity resides in the attraction of the magnetic force of *d*, the axis of the eccentricity. The relatively fixed magnetic pole in the earth is the terminal terrestrial point of the magnetic current *d*, produced by the friction of momentum flowing first from the orbit of the eccentricity to the center or nucleus of this orbit, thence toward the poles of said axis.

As the stellar nucleus tilts less obliquely in its movement toward the equator, the direction of its radiations is more parallel until the equatorial circle is reached, when the vertical ray is directly over the circle. There is necessarily a cause for the change of the obliquity of the stellar axis. At the equator it is nearly parallel with the axis of the eccentricity *d*. At the equator and moving toward the north in its obliquity, the stellar axis is being loaded with the magnetic force of its axillary motion. This attracts its pole more and more toward the axis of its eccentricity, *d*, until it comes near enough to discharge its substance sufficiently to allow its stellar axis *c* to withdraw. It then recedes from the northern axis of its eccentricity toward the equator, continuing the change in the obliquity of its axis toward the southern magnetic zone *e*.

It does not reach, as it tilts toward the south, the same degree of obliquity, because at the southern pole there is not the same fixed magnetic center, but rather an inductive magnetic zone with a movable magnetic pole along the course of this zone. It is the motion of this movable magnetic induction center on the induction zone, that causes the variation of the needle south of the equator, which so puzzles the mariner. The three movements above described, cause night and day and the seasons. Besides the change which we know to obtain in the relatively obliquity of the stellar axis *c*, is a motion of the stellar nucleus from north to south and from south to north.

If the civil engineer or geodetic surveyor will examine the needle of the compass as it points toward the north magnetic pole, taking into consideration the variation of the needle east or west on the arc of the parallel of any given meridian, he will discover that it would be impossible for the two extremities to point toward two local magnetic polar points. It will be noticed that while the needle at the north points to a magnetic center or pole, the needle at the south describes a circle. This in itself demonstrates the fact that the southern extreme is a zone or belt, confirming one of the principal axioms of the Koreshan System; namely, given the pole of a known or tangible axis, the obscure terminus of the same axis is the exact coördinate. For instance; the known pole of the axis being a sphere, the coördinate axis is the cube; or given the known pole of an axis being a cube, the coördinate axis is the sphere. If

the known magnetic center is a fixed pole, the opposite and coördinate pole is necessarily a zone.

### Measurement of the Earth; the Higher Uses of Geodesy in the Sphere of True Astrology

The readers of THE FLAMING SWORD and students of the Koreshan Universology are becoming familiar with the term "geodesy," and the phrase, "The New Geodesy;" and that there may be no misunderstanding of its meaning and its bearing upon life, we think it admissible to define its significance and its relation to the system of universal culture which the Koreshan Universology embraces. The term geodesy is from two Greek words; *ge*, earth, and *dai*, to divide. It is literally the science of dividing the earth, or of defining its character as to form, that there may be a foundation for a knowledge of its functions.

There are three fundamental laws involved which, when understood, determine the form and function of the universe as an entirety. These are first, the science of Comparative Cellology, the foundation principle of which analogically determines the fact that all life, whether that life be specific or general, unfolds within the cell. The law and principle of comparative evolution analogically determine the fact that universal life is a unity, and that the progress of gestative evolution must necessarily progress within the great cell or womb of creative incrementation. Second, the science of vision, known by the term "optics," in which is interpreted the appearances of objects on the surface of the earth as related to the earth's contour.

At this point let us quote a passage of Scripture which has a very significant application to the subject under discussion: "Judge not according to the appearance, but judge righteous judgment." This law applies as well to physical observations as to moral, religious, and spiritual things. Things are not as they appear at all times; hence the necessity for understanding principles, that interpretations may be genuinely true. Book optics and practically applied optics are two very different things. The reader must become familiar with practically applied optics. For instance, the books will tell you that because the earth is convex, three posts placed in the water three miles apart will conform to the convexity, and the middle one will be the highest of the three on the convex surface; and looking from the initial post toward the terminal one, the line of vision will cut the middle post and strike the terminal or distal post at a higher point than the middle one. No one pretends to dispute this fact of observation.

### Vision Deceptive Unless the Law of Foreshortening Is Applied

Now, the interpretation given and generally believed, is that the world is convex; and because it is convex, and vision being in a straight line, the fact is according to the appearance. Place three posts three miles apart, the distal one being six miles from the initial post—the three posts being each one foot above the water's surface. Now place the eye unaided by the telescope, at the top of the initial post and look toward

the middle and terminal post. The middle and distal posts will be out of sight, not from the fact of convexity, but from the fact of perspective foreshortening. Place a telescope, say, of about three inches diameter of the objective lens, upon the initial post; you will look over the top of the middle post and see the distal one on a curve above the middle post. The truth concerning the matter is that vision is deceptive unless the science of perspective foreshortening is applied to the interpretation of the first and second observation, the one with the unaided eye and the other with the aid of the telescope. The fact that the books and practical experiment do not agree, should serve as a precaution against believing all the books say, when those books are made from theory founded upon assumption.

The science of optics, then, may be called the second science applicable to geodetic discrimination, and one of the laws employed to corroborate the testimony of Comparative Cellology, which determines the contour of the surface of the earth, and the fact that the earth is a great electro-magnetic cell. It should be remembered that Comparative Cellology settles the question of the concavity of the earth, and the fact that man *in-habits* the earth. The science of optics corroborates the testimony of Cellology.

The third science is that of mechanics as applied to the measure of the contour. It will be noticed that there are three methods of proving the fact of the concavity of the earth's surface. The first and greatest is Comparative Cellology; the second and most complicated, the application of optics; the third and most simple, by mechanical application. In the perfection of a treatise on the "New Geodesy," these three principles would necessarily be included, for the reason that the corroborative testimony of more witnesses than one is essential to conviction of different characters of mentality. Geodetic science determines place in relation to the development of character, and the higher application of the science is the predetermination of character through the designation of the time and place of the inception of the nativity, and to this should be added the parentage and its lineage.

#### **The Messianic Character the Bread-Keeper; Its Deep Significance**

The Messianic character of nineteen hundred years ago declared himself to be the Bread-keeper, and consequently the term Lord was the most legitimate appellation, for the word Lord is an old Saxon word meaning bread-keeper. It is the best English into which the Hebrew word *Yavah* or *Javeh* could be rendered. The Hebrew is generally expressed as Jehovah. Jehovah or Lord signifies the "keeper of the bread." The "house of bread" was the aggregation of people who should eat the bread contained in the retainer of the bread which was to be given to the world—the Bread which came down from heaven, which if a man eat he shall live forever. Because he was the Bread-keeper he was born at Bethlehem, a term meaning "house of bread." The location was predetermined, and the prophets declared that the Son of God would be born at that

place. That distinctive location, with reference to the divisions of the earth, was instrumental in determining the character.

One of the necessities, therefore, of a correct geodesy is a correct determination, under a perfect marital order, of the time and place of birth for the development of specific characters. A Napoleon or an idiot might be born under the same general aspects, so far as the deductions of what is now called the science of astrology are concerned, and no one would know the difference, from astrological science as now developed; and no one would be able to give a reason for the discrepancy in the characters of the two nativities. Were it possible for two persons to be born at the same time in the same place—these two, being born of different parents, would not be alike. They might have many peculiarities in common, while one might be a great man and the other less than mediocre.

#### **Something Besides Astronomical Phases Essential to the Creation of Character**

It will therefore be seen that something besides astronomical phases is essential to the creation of character. Two persons might have been born in Bethlehem at the same moment, under the same astrological conditions, so far as the astrological indications could be deciphered, and but one of those could have had the characteristics of the Savior of the world. It will be seen that to insure a perfect system of astrological reading, some things must be involved that are not now included within the province of so called astrological science. Among these factors is a proper geodetic science, which implies a very critical subdivision of the earth's surface.

In the Hebrew system, where the science of astrology was critically defined, there was a record kept of all the family lines from the very beginning of the ramifications of the Hebrew race. Jacob provided that his twelve sons should be born under special astronomical or astrological influences. Each son was born under a particular sign, and each had for his coat of arms the sign of the constellation under which he was born and to which he belonged. It gave to them character and power according to the significance of the nativity. Israel knew and applied the law of stirpiculture to the development of character, determining beforehand the astrological career, rather than to be able to pass upon the career after the astrological fate of the character had been carelessly fixed.

If there be a higher use to which astrological science can be applied, that use is in the predetermination of the character of the native. Such application can be made when the science of marriage is reduced to the laws of its highest uses, one factor of which is the law of propagation restrained to the legitimate function of cohabitation, which means that there shall be no waste of the sexual forces for the mere pleasure of animal gratification. There will come a time, and that in the near future, when it will not be considered "race suicide" for men to conserve the potencies of life to be legitimately employed upon the basis of a definite science,



the will or desire being controlled by the cultured and refined intellect.

The time is at hand when men will know that the salvation of the race depends upon the fruition of the offspring of the Lord Jesus the Christ, who will be as free from sensual desire as was the Lord. The salvation of the race from "race suicide" depends upon the rescue of the race from the influence of public instructors whose highest conception of race progress and perpetuity consists of the indiscriminate propagation of the family like the undomesticated and unrestricted brute. It is time that brute propagation in the human race be restrained and refined, if there is to be a salvation of the race from the suicidal tendencies into which it has so conspicuously declined through a disregard of the propagative law.

**Outline of Principles of Accurate Measurement of the Earth's Contour**

Geodesy is the application of mechanical and other means for the purpose of determining measurements of the earth's surface, including not only that of its general contour as to whether it is concave, flat, or convex, but also of demonstrating the amount of curvature at any given point and in any given direction.

The Copernican system of astronomy assumes that the earth's surface is convex, and upon this assumption the fallacious system has been fabricated. No astronomer has ever yet presented any proof of the Copernican system; and one of the persistent efforts of the modern physicist is to find some irrefragable proof of what every so called astronomical scientist knows to be merely an assumption.

The Koresshan System of Astronomy is in direct opposition to the Copernican system, and unlike the Copernican system it is founded, not upon an assumption, but rather upon a premise so absolutely within the sphere of mechanical demonstration as to place it beyond and out of the uncertainty of mere postulation, which we assert to be the basis of so called modern science.

(To be continued.)

**KEY TO THE LAW OF JUDGMENT**

**The Cleansing of the Tabernacle a Type of the Polluted Body of the Lord at End of the Age**

From the Writings of KORESH)

PART III

**T**HIS SANCTUARY or tabernacle as a whole, including its every part, was a type of the humanity of the Lord God; and its pollution once a year symbolized the pollution of the Divinity in man, in the descent of God into the race, and his final assumption of the humanity which he takes upon himself as his final or ultimate tabernacle or body for the consummation of the cycle.

The tabernacle, God's dwelling place, became polluted once a year, and the office of the high priest was the cleansing of this sanctuary. As this tabernacle was a type of the Lord's polluted body or humanity which he takes upon himself, or into which he is born at the

end or foot of the dispensations, so we are to understand that the Lord, in what is called his second coming, takes upon himself a sinful nature which has to be purified by sacrifice. This purification is the cleansing of the sanctuary.

The Sign of the Lord's coming is Elijah the Prophet, and this, as the word itself signifies, is God the Lord. It is the contracted forms of Elohi and Jehovah; that is, *Eli-Jah*—God-Jehovah, or God the Lord; Jehovah meaning Lord, and Eli or Elohi, God.

It is by the descent of the Holy Spirit into the body, the race, and the retrograde transformations of this Spirit—through its conjunction with the spirit of man and its consequent pollution—that the sanctuary of God assumes the sinful nature. It is through such assumption that the necessity occurs for the cleansing of the sanctuary as foreshadowed in the type. Thus the Christ, the Anointed, in the coming at the end of the cycle is born a sinful man. This man will overcome his sinful nature by a succession of sacrifices, until every passion and lust of the sinful flesh is eliminated and he will finally be translated, theocrasised, and thus become the baptizer of the New Church.

**The Two Fundamental Things the Tabernacle Symbolizes**

The tabernacle symbolized two things; namely, the truth and the life. The cleansing of the sanctuary includes two processes. The first is the purification of the truth; in this purification the genuine science or doctrine of life becomes manifest. This process of purification involves the thorough differentiation of truth (true science) from error, the elimination of all that is false, and the manifestation and presentment of the science of life in an orderly way; second, the purification—in the light of the genuine science—of the life itself. The first process culminates in the manifestation of the true Shepherd.

Swedenborg made a true statement in the spiritual "sense" when he declared the fact that Jerusalem signified the truth of doctrine, and that the city of Jerusalem signified the doctrine. But what is the true literal "sense"? CYRUS "is my Shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [truth of doctrine], thou shalt be built [established]; and to the temple, thy foundation shall be laid."

Swedenborg declares the temple to be the Lord as to his Divine Humanity. It is a part of the office of Cyrus, then, to lay the foundation of the life of God in man. To lay the foundation of the temple, which is the life, is to set forth the doctrine upon which that life is to be established, because the truth of life is the substructure or foundation of stone upon which the divine life is to be built.

**The Hidden Sense of Words and Its Symbolic Interpretation**

Nebuchadnezzar besieged Jerusalem. The reader must not forget that the literal, symbolic interpretation, the mysterious or hidden sense, is the one I am now unfolding, and that this "sense" must be diverse from all other interpretations. What is the radical

meaning of the word "besiege"? I ask this question because we must get at the root of the matter, which resides in the root of language, Logos or Word. The root is where the seed first yields its life, and where the seed obtains its planting.

The to be, is the I am. It is the *esse*; that is, the essence. It is the cause of existence, the active and intensive potency of activity, and is the part of this word besiege, which defines the act of sieging. To siege, in the primary and radical meaning of the term, is to sit. It is derived from *sedes*, a seat. To besiege Jerusalem, then, is to take a seat in Jerusalem. The force of this may be comprehended by a careful reflection upon the preceding definitions of Jerusalem.

If we go to the Hebrew we find the word which is rendered besiege, to be *yotsar*. This word, literally, means to make, to fashion, to carve, from the idea of cutting. It is from the root *tsur* (*tsoor*), to straiten, to press upon, to bind up together, to press, to carve, to bear, to carry; also, a rock. The introductory and therefore characteristic letter or character of the word *tsur*, is *tsade*, and this Hebrew character signifies the reaping hook which must necessarily be in the hand of the gatherer of the genuine doctrine of the Logos or Word.

If the reader will turn to the fourth chapter of Zechariah, it will be seen concerning Zerubbabel that his hand laid the foundation of the temple, and that his hand should also finish it. The word Zerubbabel signifies sown in or begotten in Babylon. Zerubbabel, more thoroughly and radically defined from its complete etymological analysis, means seeded or sown, begotten, in the eye of God, which is in divine truth as manifest in the true Prophet of God. It has been shown that "babel" is the eye of God.

"And the Lord gave Jehoiakim [that which the Lord Jehovah established] into his hand, with part of the vessels of the house of God."

#### **The King of Judah a Representation of Truth and Its Perversion**

The king of Judah was always either a representation of the divine truth, or of the truth perverted; and in the transformations of good to evil and evil to good, the divine love always presided over both good and evil through all their degrees of metamorphosis. The house of God is the perfected divine human, because the divine human, that is, the God-Man, when manifest, is perfect through having been transformed from a state of imperfectness. It is said here, a "part of the vessels," because Babylon or the king of Babylon represents the truth outwardly only, but not the life of God.

A part of the vessels of the temple are the truths of doctrine as distinct from the life. The king of Babylon being a recipient of a part of the vessels of God's house, shows him to be the receptacle of the truth. These were carried into the land of Shinar.

"And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow

the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

"In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." (Haggai ii: 20-23.) Zerubbabel is the son of Shealtiel, which means I have asked (desired) him of God. Zerubbabel is the chosen servant of God, given to the people because they have desired him or asked for him. In the last verse of the above quotation he is declared to be the signet, seal or Sign of the Lord's coming. "I will make thee a signet."

#### **The Prophetic Mission of King Cyrus, and the Antitypical Cyrus, God's Appointed Shepherd**

"Now in the first year of Cyrus, king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying: "Thus saith Cyrus, king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up." (II Chron. xxxvi: 22, 23.)

"Also Cyrus, the king, brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and put them in the house of his gods. Even those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah." (Ezra 1: 7, 8.)

Mithredath is the compound of two words; *Mithre*, genius of the sun,—Cyrus being the sun,—and *dath*, meaning mandate, law, decree, religion, or divine law. Sheshbazzar, or Sheshbattsar, is the compound of two words; *shesh*, six, and *battsar*, to cut off, to restrain, to prevent. This literally means the sixth cutting-off, which was accomplished in the crucifixion of Jesus the Lord. Cyrus accomplished his work of restoring the kingdom and the house (temple) through Zerubbabel (Christ the Lord).

If it be asked, what name shall Zerubbabel (sown or begotten in Babylon) be known by when he comes to restore this kingdom and build the temple? The answer may be found in Isaiah xlv: 28, and xlv: 1: "That saith of Cyrus, He is my shepherd, and shall perform *all* my pleasure; even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid. Thus saith the Lord to his Anointed [Messiah or Christ], to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

(To be continued.)



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE CENTRAL WRONG

**At the End of the Christian Dispensation Grace Is Succeeded by Judgment**

**K**ORESHANITY teaches its disciples that with the dawning of the era of genuine scientifics the era of grace ends. The accomplishments or "fruits" of the dispensation of grace must be now awaiting their final revelation, by the burning up of the tares occulting them. It seems reasonable to think such fruits as are to be legitimately expected from the divine human nature of the seed planted may not appear, save by the virtue of the applied science of the law of the being of that seed. We are taught by law and gospel that the restored life of that seed of divine humanity is to appear as a well-defined harvest, out of a world-prevailing chaos.

We await the seed's reproduction or resurrection, then, as a divine constituency, a divine government, formulated as a grand or macrocosmic man. This man of many members is said to arise or stand again in earth, to meet or experience a new covenant relation with the Lord, in its dominion. The Lord is supposed to be found somewhere in the earth, when he comes again, as he promised to be with his people always; and he has told that he hides what he esteems his supreme treasure, his mentality, his intellectual and affectional self-conscious life potency, in earthen vessels of his own selection or election. The secret of His presence there he alone can reveal by its manifestation with such credentials as the law of his universal being and his accredited prophets provide.

He has declared, and illustrated, in ages past, his power both to hide and to reveal himself to such as have eyes to see, and ears to hear the truth relating to the law of his laying down his life, and taking it again in the human race in varying degrees of glory from age to age, culminating in the most excellent glory revealable. Human opinions differ in different nationalities, as to what constitutes the manifestation of the Lord's "most excellent glory;" and according to their degrees of development, they are satisfied with the degrees of manifestation suited to their genius.

Christendom is the field we are at present contemplating for a revelation of the rightful Lord of its harvest. Gentile Christendom in which "lost Israel" was to be found, and from which it was to be restored as one "new nation," this nation to be reborn in the day of the Lord for the judgment of Christendom, is about to have its great awakening by the knowledge of the power of truth in ultimates.

The effect of this awakening has been foretold. The prophetic Word to effect it has been manifest, and the installation of the vitellus of the new nation to be reborn of the flesh of Christ is a vital, ably credentialed fact. Some things foretold are sure to follow, but it seems to us, conditionally. Faith and hope await the

meeting of the essential conditions, by all the begotten of God who are to constitute the firstfruits of the new nation.

Every disciple of KORESH knows the conditions, *i. e.*, the requirements of the law of immortality and rebirth for eternal life. The Lord planted in the race, now identified with lost Israel become Gentile Christendom, when he arises,—rises to a point of order, established by himself as the chief corner-stone; He rises to meet his body, the church of the Lord, to meet him in the dominion of the earth in righteousness. The disestablishment of this point of order spells catastrophe to its rejectors. KORESH has scientifically and poetically indicated the central wrong of human society to be the rejection of the woman power from its rightful pre-eminence as the constructive force of human society, and has promised as the supreme mentality of the biune Lord, to be her living head, in the reduction of society to its visible form in earth; the grand man of human destiny. The Lord may not come to his people as the visible New Jerusalem in earth, till that people respond to the science of the laws of form and function of his kingdom as he has imparted them, as represented by a vitellus in the earth of his formulation. He frequently said, while a visible Teacher of his disciples: "I give you the law; it is for you to make the application."

It is written, "the entrance of thy word giveth light." The scientific degree of the Word is now an existing appeal to reason. It must enter the heart of man through the intellect. It is also said: "Except ye be converted and become as little children, ye can in no wise enter the kingdom of God." Little children, unless old in sin, are characterized by a cheerful obedience to loving commands from rightful authority. The science of Universology clearly reveals the Mosaic law as involved in the two commandments of the Lord Jesus, embodying the most beautifully expressed commands of divine love and wisdom. The science of this law makes the yoke of obedience easy, and all burdens light by its application. Men and women must equalize the burdens of working out the salvation of the race into the revealed forms of the divine order.

The exposition of the order of the cosmos involved as the universe, and in the human brain and body, declares what the form of the societal Grand Man should be, and how related to the "point of order" established in the earth for its rebirth, by a grand transmutation from matter—sanctified, to spirit, glorified, and re-materialized as the fit expression of the divine order of the new heavens in a new earth; the macroscopic image and likeness of God. Since there is a "central wrong," to be righted by all truly progressive humanity, would it not be well to concentrate thought on that wrong? KORESH, as the index finger of the Almighty in relation to the Grand Man, has by such concentration written in

words aflame with His mental lumen, and heat of divine love:

"Make right the central wrong!  
This achieved, all others in sequence  
And consequence throw off their weight, and the curse of sexual  
Bondage driven to the wall, every lighter bondage falls,  
And there is curse no more."—

All man-made godless governments are fast failing to meet the demands of humanity for an all around uplift to a higher plane of being; let mortal men and women look squarely into each other's eyes, each confessing his own sins as revealed by the science of the law, and become in this new divine light and love of life, the mental, moral, and physical support of each other in obedience to the knowledge of the truth.

Such is the eternal "way of life" to the liberty for each of the would-be Sons of God, to the biune life of twain literally to become one flesh in the image and likeness of the fulness of the Godhead bodily. Males and females are nothing without each other, for either sin or salvation. The awakening world of modern Christendom is sick, sore, and hungry-hearted for the redemption of the body from the law of sin and death. It wants to rise to newness of life; to know the law of its perfectly possible attainment, and end conceiving in sin and shaping in iniquity, forms of humanity that go to certain corruption.

Begin the new life by keeping the Sabbath; that is, by conserving the life potency of your sex. Exalt its powers, to thoughts of the greatest of teachers, the Grand Master of the thought forces of life as the living God. Let every capacity of your being become a receptacle for that of his conception, and formulated into magnificent plans for your pleasurable execution in His name. Thus may we who believe in His Name hallow it, exalt it, till all men shall know our God the Lord, from least to greatest, and ourselves see him as he is in power and great glory. This glory will be revealed in the new heavens and new earth wherein shall dwell His righteousness.

#### The Great Day Of Wrath

**I**N THE FLAMING SWORD of Aug. 11, 1899, KORESH declared: "The conflict now raging between the millionaire and his serf will not fructify in the destruction of the rich, with the exaltation of the brute, the common people. There will come a struggle between labor-unions on the one hand, and the Government with the military, reinforced by the money power on the other. It will be equally destructive to both, and they will go down together. There is as much hellishness in the tyranny of labor organizations as in the monopoly of the money power.

"The new divine structure will be reared upon the debris of the dissolution which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall focalize in the consummation of its potential energy." The prayer of KORESH for the begotten of the Lord, in view of his prescience relating to the forthcoming conflict, was: "The influence of the Spirit of righteousness acting upon the

heart of the race, and transforming it, that the rich will voluntarily provide for equitable distribution."

While there must be two great parties in the coming conflict representing those principled in the love of competition and strife, owing to the planting of the Holy Seed of Jesus the Jehovah of progressive Israel, there must be a third party developing in this land of promise to all nations. This party in its most progressed state must give forth evidences of such a hunger and thirst for a societal order in harmony with the fundamental laws and principles taught for their practical value to society, that they will—so far as the economic interest of society, intellectual, moral, industrial, and commercial is concerned—enter into combinations of organic power apart from the old order of competition.

Women who are truly progressive will be the first to see the economic value of genuine coöperation, and a common treasury for the needs of all. These factors of the new order of society for those destined to survive the oncoming struggle, must be the fundamental practical characteristics of the church to be triumphant in the earth. Already there are signs of the church surrendering its time and wealth to the claims of humanity's natural right, if deprived of work, to be fed by the wealth they have helped to create. We read now and then of what has been called a soulless-corporation recognizing the rights of the wealth-creating hands to a share in the profits of their labor, which has been so hoggishly absorbed by the brain factors of the powers of monopoly.

Hands are for the service of brains, and brains equally for the service of hands. It is well for aggregations of brain-power to remember that presiding over the activities of every pair of skilled hands is a person, a brain power, ripening to shine in God's set time among the brightest and best. The man at the helm today should remember the eternal law of reëmbodiment, and know that such measures as he metes to his fellow-man in subordinate service will some time, in some phase of development, be meted unto him, till he learns joyful obedience to the great law of the divine fraternity, which makes the Almighty, the Son of God, the chief servant of all men for the well-being of each in his own order.

Corporations could not do better, if they would become known as living souls instead of soulless, than to become distinctively coöperative and communistic organizations, existing as such for the common weal of all men, and not for private profit of any degree. Usury must go; making money a marketable product, next to making the sex functions of woman such, is the curse of the world. It is time that there should be no more of this curse, first of all among those calling themselves followers of the Lord Jesus.

#### Good Advice

The old Greeks said that man had two ears and one mouth, that he might hear twice and speak once; and there is a great deal of good sense in it. You will find that if you will simply hold your peace, you will pass over nine out of ten of the provocations of life.—*Henry Ward Beecher.*

**Equity, Not Equality, the Only True Liberty**

**I**T MUST be understood that a commonwealth does not mean a form of government which secures equality of conditions to all citizens. A healthy state is a state of balance, and a state of balance is a state of true liberty. Our word liberty comes originally from the same root as *Libra*, balance. But equality, in the sense of placing all on one level, is forever impossible. We do not find all substances seeking the same level in the physical universe. The static point of gold is not the static point of iron; and consequently if iron is to be balanced against gold, the quantities must differ—the quantity of iron must exceed the quantity of gold. In the true commonwealth, position will be determined by quality, by intrinsic value. “He who would occupy a position where fineness of quality is a requisite, must reach that quality by passing through successive stages of refinement, necessary to bring him up to the required standard of excellence. To all will be granted freedom to reach the natural level—the static point of rest.”—(E. M. Castle in *THE FLAMING SWORD*.)

One of the great hindrances to social progress is the demand for a general recognition of the superior excellences while they are so far lacking as to be not easily recognizable. There is an order of human society destined to become recognized as such, by that supreme love of the laws of immortality and eternal life; that they are to become known by the fruits of “doing the commandments” according to a demonstrably true rational science of their application to the uses of personal and social life. Anyone scouting the idea of returning to the law as testified to as to its value by the life of the Lord Jesus with his Disciples is not yet ripened for the society of that order. If even desiring to so ripen they will be found ready to accept the science of that law, called the knowledge of the truth, foretold to be given, the science of that law called the knowledge of the truth. This was foretold to be given the church at large, now militant, for its transformation to the Church Triumphant in earth.

It was foretold to be given by one *CYRUS* the Lord, appearing among men as *Elijah* the Prophet and the Messenger of the final covenant of God with men. This conjunction or covenant relation is effected by the spirit of truth, whose power in ultimates produces in men a newness of life in obedience to his commandments. These commandments are issued to men ripe to be enlightened by the science of the law. It is the mission of *THE FLAMING SWORD* to publish the archives of this new order of discipleship, that men may know the Lord, as he may be visioned to men today in his scientific aspect as the servant of all seeking to be of the true commonwealth of Israel.

**The Great Day of the Lord**

**T**HE day of days is dawning, the great and dreadful day of the Lord. This is the day in which He makes an end of sin, in his begotten but still unborn many Sons. This is the day for the establishment of the Theocratic kingdom of the Almighty in earth. It is to be established in the righteousness He exemplified in his life, when he came to sow it in men as his seminal essence, his Holy Spirit.

The harvest time to come at the end of the ages is

now here. Great preparations are going on all over the world for its ingathering. First of all comes the great preparatory burning of the tares. This must be, to make room for the appearing of the fine ripe wheat. Every era has its silver cord to be loosed and its golden bowl to be broken. Signs of the loosing and breaking of those of the old order may be discerned everywhere. Surely from every quarter of the globe come the tidings of the ties of the old order being broken; of the passing of the old church and state. The fellowships of a new order of things are being impelled to such a degree, that one is reminded of the foretold “shaking in the valley of dry bones,” that was to precede the resurrection of the dead and the reincarnation of the Sons of God. “I,” declares *KORESH* in *THE FLAMING SWORD*, “will come spiritually to all whom I will baptize.” We await the actual knowledge that he who was dead is alive forever more. He who enters Babylon from beneath, to undermine its very foundations, is the hero of heroes, foretold to be the final overcomer by the application of every basic principle of life. He only could go forth “conquering and to conquer,” and come again rejoicing, bringing his sheaves with him.

Babylon is surely falling. Its foundations in fallacy and evil are giving way to the potent spirit of the Holy One of Israel sown to that end. Truth and good are to win the day. The final downfall of Babylon the Great, liberates thousands of captives. *CYRUS* the Great shall lead captivity captive, and give gifts unto men. His gifts are, first of all, the spirit of his own divine life of self-sacrifice; a life animated by such a love of the truth, that having suffered as only the greatest of the prophets, the lone Messenger of the living Word could suffer, there was nothing left for him to do but to lay down his life on the altar of humanity. Take it again he can and will, as the ransomed of the Lord. The world is soon to awake to the consciousness of his advent; to the validity of his credentials; to the magnitude of his word and works.

*CYRUS* the Shepherd and Stone of Israel has left this world a legacy, of which none begin to appreciate the value. The Apostle of the Lord foretold the aspirants for it that they should attain the knowledge of the truth, and that it, this perfect truth, involved in the life of the Lord, in the glory to be had in his ultimate unity with the Father, (a glory recurring throughout all eternity,) would set men free from the law of sin and death; set them free from the worship of the golden calf, as the almighty dollar; as the prostituted life of the flesh; and as the great denial of God’s humanity.

The Almighty hides himself in the thick darkness of the products of inhuman sin, man’s inhumanity to man. He also clothes himself with light as with a garment; this is when he appears in the Israelite indeed, in whom there is no guile. This Israelite is the one righteous BRANCH of the true vine, the one who transmits to posterity both the impregnation and the quickening Spirit of those forces of his life which cause every tree of his garden of the Gods to become good after its kind, and in His sight.

# For the Younger Minds

Bertha M. Boomer

## ARCHITECTURAL EXPRESSION

The Religious Instinct in Man Illustrated by His Different Structures

**A** RCHITECTURAL expression throughout the centuries contributes a lucid page to the most vital portion of human history. Its stony imprint upon the earth may not endure as eternally as does the circuit of the stars, or as do the outlines of the hills; but man's interpretation of his own handiwork is less erring, more constantly correct, than his interpretations of the handiwork of God. Man-made monuments and portals may, like the mountains and the seas, be an expression of Divinity, for God speaks through man; but as the chisel knows its groove and forgets the guiding hand, man can better read from his own builded page the passage of his strange story.

To study existing examples of architecture, whether they be well preserved or buried beneath the deposits of centuries; merely, copies of more living and independent days, is ever to realize in a most intimate way the religious motives of the builders. Architectural expression is a solid, substantial, geometrical letting down into a material world of the innermost aspirations of men. Structures delineate the religious status of a time, just as that status determines the structure. Thus architectural expression records the most vital portion of history, the religious trend. It also confirms the belief that religion is the innermost impulse of man; for when that innermost impulse is manifest in a material way, as in a structure, it constitutes an enclosure, an environ, a cell. The universe, an environ or cell, is the material expression of God, the Creator; the innermost life of the universe. He builds his temple, the perfected man; and man builds within it his own temple; and he always builds to his God.

Give a child its first blocks and it will invariably do one of two things; enclose a space, or erect a tower. It is strange to see the delight it exhibits as it builds higher and higher; and stranger still, the glee it expresses when the tower crashes to the floor. It discloses an instinctive desire for the end of things. We can ever build anew, though it be with the same blocks, and the same structural principles of support and balance, hence the natural joy in the end, which is likewise the beginning of something new. The principles of construction most employed by the builders of different periods seem to indicate their chief characteristics in a curious way. Let us return to the land where the "cradle of civilization" was rocked by the great builders of tombs and temples. From these most ancient of architectural remains, evincing an advanced rather than a primitive knowledge of architecture, we learn not only of their religious ideas, but something of the Egyptian temperament. The horizontal coverings of apertures and the perpendicular support of massive columns assure us of their poise, alertness, and strength, and of a reposeful faith in their deities. They did not build high-pointed spires to reach their adored ones, but rested in their belief that Horos, who typified the sun, would ever conquer the blue horizon, and Osiris and Isis,

his female counterpart, would ever cause the river of the mysterious source to annually rise and replenish the soil of the land.

The pyramids seem to be of a distinctively different class, architecturally, from other remains of Egyptian building. They constitute a simple mass resting on a square; the four sides faced the four winds, and tapered off gradually to a point at the top. Their great size and extreme simplicity, combined with their mysterious interiors of narrow passages and totally dark chambers, show their builders to have been men of might, and undoubtedly possessing a symbolic knowledge beyond our ken.

It is a strange coincidence, that the earliest effort of civilization was to court the return of life. On the banks of that life-giving river, the Egyptians embalmed and entombed their dead, so that when the spirit should return from its journey, the body would be preserved to again receive it. Consequently, there are many old tombs, often hewn out of the natural rock, or erected to testify to this belief and their implicit faith in its fulfilment.

The Egyptian temples consisted, first, of a massive pylon, or gate; then the principal court of the temple and adjoining courts, which diminished in size as they receded from the pylon. The smallest and furthestmost contained an image of the deity to whom the temple was dedicated. Imposing dignity and reverence were likewise elements of their character. The temples were usually characterized by the splendor of their interiors, rather than by the architectural beauty of their exteriors. They resorted to the vegetable world for some of their colorful decorations and adornments of palaces and temples. The capitals of columns are frequently formed as a closed or open lotus plant. But size and massiveness constitute the dominant note in all their works. At Karnak we find the ruins of columns nearly twelve feet in diameter, and sixty-two feet high; said to be the most colossal columns in the world. We are still impressed, yet do not emulate their style, for succeeding nations sought methods by which to express their power architecturally, that have proved more enduring in their influence.

The Greek builders are the architectural poets. They did not seek to impress with size or mass. Compared with other nations their edifices were very small. From this we realize that moderation in all the relations of life characterized the Greek. They sought to express their reverence for the God-like, the holy, and the lawful, through graceful proportions, exquisite forms, rhythm, and beauty of line. The magnificence of their art was reserved for the gods and for the state. Their private dwellings were comparatively plain. They created their many gods in their own image, and proceeded to serve them in an ideal way by creating the beautiful.

Greece was divided into many small cities and states, and was not so politically bound together or forceful as a nation; but their civic patriotism was very great. With one God and one state, this people would probably have

been the usherers in of a golden age. They were, however, bound as a nation by a community of blood, religion, language, and customs. They all trace their genealogy to one father, Hellen; they worshiped the same gods, in the same way; and spoke the same language. They called everyone not descended from Hellen, a barbarian. In the four great festivals of the year they were constantly reminded of their common origin.

The elements of paramount importance in the Greek character, then, are his love for the beautiful, combined with a keen sense and regard for the practical. And this is what characterizes his crumbling temples, which inspire imitation to the present day. For it was once written: "Some day the gods shall be no more." Like the true poets, they were not ashamed of the constructional features of their works. Instead of endeavoring to veil the causes of their being, they emphasized and embellished these parts. At the apex and corners of the gable, acroteria, or ornaments of flowers, gods, or animals mark the constructional joinings; and they also provide an æsthetic contrast to the sloping effect of the oblique lines of the roof. The triangular space left by the horizontal entablature surmounting the columns, and the slight angle of the roof is obviously a constructional shape, which they so wondrously utilized for adornments, as instanced in the Parthenon pediment.

Today we see pointed shapes over our windows and doors, for no purpose at all except adornment. However, we miss the mark somewhat in going out of our way to adorn. They always held all ornamentation in subordination to the constructional features. Their free worship of many deities in no way bound them to certain conventions or traditions, the incumbrance of which is sometimes felt in the architectural expression of other peoples. Their religion permitted them free range in the search for beauty. Curved lines came into use to relieve the severe horizontal and perpendicular coverings and supports. Some of the temples were circular in form. The columns were made slightly convex to overcome the convex appearance occasioned by straight lines. The easy flow of line from architrave to frieze, to cornice was studied. The pediment conforming to the shape of the gable end contributed animation to the whole structure.

Purity and truth of form were strictly adhered to, judging from the Greek's architectural rendering. His sense of honesty with himself must have been delightful. "Know thyself," said the sage; and this the Greek endeavored to do, in unfolding his aspirations architecturally. That exquisite feeling for proportion and beauty, form, and line, could only be sensed by a people who possessed something of it in their lives or persons.

(To be continued.)

**Celestial Love**

“OH WHAT a load  
Of care and toil,  
By lying use bestowed,  
From his shoulders falls who sees  
The true *astronomy*,  
The period of peace!

Counsel which the ages kept  
Shall the well-born soul accept.  
As the overhanging trees  
Fill the lake with images,  
As garment draws the garment's hem,  
Men their fortunes bring with them.  
By right or wrong  
Lands and goods go to the strong.  
Property will brutally draw  
Still to the proprietor;  
Silver to silver creep and wind,  
And kind to kind.  
Nor less the eternal poles  
Of tendency distribute souls,  
There need no vow to bind  
Whom not each other seek, but find.

\* \* \*

Love's hearts are faithful, but not fond,  
Bound for the just, but not beyond;  
Not glad, as the low-loving herd,  
Of self in each other still preferred,  
But they have heartily designed  
The benefit of broad mankind.  
And they serve men austere-ly,  
After their own genius, clearly,  
Without a false humility;  
For this is love's nobility,—  
Not to scatter bread and gold,  
Goods and raiment bought and sold;  
But to hold fast his simple sense,  
And speak the speech of innocence,  
And with hand and body and blood,  
To make his bosom-counsel good.  
He that feeds men serveth few;  
He serves all who dares be true."

—Ralph Waldo Emerson

"To be what thou wouldst truly be,  
Be bravely, truly, what thou art.  
The acorn houses the huge tree,  
And patient, silent, bears its part,  
And bides the miracle of time,  
For miracle, and more sublime  
It is than all that has been writ,  
To see the great oak tree grow from it.  
But thus the soul grows, grows the heart  
To be what thou wouldst truly be,  
Be truly what thou art.  
To be what thou wouldst truly be,  
Be true. God's finger sets each seed,  
Or when or where we may not see;  
But God shall nourish to its need  
Each one, if but it dares be true  
To do what it is set to do.  
Thy proud heraldry! 'Tis writ  
In every gentle action; it  
Can never be contested. Time  
Dates thy brave soul's ancestral book  
From thy first deed sublime."

—Joaquin Miller

# Light on Current Events

John S. Sargent

## IS THE TOBACCO HABIT IMMORAL?

**"Religion Has Relation to Life, & the Life of Religion Is to Do Good."—Swedenborg**

**I**T IS ENCOURAGING to note that some at least of the Christian brethren are indicating some shame of their filthy and disgusting tobacco habits. Some months ago, the Western North Carolina Conference of the Methodist church adopted a regulation, to the effect that hereafter no one should be admitted as a minister into the conference, who would not pledge himself to abstain from the use of tobacco in any form. This regulation, it was explained, was not intended to affect the standing of those already members of the ministry, but only those applying in the future for ministerial honors.

This is a poor moiety of reform indeed, to come from a great church society, which we should expect to have at least some very decided objections to anything threatening moral or physical decadence of the race. Perhaps, however, they should be excused somewhat, for the mental obtuseness of brains already steeped in nicotine poison can hardly be capable of perceiving that salvation is for the here as well as the hereafter. They do not seem able to comprehend that physical deterioration of the race affects adversely its moral and religious character, and if carried to the point of racial destruction would compass the annihilation of the spiritual heaven, which necessarily rests upon and is domiciled within the material man, as the atmosphere rests upon and is inclosed within the solid earth structure.

The editor of the *Tampa Times* took occasion, at the time, to animadvert quite disapprovingly upon this action of the M. E. Conference; stating, after the impressive pronoun, implying the numerous presence of the editorial personality, that "We do not view the matter of the use of tobacco, either by the clergy or laity, as at all a moral question. Certainly no one will for a moment venture to maintain that there is any religious consideration involved in it." This statement would indicate that the moral and religious culture of this usually astute editor had been sadly neglected, or that his ethical sense, as well as his sense of righteousness, has become blunted by the interests of establishing a city upon this iniquity. (See Hab. ii: 16, 17.)

Paul says, in his first epistle to the Corinthians (chap. iii: 16): "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Also I Corinthians, vi: 19, 20: "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

It seems pertinent here to ask, if saturating the body with nicotine (a poison) is or is not defiling it? Or if doing so, can be claimed to be glorifying that body? Can any one reasonably claim that acquiring an appetite for that which

is not food, and which adds nothing to the happiness or welfare, but, on the other hand, destroys the freedom of the will, rendering one a slave to a depraved appetite, and a stench and disgusting object to all decent people, is not defiling the body—the habitation of God? And can He still be supposed to continue his dwelling-place as of old, in his professed followers?

If it is true, as stated in Luke xvii: 21, that "the kingdom of God is within you;" and if the Almighty has the ability to enjoy the sweet savour of burnt sacrifices, and is not himself addicted to the weed, so as to be delighted with the odor, how, think you, would he enjoy a dwelling-place saturated with the stench of it? Or how would Jesus look to you with an old pipe or cigar between his lips, or with a cud of "Navy Plug" or "Long Green" in his cheek, puffing smoke in people's faces, or spewing the dirty amber about, with the reckless abandon so characteristic of most all addicts? It is really too disgusting to even imagine that the Son of the Most High should indulge in such loathsome practices; then why should those professing to follow "in His footsteps" deem it inoffensive to so do?

We are enjoined to love the Lord with all the might, mind, and strength, and the neighbor as the self. If we do this; if we really love Him and believe, as the Scripture teaches, that his Spirit dwells in us, how then can we offend him by a habit that must be as disgusting to him as it is to most all non-users of the weed, and the use of which, by him, we could not approve? If we love the neighbor as ourself, do we manifest that love by polluting with vile smoke the atmosphere he or she has to breathe, or nauseate them with a distasteful odor of tobacco, or filthy expectoration? We knew of at least one delicate woman who her doctor said was being slowly poisoned to death by her husband's tobacco-laden presence. Was she not his neighbor? There are doubtless many others being poisoned in like manner. Is it Christian so to do? If professing Christians claim that it is so; if those professing to have the "love of God shed abroad in their hearts," can stand up and defend any such degrading, pernicious, and annoying practices as the devotees of this habit indulge in, and subject others to, and deny that "any religious consideration is involved in it," then it is fully time that Christianity was cast upon the dunghheap as a useless cumberer of the ground.

The whole tenor of Bible teaching is against such habits, their effects, and resulting conditions. The only passage that any defender of it can claim in justification, is Rev. xxii: 11: "He which is filthy, let him be filthy still." This is followed, in the next verse, with: "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." This indicates very plainly that God is not going to reward the filthy man by cleansing him of his filth; he is just going to let him remain filthy. As "the tree falleth, there it shall be." (Eccl. xi: 3.) But it is not to be expected that any such filthy person will be permitted to perambulate the golden streets of the New Jerusalem, into which "there shall in no wise enter



anything that defileth, neither whatsoever worketh abomination, or maketh a lie." (Rev. xxi: 27.)

If the tobacco habit does not come under the category of these Scriptural condemnations, we do not read it aright. And because the habit merits religious condemnation, it must necessarily merit moral condemnation as well; for it is a very poor religion that does not fully embrace and involve strict observance of moral conduct. By a parity of reasoning, it is a very poor morality that does not base itself in religious principles, springing into action from a sincere love of God and the neighbor. The Standard Dictionary defines the word moral as "pertaining to the practices, and conduct and spirit of men toward God, themselves, and their fellow men, with reference to right and wrong, and to obligations of duty." Professor Mills, of Oxford, defines morality to be "An obedience to the law and constitution of man's nature, as assigned him by Deity, in conformity to his own essential and unchangeable attributes, the effect of which is the general happiness of his creatures." What more, pray tell, when shorn of its rites and ceremonies, does religious conduct require, than do these definitions of morality?

Just how the *Times* editor is going to separate and draw the line between morality and religion, is incomprehensible to us. And also, how he so defines morality as to leave the tobacco habit entirely a question of personal cleanliness and manners, is quite as much of a mystery; for manners, however well pleasing outwardly, are treacherous and deceitful if not backed up with a moral regard for one's fellows. The most casual observer of human nature cannot well help noting how the use of tobacco tends to make the user careless, slovenly, and filthy in his person and habits. Many are unconsciously so; but not a few are to be met with who take a malicious delight in disgusting decent people with their depravity in this line. We could relate instances illustrating both these lamentable characteristics, in some who were professed Christians, that would sicken a decent canine, but will forbear. But we do here take the position, without fear of successful contradiction, that whatsoever tends to refinement in social amenities, makes for moral and religious uplift; while upon the opposite, whatsoever tends to coarseness and vulgarity, makes for moral depravity and irreligion.

#### Our Political Outlook

**C**URRENT *Opinion* likens the trusts to a numerous-tentacled octopus, with which we have been in conflict for years, with lawsuits, investigations, stormy campaigns, lurid agitation, and angry legislation; when all at once, and to the nation's surprise, we find ourselves entering into a new and incredible state of feeling. Something in our industrial and financial atmosphere suave and bland, appealing to us as the first hint of spring, when the ice and snow still visible on all sides begin to soften with the promise of its long-wished for disappearance. "President Wilson," it says, "has spoken to the long-hunted octopus, patted it gently on its abhorrent head, and lo! it begins of its own volition to uncoil one tentacle after another, from the bodies of its victims." Thus the editor facetiously calls attention to the power of a kind word, even to a goggle-eyed octopus, especially when driven into a corner.

These tentacles have already begun to unwrap their coils from the body politic. The American Telegraph and Telephone Company announced last month that it would proceed at once "to divorce itself completely from the Union Telegraph Company, and open its long distance and toll lines to the independent telephone companies," divesting itself of all monopoly, and satisfying every demand of the Attorney-General; then tentacle number two began to loosen by the announcement of the banking house of J. P. Morgan & Co., of Mr. Morgan's resignation, in deference to an "apparent change in public sentiment," from twenty directorates, Mr. Davidson from four, Mr. Lamont from four, and Mr. Porter from two, as a beginning, with more to follow. After this the New Haven railway system, that has been behaving so outrageously of late, began uncoiling the third tentacle, by relinquishing its control of the Boston & Albany, of the Boston & Maine, of the various trolley systems, of the Merchants' and Miners' Transportation Company, of the Eastern Steamship Company, and the Maine Steamship Company, leaving it to the Interstate Commerce Commission to determine if it should relinquish its other steamship lines. Then the Atlantic Coastline Company began to unwind tentacle number four, in evident signs of repentance, by announcing that its control of the Louisville and Nashville, and the Nashville, Chattanooga & St. Louis would at once be given up, and the assets distributed.

All these announcements, quickly following President Wilson's words about the "constitution of peace," when signing the currency bill, and the rush of banks all over the country to accept the new banking system, are surprising examples of the sudden and unusual docility of the money power, in thus coming up and eating out of the President's hand. Even the soggy old stock market seems to have taken on new life, as if the heaven of prosperity was urging a tendency to rise and keep rising.

#### Trust Legislation

**J**UST what Congress will evolve for the treatment of the trusts in response to the President's appeal, is as yet no-wise certain. James Creelman is of the opinion that this session will put the President's control of the democratic majority in the Senate to the supreme test. The radical element, the hotheads, are not so easily controlled in this session as in the tariff fight, says the correspondent of the *Boston Transcript*. Nothing seems worth while to them that does not provide for sending the operators of "big business" to jail. But the *New York Evening Post* sees "a rising spirit of conservatism prevailing at Washington, and the numerous truculent bills introduced, it thinks merely a pleasant way of the legislators, of holding their constituents in the belief that they are keeping a close watch of the "money devil." And the *Denver News* is satisfied that a new era of peace has succeeded the animosity that has gripped the nation for the last dozen years.

However, with all these optimistic views, and the President pouring oil on the troubled waters, they do not assuage to a calm. The mills of the gods grind slowly, and there is still enough grist in the hopper to bring a world of trouble, ere the trituration is complete. The Attorney-General has 52 cases under the Sherman law, handed down

by his predecessor, and eight additional ones instituted by himself. The anti-trust bills in Congress are legion, in the futile effort to put the corporations in such strait-jackets that the individual merchant or manufacturer can successfully compete with the biggest of them. But out of the multiplicity of bills no one can tell what will emerge into law; the most probable guess is that a trade commission will be one result, which shall supervise all interstate commerce, but not regulate prices; that interlocking directorates shall be forbidden; that injunctions for violations of the anti-trust law may be obtained by the injured individual as well as by the federal officials.

*Making a Lawyer's  
Paradise*

**A**LL these attempts to hedge in "big business" to the straight and narrow path, will undoubtedly open up such possibilities for future litigation that the *Toledo Blade* is led to remark, "That the lawyer who does not spell paradise A-m-e-r-i-c-a, is of such ungrateful fiber that he ought to be disbarred." The *New York World* endeavors to give a hopeful view by asserting that the trust situation has ceased to be acute, and to the *Omaha World's* inquiry, "When did it all happen?" this *New York* organ replies, that "the promotion of trusts has ceased. Trusts are going into voluntary dissolution; Wall Street has given up its dream of centralized control of all transportation and industry. The criminal practices by which the trusts were able to destroy competition and close down the door of opportunity, have been largely abandoned; or if not, the weapon of criminal prosecution is always at hand."

It goes on to say that: "The privilege of ignoring the Sherman law can no longer be purchased in the open market by campaign contributions to any political organizations for Hannaism is dead. The supremacy of Government has been established over private capital. The revision of the tariff has demonstrated the weakened political power of the industrial trusts and their financial allies in the armies of privilege." Thus the *World* descants sanguinely on the situation. But despite these optimistic views and the President's assertion that "practically the business world is now 'frankly and honorably yielding' to the force of public opinion adverse to monopoly, and is endeavoring to conform to it," doubts still linger.

The apparent ready acquiescence of "big business" to the public demands, breeds suspicion. Is it sincere in its professions of law abiding? Or does its keen sense of financial opportunity enable it to see through a millstone that is opaque to ordinary discernment? Do they see amid all this tangle of legal verbiage, made to hedge their nefarious operations about, some loophole, some "little joker" whereby, after all this storm of public agitation is placated and hushed, they may evade the toils of the law and go on as before, to wreak their own greedy will? No one now can tell; but surely it is not human nature, especially selfish human nature, after long privilege and advantage, or dominating power, to thus meekly surrender it without a fight. And in view of this strong human trait, exemplified in all history, it may well be deemed not unwise to suspect the money power of still retaining a card or two up its sleeve, to be played when the auspicious time arrives.

*The Senator of the Badger  
State Objects*

**A**PROPOS to this conjecture, Senator La Follette is bitterly criticising the practice of settling trust affairs out of court. In his weekly journal, after describing the agreed dissolution of the American Telephone and Telegraph companies, he says: "Other trusts are indicating a willingness to take down their combination signs and place the old corporation names over the doors, in order to have 'everything regular on its face,' then go on doing business in the good old way, and the people will continue to pay the combination prices." He winds up this diatribe by facetiously asking if the New Haven case, the boldest raid on the anti-trust law ever executed, will also be settled with the criminal out of court. Since that was written, that case has been so settled out of court, and another blast from the Senator may be expected. The *Lewiston Journal* (Progressive) takes a like view of what it terms "gentlemen's agreements." The Wilson administration, it asserts, in dissolving trusts and allowing them to operate under "gentlemen's agreements," through which Standard Oil in 1913 cut 110,000,000 in melons, is showing evidence of going to pieces as did Buchanan's. In doing so it says: "the Administration surrenders wholly to these plutocrats."

*Reviving the Spoils  
Hunter*

**W**HETHER the above pessimistic views of the Administration are justifiable or not, the legislative branch of the Government is rousing a well-grounded suspicion of playing to the galleries while enacting the late much approved bills, in that when doing so, and when they had the people's attention riveted on the main issue, they slyly tacked upon each one of the measures a "rider" to defeat the operation of the civil service law, giving aid and encouragement again to the pernicious "spoils hunter," whom we had begun to hope was destined soon to die of "inocuous desuetude." To each of the three important measures enacted since last Spring, the general deficiency bill, the tariff and currency bills, has been attached this wizard equestrian, providing that all employees necessary to carry out the provisions of these laws, including the assessment and collection of the income tax, that being included in the tariff law, should be exempt from the competitive test. In the enactment of the currency bill, the "rider" was near being dismounted by a tie vote in the Senate, but was saved by Vice-President Marshall casting the deciding ballot in the affirmative.

The President signed these bills, protesting against the "riders;" but with the explanation that as his power over these appointments remained unimpaired, he can render these particular "riders" harmless. But a head-on collision is now due between the President and Congress, for the first of the regular appropriation bills, the postal bill aggregating over \$306,000,000, is on the way to passage with a "rider" attached, exempting some 2,400 assistant postmasters from civil service law regulations. Previous "riders" referred to new positions created by the legislation, but this one proposes to exempt positions already in existence, and now under the operation of the civil service law. It is said by one Washington correspondent, that "the skids

are greased for rushing this bill through both houses." Postmaster General Burleson has protested against the "rider" to no avail. It is now reported that the President has quietly notified the democratic leaders, that he will not sign the bill with the "rider" attached. This had the effect of arousing Congressman Moon, chairman of the postal committee, to give voice to the first note of open defiance of the President coming from the House. He asserted that "This committee is not here to bow to the will of the President, or the Postmaster General," and more to the same effect. If this is not a feeble and ineffective attempt of the Moon to shine by its own light, we may expect soon to see sun spots, or eclipses, total or partial, darkening some of the political orbs about Washington.

Later. Sure enough, Mr. Moon was cast in the shadow by his favored jockey being toppled off upon a point of order; *i. e.*, that the rules of the House forbid a "rider" upon the regular bills. It had been the purpose to suspend the rules for this special occasion, but the President's expressed displeasure and the almost certainty of his refusal to endorse their action discouraged the attempt. Thus the country may congratulate itself upon having a Chief Magistrate that stands between them and the machinations of a lot of political exploiters, who, despite the fair promise of their national platform, are still bent on going back to that pernicious political doctrine of Andrew Jackson, that "to the victor belong the spoils."

It was hoped that the long fast of the democratic party from office had effected a purification of its blood; and now that it was again trusted by the people, it would not be found guilty (as the republican party had repeatedly been) of making the best of promises and then doing the opposite. But these incidents show that the old taint of the spoils system still lurks in the veins of democracy, and if not effectively held in check by the man in the White House, will again discredit that party before the country.

#### *Panama Troubles*

THE President has been holding a clinic, says the Boston *Transcript*, with the Senate committee on foreign relations, and started again a buzz of discussion upon the Panama imbroglio; first, by the grievance of Little Colombia, at what she denominates our thimble-rigging method of sequestrating the canal site by aiding and abetting the secession of Panama; second, by the complaint of Great Britain for the alleged violation of the Hay-Paunceforte treaty, in exempting our coastwise vessels from the payment of tolls when being locked through this inter oceanic waterway. Whether either of the complaints is justifiable or not, from the business world's standpoint, it may well be politic to make such concessions as will conciliate the aggrieved, so that we may open that world-renowned achievement with the good will of all nations. The *Independent*, commenting on the action of our Government in aiding the Panama secession, says: "But whatever may be thought of its legality or propriety, it is undeniable that we thereby prevented Colombia from profiting by the possession of Panama. Some compensation, then, is doubtless due her, and it may well be generous." It thinks the \$20,000,000 and still larger sum mentioned excessive; but if the

arrangement includes the concession of the Atrato route for an inter oceanic canal, it may be worth paying. England, through the Cowdray concession of oil-bearing lands in Colombia a few months ago, was in a fair way of getting control of this route, which is thought by some engineers to be cheaper and better than the Panaman; but this scheme has been nipped in the bud. And it is thought that if the canal we have built is to be protected from ruinous competition in the future, we should control all routes, which the now pending treaties with Colombia and Nicaragua will secure.

It is of much greater importance that we come to some terms with England, by repealing the exemption of coastwise shipping from tolls. It is bad financial policy for ourselves, for, according to official figures, it would make it impossible for the canal to pay for itself. That would mean that the American people would be taxed to pay a perpetual subsidy of some millions a year to companies that are already granted a monopoly by law, of the coastwise shipping. If we wish to do any subsidizing, it would be very much better to devote it to the assistance of our foreign commerce, which is struggling in a losing competition with other nations.

We can argue our equity and our interpretation of the Hay-Paunceforte treaty as we will, other nations will not concede our plea; they have only to point to the case of New Granada in 1846 and of Canada in 1892, when these countries tried to discriminate against our shipping in the same way we now propose to discriminate against foreign shipping, to show the inconsistency of our contention. In these precedents our Government protested vigorously and effectively; and now, when it is some other ox than our own being gored, we can put up a very poor plea against making a like concession.

The President in his message to Congress on the subject well says: "The large thing to do is the only thing we can afford to do,—a voluntary withdrawal from a position everywhere questioned and misunderstood. We ought to reverse our action without raising the question whether we are right or wrong, and so once more deserve our reputation for generosity and the redemption of every obligation without quibble or hesitation." Then he adds: "I ask this of you in support of the foreign policy of the Administration. I shall not know how to deal with other matters of even greater delicacy and nearer consequence, if you do not grant it to me in ungrudging measure."

Through the complaints of Colombia and England in the Panama affair, and also of Japan, regarding California's violation of treaty rights, the United States is gaining an unenviable reputation abroad for treaty breaking; and just now, when President Wilson's treatment of the Mexican question and the maintenance of the Monroe doctrine is trying the patience and forbearance of many of the foreign nations, it can hardly be a wise discretion to indulge in too much twisting of the British lion's tail. Though she would hardly take sufficient umbrage to abrogate the Hay-Paunceforte treaty, still, the Administration needs her good will to carry out its policy with Mexico, and to secure an amicable settlement with Japan.

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Korēsh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from February Issue)

### Eighteenth Credential—The Rider on the White Horse

“**A**ND I SAW, and behold a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer.” (Rev. vi: 2.) “And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.” (Rev. xix: 11, 12.)

“White” stands for chastity; “horse” for understanding, or that which stands under. “And he that sat upon him,” the rider, is the illuminated man who has the understanding of the doctrine of life. That the rider had a “bow,” signifies that he has in his possession the doctrine of life in its scientific aspect; as KORĒSH says: “It is only through the confirmation of the truth by the science or knowledge of its principles, that it can be effective against a false science or religion perpetuated through the perversion of its principles. To have the ‘bow’ is to be able to shoot the arrow or dart; and as the dart cannot be hurled except by the translation, (to hurl the dart is to impart the truth and have it accepted,) then to have the ‘bow’ is to possess the science by which translation can be accomplished. The crown is the accomplishment of the translation. It is that which denotes the right to combat.”

That the Rider on the White Horse “went forth conquering and to conquer,” implies “first, victory in the first degree, after which other degrees will be entered upon.” The Revelator “saw the heaven opened,” signifies that the Revelator being in a spiritual state, enabled him to see the things in the spiritual sense or degree. The same is also possible when the *velum interpositum*, the interposing veil to the celestial degree, is rent, thus permitting one to look and see what actually will take place in the future. He beheld the same Rider on the White Horse, as in chapter vi: 2. The Rider is here (in chapter xix: 11) called “Faithful and True,” and it is said that “in righteousness he doth judge and make war.” Further unfoldment of the Korēshan movement will confirm all that is said in this connection.

“The White Horse” is the symbol of the Rider’s comprehension of the Science of Life, and, as the great Scientist says, “When applied to the external man, or man in the outermost, literal or natural degree of his [the Rider’s] being, it involves the doctrine of life as applicable not only to the organic laws of immortal life to the individual, but to the formation and operations of society. The going forth of the White Horse is the going out or forth of these principles. This promulgation or propaganda cannot be made

except through the translation of the man who is the Sign of the Lord’s coming. Such a translation is the noise of thunder, the speaking of the beast;\* [Gr. *zo-on* means the animal life of Deity, *i.e.*, the four living creatures, see Ezek. i: 5-28 and Rev. iv: 4-8,] and the truth or Science of Life, which is then promulgated, is the going forth of the White Horse.”

White is predicated of genuine truth; a truth or doctrine which pertains to chastity. Thus genuine truth is chaste, and white stands for chastity, purity. “The specific doctrine which goes forth as the White Horse, \* \* \* is the doctrine of overcoming the tendencies and lusts of the flesh, by which alone conjunction and therefore unity is made with the Gods.”

### Nineteenth Credential—The Refiner and Purifier

“Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner’s fire, and like fuller’s soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” (Mal. iii: 2, 3.) The Messenger of the Covenant will try his people by a fiery test; by means of his heart-searching truth; the process of refining and separating that which is evil from the sons of Levi (conjunction). The Purifier sits before the crucible, fixing his eye on the metal, and taking care that the fire be not too hot. But he keeps the metal in the crucible until he sees the dross completely removed, which is when he sees his own image reflected in the glowing mass.

Tenderly, lovingly, patiently he sits down to the work, with love and yet unflinching justice, for all dross must be removed, in order to see his own image. Few, comparatively, will be able to “stand” the fiery test; few only will “abide.” What is the dross primarily? Korēshan Science answers: “The doctrine of [false] commercial and [perverted] sexual purity.” These two doctrines, which Korēshanity puts forth so prominently, constitute the refiner’s fire. These doctrines will cause two states—love and hatred. Love in those who welcome and accept, hatred in those who reject.

What is true commerce? “It is the interchange for life. Any interchange between nations, states, corporations, or individuals that will impoverish one at the expense of the other, is an unrighteous exercise of the commercial instinct, and, if persisted in, must inevitably lead to disaster and catastrophe.” In the book of Revelation this disaster and catastrophe is called the battle of “Gog and Magog” (roof and floor, or capital and labor). The forces of Gog and Magog are marshalling for the combat. Upon the secular

\* It is unfortunate that the translators knew only one English word; namely, “beast,” for three distinct Greek words, as used in the Greek New Testament, especially with reference to the book of Revelation. *Ktenos* means beast of burden, as in Rev. xviii: 13; *therion* signifies wild beast, as in Rev. vi: 8; and *zoon* (*zo-on*), a living creature or being, when the context shows that reference is not made to either a beast of burden, or a wild beast, as in Rev. v: 6-14.

commercial plane of activity it will come in the conflict of labor and so called capital. The force of organic centralization is rapidly developing.

"The money power ['the root of all evil'] controls the halls of legislation, and it is not within the power of any one man, either as the Executive of the nation, or any Senator or Congressman, or any one Justice of the Supreme Court, to counteract the power of centralization which, serpent-like, has ensconced itself in the legislative centers of the world. The fiat has gone forth; the monetary power, as relentless as death itself, will throttle industry, and will bring the crisis—disaster and catastrophe. Upon the ashes of this disaster will arise a true commerce, the performance of use to the neighbor, an equitable distribution of all wealth or industry."

The doctrine of sexual purity which the Refiner and Purifier brings, will be accepted by all who desire to rise above the animal propensities; for it is only by overcoming the sensual desires that man rises into newness of life; that is, by overcoming, immortal life is obtained. "He shall purify the sons of Levi [conjunction], and purge them as gold and silver." In symbolic language "gold" represents the desires, affections, loves, the will itself; and "silver" signifies intellection, wisdom, knowledge, the intellect itself. These are in the fallen and mortal man in a fallacious and erring condition; they need to be "purged." This is truthfully and beautifully expressed in the following poem:

'Tis sweet to feel that He who tries  
The silver, takes His seat  
Beside the fire that purifies,  
Lest too intense a heat—  
Raised to consume the base alloy—  
The precious metal too, destroy.

'Tis good to think, how well He knows  
The silver's power, to bear  
The ordeal through which it goes;  
And that with skill and care  
He'll take it from the fire when fit,  
With His own hand to polish it.

'Tis blessedness to know that He,  
The work He has begun,  
Will not forsake till He can see—  
To prove the work well done—  
His image, by its brightness known,  
Reflecting glory like His own.

But ah! how much of earthly mold,  
Dark relics of the mine,  
Lest from the ore must He behold—  
How long must He refine,  
Ere in mortal beings He can trace  
The first faint semblance of His face!

Thou great Refiner! sit Thou by,  
Thy promise to fulfil (Mal. iii: 2-4);  
Moved by Thy hand, beneath Thine eyes,  
And melted at Thy will,  
Oh may Thy work forever shine  
Reflecting beauty pure as Thine.

—Selected from *F. S.*, Vol. XX, No. 19, and originally reconstructed by the writer of this Department.

#### Twentieth Credential—The Divine Storehouse

"Bring ye all the tithes into the storehouse, that there may be meat [food] in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. iii: 10.) Antotypically, the "tithes" consist of the sperm and germ substance of the male and the female; the most refined

mental substance. This substance is the ultimate of strength, power, life, elevated thought; a living substance.

"When Moses lifted up his hands, the ultimate of his powers, his strength, Israel prevailed; that is, his spiritual powers were dominant. When he let down his hands, Amelek prevailed; that is, his bodily or sensuous nature prevailed, that it became important to lift up the hands. But to whom shall they be lifted? All the tithes must be sent up to the storehouse, for without the storehouse there can be no blessing poured out." Read the above verse in this light, and you will comprehend what the "tithes" and the "storehouse" signify.

The "tithes," or sperm and germ substance, are the mental substance of affection and intellection. The "storehouse" is the Messenger of the Covenant. The "conservation" of these tithes of affection and intellection are in the divine storehouse metamorphosed, transformed into the truth of life in order that the truth may be applied to the attainment of immortality, and for the performance of uses to the neighbor. In the love of the performance of uses to the neighbor we show our devotion to God; for what we do unto His least ones is accounted as unto God. (Matt. xxv: 40, 45.) Our "neighbor" is primarily God himself; and secondarily, those who are in the truth of the Science of Life; and ultimately those who are in Immortal Life. These are *now* considered and called "the least ones." Why? Read Cor. i: 26-29.

With such an understanding the mind rests upon a tangible foundation. Affection and intellection (sperm and germ) are the two essential sex potencies, essences or substances, and if these are sent up to the Storehouse, to the Messenger of the Covenant, the Messiah of this age, they will in return produce life immortal in the right season; that is, in the God-appointed time. Therefore we should not permit these life-essences to flow down from the brain into the body for reproduction of another mortal, dying creature. When the Messiah of the age becomes our chief attraction, then our highest and purest aspiration must be centered, pivoted, and focalized (polarized) in him. An application of this truth will lift our thoughts above all sensual desires and worldly (false commercial or hellish competitive) ambitions.

The purpose of the centralization and polarization of thought in the Messenger of the Covenant is to center the flow of our elevated desires, that they may flow back to us again, transformed to another substance. The divine and Biblical credentials should inspire us to the performance of this.

#### Twenty-First Credential—The Sign or Ensign

"And in that day there shall be a root [offspring or son] of Jesse, which shall stand for an ensigu [Heb. *nes*, a sign, a banner, a trophy, of victory] of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. xi: 10; v: 26; Rom. xv: 12.) "Then shall appear the Sign [Gr. *semeion*, signal, mark] 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." (Matt. xxiv: 30.)

Koreshan Science declares: "This Sign (or Ensign) is not the Jehovah, the will principle, but the Elohi, the wis-

dom principle." Again: "It is through the crystallization of truth (wisdom) and its centralization in the personal manifestation (not of the Jehovah in this age, but of the Elohi,) that the genuine doctrine of life will be promulgated. There will be one Mediator, and all who look for the divine manifestation from the true impulse, will seek for that manifestation through the 'Sign' of the Son of man."

"The Lord will come not as a spiritual manifestation, but as the propagation of the Sons of God derived from the Lord's body planted in the race by the operation of the Holy Spirit. Just before his coming the 'Sign' will appear. The sign, ensign, token, signal, will precede the great and dreadful day of the Lord. \* \* \* First, the Sign; then the mourning of the seven tribes of the new Church—mourning for the Lord's presence, because of the fact that he, the Lord, has been martyred."

Mark, KORESH never claimed to be "the Lord" during his mortal career. He is the "Lord CYRUS" when he comes in his immortal body, as we have shown under the Fourteenth Credential. This is corroborated by the following statement, as found in the series of articles on "Macrocosm and Microcosm." "The truth or doctrine will be manifest then in *Eli-Jah*, God the Lord, or what is the same, the knowledge of God expressed through the person of a perfectly natural man; a man born of natural parents and known as other men. This 'man' is *not* God the Lord [the *Eli-Jah*], but the truths of doctrine manifest through him constitute God the Lord."

If we learn to distinguish between the Sign of the Son of man and *Eli-Jah* God the Lord, within him, and rightly discern what is applicable to his mortal career from that which belongs to his immortal, and further, from that which belongs to the eternal spiritual (mental) state or condition, then we have a clear vision before us; otherwise there is confusion, misunderstanding, and misapplication.

The root of Jesse who stands for an Ensign or Sign of God's prospective people cannot be applied to Jesus, for he was not the root, offspring, or son of Jesse. This Ensign or Sign, the root of Jesse, will "assemble the outcasts of Israel," the lost ten tribes, which were absorbed by intermarriage in other nations and thus obliterated as Israelites, but now manifest spiritually (mentally) in the Sign, who is the Shepherd from the posterity of Joseph. The lost ten tribes, who have become *Goyim* (Gentiles), will "seek" the Lord their God, and they will "mourn" because of him, and in him they will "trust."

Thus, let us note the truth that in Jesus the Lord God appeared as the manifest Jehovah, while in CYRUS (KORESH), the Sign, the Lord God, appears as the manifest Elohi (Elias). Jesus, the Jehovah, was the manifestation of the will of God outwardly, as it is written: "I come to do thy will, O God." KORESH, the Sign of the Son of man, is the manifestation of the wisdom (intellect) of God outwardly; consequently, he has the Science of Life. Without an intellectual belief in the Ensign or Sign, there is no salvation (redemption) of our body, no immortality; for he is the only Mediator between God the Lord and us.

**Twenty-second Credential—The Conjoined Staff or Stick of Judah and Joseph or Ephraim**

"Thou son of man, take thee one stick [Heb. *ets*, staff,

from *atsah*, firmness], and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." (Ezek. xxxvii: 16-19.)

"Who are these sticks as two, and when do they become united as one stick? Cyrus king of Persia, who was subsequently king of Babylon, was the royal descendant of the thrones of Media and Persia; but as the blood of both Egypt and Israel was absorbed into the royal houses of these nations, he was also the descendant of Joseph, and the partial reincarnation of Joseph and Ephraim. Under the influence of the Lord God of heaven, the spirit of Cyrus was stirred up to declare: 'The Lord God of heaven hath given me all the kingdoms of the earth.'

"He did not come into his inheritance, nor would he until he was conjoined to the stick of Judah (the Lord) in the hand of Judah. The spirit of the Lord and his Church, as it transmigrated through the generations, descended into Joseph's posterity. Cyrus king of Persia was moving along the line into the Germanic family, in the progress of the race through the Median determination, ultimately to become reincarnated in the Anglo-Saxon; not in England, but in *America*. Through this channel the two sticks become one, and this one is the Righteous Branch, who it is declared will grow up out of his place to build the temple of the Lord." His rest will be glorious; for it will be in the 144,000 perfect Sons of God.

**Twenty-third Credential—High Priest of the Levitical Order**

"He shall be a Priest upon his throne: and the counsel of peace shall be between them both." (Zech. vi: 12, 13.) Under the Twenty-eighth Credential we show that CYRUS (KORESH), ZERUBBABEL, and the BRANCH are synonymous; thus there should be no question who the "priest" is that shall be upon the Almighty's throne. "Throne," in universal symbolism, signifies the intellect. Sacred Scripture mentions two orders of priesthood—the Order of Melchizedek and the Levitical. At the head of each Order there is ordained a high priest. It is written: "He [the Messenger of the Covenant] shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal. iii: 3.)

Koreshan Science declares: "The Levitical Priesthood was specifically conjunctive. When Levi was born his mother said: 'Now shall I be conjoined to my husband;' and because through him she should be conjoined to the husband, she called his name 'Levi.' The Levitical Order implied more than the mere typical conjunction manifest in the union of Jacob and Leah. It involved the idea of the conjunction of the woman, who had been taken out of the man, with the man from whom she had been taken. (See Gen. ii: 21-24; Eph. v: 30-32.)

"The Order of Melchizedek was distinct from the Levitical Order, and its priestly functions were entirely distinct from those of the Levitical Priesthood. The genius of the two Orders being so thoroughly differential, unless there can be brought to light some principle or law by which Jesus can pass from the Melchizedical into the

Levitical Order, and still fulfil the statement made concerning him, that 'He is a priest forever after the Order of Melchizedek,' there is a great gap to be bridged before harmony can be insured in the relationship of the Levitical Priesthood, and the mission of Jesus as the Messiah in the beginning of the Christian era.

"The Levitical system did truly point to the Christ. Not merely however to the Christ who fulfilled a work nineteen centuries and more ago, but to *the* official work of the Christ through the Christian age, and to be finished at the end of the Christian era, when He is manifest again in the Levitical Order and capacity as distinct from the Order and capacity of Melchizedek. I repeat here, that the Levitical Order pertained exclusively to that law through which the man, originally the God-Man, became divided into the two sex forms (Gen. ii: 21-24), and through which that segregate or dual state may be restored to a biunal [two-in-one] form and state, the integral and persistent manhood, the God-Manhood.

"The office of the Levitical Order is the restoration of the woman to her true unity with the man; a unity in which she attains to a perfect equality. \* \* \* The distinction of these two Orders may be again stated as follows: As seen from the human side of life, the Order of Melchizedek is that which unites the Son with the Father. The Order of Levi is that which conjoins the whole humanity with the Son who has become the Father; or in other words, that which conjoins humanity with the Father through the Son. Intrinsically the Levitical conjoins, puts together, or binds to each other what was separated or apart; while the Order of Melchizedek held together through all ages that which must remain united to constitute it an integral being.

"In the Order of Melchizedek the sacrifice is a living (never dying) sacrifice, a willing, obedient, joyous one, for through it come the beatitudes of eternal life. In it is that persistent love of God as manifest in the continual performance of use to the neighbor. The Levitical Order is the dying system, and its sacrifices are dying sacrifices. It is the continual destruction of the life of one domain, whereby may be insured the life of another and higher one."

**Twenty-fourth Credential—The Sun of Righteousness**

"Unto you that fear [Heb. *yare, yaw-ray*, revere] my name, shall the sun of righteousness arise with healing in his wings." (Mal. iv: 3.) As the context of Malachi, chapters iii and iv, speaks of the Messenger of the Covenant; of *Adon*, the Lord, who shall suddenly come to his temple, to his immortal body, as the Immortal Man; of the Refiner and Purifier, and of Elijah (God the Lord) the Prophet, it is but proper to apply the Credential or title "Sun of Righteousness" to KORESH, whose name signifies "Sun," the "Divine Human." He is the anthropostic Sun, the central luminary, who has "healing in his wings." "Sun," in the language of Biblical symbolism, signifies the begetting or quickening influences; for "when the physical sun passes North in the Spring, he crosses the line at the Vernal (Spring or Youth) Equinox, when he quickens all the activities of Nature and begins the forces of generation throughout the world. He therefore crosses the line at the point where the

sign Aries (Lamb or Ram) is located, which is on both the Equator and Ecliptic."

The physical, as well as spiritual (mental, human) Sun, is a furnace, where all elements, ingredients of the one universal substance (matter) are metamorphosed, transmuted or transformed to spirit-substance, and this then transmitted (radiated) to the circumference. The primary substances of the sun are *photoic* or light, which corresponds to wisdom, intellectuality or science; *scotoic* or darkness, corresponding to mental darkness or evil; *caloric (thermic)* or heat, love or affection; and *crusic*, frigid or cold, corresponding to hatred, animosity, evil doings.

These primary spirit-substances are disseminated in a spiral motion. The nearest to the sun receive the direct rays; some receive the rays from the back side of the sun, which is dark. The light and dark rays correspond to the exoteric and esoteric influences. It is by reason of this very fact, that the physical and spiritual (mental) suns have a light and dark side; thus good and evil influences are radiated. This is corroborated by the Biblical statement: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 7.) By the *voluntary* power of God he forms the light, and makes peace; and by his *involuntary* power he creates darkness and evil.

Light, wisdom, science, intellectuality, knowledge, truth, and good, etc., are *exoteric* qualities of the anthropostic Sun; while darkness, ignorance, prejudice, fallacy, and evil are *esoteric* qualities. Both qualities must have a pediment, a resting or abiding place. "The darkness and the evil pass or radiate out from the jurisdiction of the Lord's voluntary power, into the evil purpose and tendency of men who await the evil and appropriate it." If we are principled in darkness or fallacy and evil, we invite the evil and appropriate it; but if principled in light, truth, and good, we reject the evil and refuse to appropriate it.

The anthropostic Sun has healing in his wings. "Wings" represent powers of knowledges and protection. In Exod. xix: 4, we are told that God bore his people on Eagles' wings out of Egypt. King David begs of God to hide him "under the shadow of his wings," (Psa. xvii: 8) and Jesus says: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." (Matt. xxiii: 37.) Here in Malachi there is promised "healing," a rational kind, free from adulteration. This healing will be permanent, for it is immortal life in the body, which in Rom. viii: 23, is called "the redemption of our body." KORESH, in his "Armageddon," has expressed it, in prophetic terms, very beautifully:

"No more sighing heaves the breast;  
No more crying shall deluge the eye with tears,  
Because the sorrow of the world is soothed to placid joy;  
Sin with her plagues renounced—sickness and death,  
Holds no more sway "

No longer shall the slave of wage ply the muscle  
In degradation and in woe;  
No longer the opulent oppress the poor;  
For with the Empire re-established,  
The love of gold destroyed,  
And competition to its limbo relegated,  
The heart of love shall dominate; God's Maternal font  
Shall well the breast of every soul;  
The Father and Mother of Deity shall be confessed,  
And men endowed with filial force,  
And each will seek the other's good in liberty and without  
fear."

(To be continued.)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"The clever thing to do, is to find out other people's merits."—Arthur Helps

"THE PLANETARY Daily Guide For All," for 1914, has been sent to us for review. There is much of value to students of astrology in it, as well as other matter of more general interest. There is a specially timely article on the "Second Coming of Christ;" "The New Dispensation," by L. E. Stowe, views it from the astrological standpoint.

"The Real Story of Jonah's Whale" is not as illuminating as the Koreshan explanation; it gives, also, the important days; table of planets, with their time of ruling during the year; good and adverse aspects of the different planets; how to plant by astrology, with testimonials to success in so doing. Altogether it is quite a valuable little publication, well worth the 50 cents charged for it by the Llewellyn Pub. Co. of Portland, Ore.

"Twilight Talks With the Children," is the title of a nicely gotten up book of Bible stories, told by a mother to her children. It can be recommended to other mothers for the same purpose, and for the personal reading of children. It is published by the Gospel Trumpet Co., Anderson, Ind.

*The Scientific American* of Jan. 31 has cover illustration of "Fool-Proofing the Motor Truck," and an article on the same subject; also, an article suggesting "Radium as the Motive Power for the Future," by Major H. Bannerman Phillips; an editorial on the "Most Modern Ship-Building Plant in the World," on the river Elbe, opposite Hamburg; "The Licorice Trade of Syria," by John D. Whiting. February 7 issue is largely occupied with "Safety First" devices, illustrated; has interesting picture of sundogs and halos observed in Richmond, Va., on Nov. 2, 1913. February 14 has a very interesting description, illustrated, of the "Hope-Jones Unit Orchestra," by Moritz A. Jagendorf; there is a page account of Foucault's pendulum experiment; three page article on "Hitting the Bull's Eye at Six Miles," by Lieut. Com. Thomas T. Craven, U. S. N.; "Eliminating the Flicker From the Moving Picture," by Joseph B. Baker; "Where and How Radium is Obtained," by John L. Cochran. In February 21, "Showing Museums to the Blind," by Percy Collins, is illustrated; a picture of the Wanamaker-Curtiss biplane, which is to contest for the \$50,000 prize offered by Lord Northcliffe; "An Organ on Which Color Combinations Are Played," by John W. S. Sullivan; usual pages of "Inventions." New York City.

The *March Review of Reviews* has several articles on Health and Sanitation; "Uncle Sam Fighting the Disease of the world," by William A. DuPuy; "Colonel Gorgas, Panama, and the World's Sanitation," by Dr. John B. Huber, and "Two New York Health Universities," by William H. Allen. There are also articles on "Military Camps for College Students," by Arthur W. Dunn; "The Wireless Girdling of the Earth," by J. F. Springer; "Our Recent Immigrants as Farmers," by L. Steiner. A character sketch of "Lord Strathcona, Empire Builder," with portrait, by Miss Agnes C. Laut. There are sixteen pages of "Current Thought in the New Books;" the usual features of "Current Events;" "Cartoons;" "Leading Articles of the Month;" "Financial News for the Investor." The frontispiece is a new portrait of Colonel Goethals, Governor of the Canal Zone. New York City.

*The Woman's Journal* of January 31 tells of the Anti's being caught in plan with liquor interests; New York newspapers refuse to accept advertisements of Christabel Pankhurst's powerful book "Plain Facts About a Great Evil;" February 7 says 200,000 women have registered in Chicago; New York fire commissioner has appointed three women fire inspectors. February 14 has picture of Mayor Harrison, his wife, maid, cook, and man being registered under new law;

Turkish government admits women to universities to study rights; Dr. Anna H. Shaw's letter to *Journal* corrects some statements about Congressional work. February 21 has picture of couple celebrating their golden wedding by registering as voters; Mrs. Mary Wolfe Dargin has been appointed head of Federal Land Office in Denver, Colo., by Pres. Wilson. Gov. Johnson of Calif. says suffrage has added a great reservoir of moral energy to government; Dr. Shaw sustains compound fracture of ankle, and is obliged to cancel all engagements. Boston, Mass.

*Correct English, How to Use It* for February contains "Pronunciation of Words in Everyday Use;" "Your Everyday Vocabulary—How to Enlarge it;" "Queries and Answers;" "A Study of Words;" "I Take My Pen in Hand;" "Course of Instruction in Penmanship;" "Business English for the Busy Man;" "Newspaper English;" and "Daily Drills in the Use of Correct English for Everybody." Evanston, Ill.

*Our Dumb Animals* for February has for cover illustration a fine picture of a horse; also, a beautiful picture of deer, illustrating a story; "Wild Hearts in Winter Homes," by Clarence Hawkes; on the first page is an account of the hospital erected as a memorial to Mr. Angell and other friends of animals, of whom portraits are given on page 133. Boston, Mass.

*The Stellar Ray* for February makes some very encouraging prophecies of what astrology will do for the race in the future, with which we agree, with the proviso that it must first be perfected as a science. Dr. Hodges is about to publish a book which will correct all of the mistakes of Moses. If he will send us a copy, we will give a review from the standpoint of Koreshan Science. There are some interesting psychic experiences, and a page of "Practical Rules for Self-Culture," by Capt. Walter Carey, R. N.; very good. Detroit, Mich.

*The Phrenological Era* for January, in addition to the articles on its specialty, has one entitled "Better Farming," giving an account of the last corn-growing contest in Ohio, in which a girl 13 years old, Miss Marie Cole, raised more than 112 bushels of shelled corn to the acre, doing all of the work herself.

It is announced that the standard of requirements for prospective students of phrenology has been raised to "require a fair knowledge of the English language, a legible handwriting, good judgment, and evidence of good moral character." A good step! Bowerston, O.

*The Naturopath* for February publishes "The Prayer of the Physician," which it would be well for every practitioner to commit to memory, and incorporate in his life; also, a very good article, entitled, "A Message to the People," by Dr. R. E. Brandman; there is a rather curious contribution called "A Higher Civilization Movement," dealing with the human brain; the author would do well to look over the "Brain Series," by Dr. C. R. Teed, published in *THE FLAMING SWORD*; "The Moral Value of Exercise," is by Edward Earle Purinton. New York City.

The *Chiropractor*, February issue, gives much practical information on the line of its specialty. Various phases of diseases, with the required treatment, are given by different practitioners. There is also an announcement of the movement for a memorial to the late D. D. Palmer, to which chiropractors are urged to contribute. Davenport, Iowa.

*Physical Culture* for March has a fine list of contributors, in addition to its editor Bernarr Macfadden. "What May We Expect of Eugenics," by Charlotte Perkins Gilman cannot fail to be of value; "To Marry or Not to Marry," is by Upton Sinclair; "The Mouth, the Gateway of Health," is by Horace Fletcher; "Modern Methods of Healing," by C. S. Cann, M. D.; "Curing the Cigarette Habit," by Lucy Page Gaston, treats of the new silver nitrate method. There are recipes for vegetable and fruit dishes, and other interesting matter. Also, a story by Jack London. New York City.





## Topics of Interest & Importance

### BUILDING THE IDEAL CITY

A Prophetic View of Co-operation;  
What It Is Expected to Accomplish

BY MADISON WARDER

**T**HOSE WHO have taken the trouble to keep track of the shifting currents of modern thought, find much to marvel at in the sweeping mental changes that have eventuated since KORESH began the dissemination of his revolutionary doctrines of life. The influence of his propaganda has broken down practically every entrenched mental institution of the passing age, and has charged the resultant intellectual chaos with all the potency of his desire for racial rejuvenation. In all recorded history there is nothing to parallel the swift and comprehensive transformation of universal purpose that has come to pass within the life of the present generation.

The determination of the life forces of the Christian age was "individualistic;" that is, personal interests were held paramount to communal interests. The universal tendency was toward individual aggrandizement; the general welfare being considered only when such consideration seemed likely to assist in the advancement of schemes for individual profit. Under the influence of such a racial purpose, the age naturally terminated in universal corruption; and every department of human activity became saturated with the dissolving potencies of decay. Society found itself intellectually, morally, and institutionally rotten, with the dominant spirit of the age affording it no hope of rehabilitation.

Although wiseacres innumerable, representative of the dying struggles of the Piscean age to prolong for a season its vanishing lease of life, have reared their heads and proclaimed schemes of social redemption formulated in consonance with the competitive impulse, their sociological contributions have served only to intensify and hasten the processes of societal disintegration. The life of the age was spent, and no amount of remedial agents concocted by the patch-work school of social therapists could suffice to renew its ebbing vitality. The exigencies of the situation required something drastically revolutionary; and it came when KORESH offered his Universology to the world.

Because the system of social service thus unfolded embodied a spirit diametrically opposed to the spirit that had brought disaster to the old social order, its regenerative potencies immediately became operative. Slowly at first, but with ever-accelerating force, it has been pursuing its resistless way through every sphere of thought and action, resulting in a universal tendency to abandon old impulses, ideals, and activities, and generating a world-wide desire for the united life of the new age. Although many of these newly awakened agencies for social regeneration, originating at remote extremities of the lines of Koreshan influence, may seem to express truth only in slight degree, they are yet evidences, that the elements of segregation are being terminally transformed into potencies of integrative determination, and they amply demonstrate that the influ-

ence of the Messenger of the new era is dominating the world.

Every passing year adds an increasing quota of movements of international scope, designed to promote and conserve the universal welfare. All of these movements, lacking though they may be in comprehension of the vital necessities of the race, and in knowledge of the scientific remedy for our social disorder, are yet productive of good in that they help open up to humanity a view of the efficiency of united effort, and give it some measure of preparation for the coming establishment of organic order in human life.

The latest of these world-welfare plans, as announced in recent despatches from Rome, is a scheme for the building of an ideal city, wherein may be established headquarters for every organization in the world having for its object the betterment of mankind. This ideal city, which America will be given opportunity to cradle, is to serve as "a world-conscience center of all international effort," and is expected to bring into active cooperation "the arts, sciences, industries, religions, and humanitarian work of the whole world." Many nations have already pledged support to the enterprise, and a world-congress on the subject is to be called in 1915.

Although it partakes in no sense of the true science of world-improvement, this colossal scheme is yet entirely commendable; for it will bring together in the very center of the limelight of publicity the whole brood of modern fallacies. When they are lined up for comparison, strictly on their merits, with the Universology of KORESH, the world will have the "chance of its life" to choose between a motley conglomeration of guesses and a demonstrated scientific system.

But the promoters of the scheme are doomed to disappointment in another particular. The ideal city, true seat of the world-conscience, and center of elaboration of all efforts to advance the racial welfare, is already located, and will be builded according to the plans, and at the pleasure of the Master Scientist of the new age. The lines of highest progressive thought already converge at Estero, and will carry thither the accumulated potencies of the ages, there to be crystallized into a city, ideal beyond all dreams of the hypotheists, the polaric center of all activities of the Golden Age.

### The Papacy in the United States

BY O. FREELAND

#### PART II

**M**ORE than twenty years ago KORESH wrote: "It is the purpose of the Papacy in the secret conclave of its church to reassert its authority over the world. The Jesuits have brought themselves *en rapport* with the great reservoir of pneumatic and psychic potencies by subtle insulation; this potency (celibacy) has been husbanded through the ages by means of the holiest ordination of the church. They aim thus at a psychological control of the world, thence to dominate over other ecclesiastical bodies, and with them the money power, and eventually to seize control of the United States government."

In the face of recent developments in Papal aggression, we may expect an early fulfilment of the above prophecy, since it must be clear even to the casual observer that the

political forces of Roman Catholicism are rampant in America, especially in our own country. We are aware of the political activity of the Papacy in Washington, the capital, and other cities, also in the small industrial centers. Let us inquire into the utterances of the Papal press and announcements of Romish hierarchs. In the *Catholic World* we read less than a year ago: "The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country (the United States). All legislation must be governed by the will of God, unerringly indicated by the Pope. \* \* \* Many opinions are to be forbidden by the secular arm under the authority of the church, even to bloodshed." Words similarly violent and treasonable appear in the Romish press now and then, and other spokesmen point out a Romanized America as a vision that brings delight to the Papacy.

Archbishop Ireland of St. Paul said in 1890, addressing the Centennial Conference of American Catholics in Baltimore: "Let me state, as I conceive it, the great work which, in God's providence, the Catholics of the United States are called upon to do in the coming century. It is two-fold; to make America Catholic, \* \* \* the church triumphant in America." Leo XIII declared in 1894: "But the United States are the future (of his church); we think of them incessantly." The reigning Pope Pius X loses no opportunity to express his affection for this country; calls it "the promised land," and is aiding his underlings in possessing it. To make America Catholic is the slogan of the Papacy, and it is shouted by all, from the Pope down to the obscure parish priest. Shorn in Europe of its temporal power and practically expelled from France and other countries, the Papacy is determined to make a last grand stand here in America; it is prepared for a violent struggle. In this purpose lies a tremendous peril to the United States; and gradually the Protestants and other non-Catholics are being aroused to its significance, since with the Papacy in power and controlling the government, there would be an end to democratic institutions. It would destroy a free press, abolish free speech and religious liberty; medieval conditions would be restored, and civilization set backward a thousand years. There are several anti-Catholic, and many religious papers, outspoken in their opposition to papal machinations, also vigorous societies such as the Guardians of Liberty, who are boldly announcing their fight against Romanism.

If one asks why the Roman Catholic church is growing despite her considerable losses as to membership, the answer is not far afield. First, of course, is the incessant and even feverish activity of the priesthood, then the vast opportunities in this country and the extreme tolerance of the people, also their incomprehensible indifference.

If the Roman hierarchy were willing, it could show that fifty per cent of the contributions to Catholic churches, schools, and convents comes from the pockets of non-Catholics, even members of Protestant churches. Meanwhile the hierarchs stand by to watch these fools with a sardonic smile. Did you ever hear of a Catholic giving a substantial donation toward a Protestant cause? We think not.

What is this power which many do not understand and a few pretend to despise? It is a stupendous religio-political

system, a religious trust, if you please; the Papacy, Roman Catholicism, Popery, Romanism, all synonymous terms. It is a despotism of absolute power within itself, and as near perfect in discipline as human ingenuity can make it. What are its methods? Broadly stated, it plants missions among the common people, and at length is ready to build churches with the parochial schools. In these latter lies the secret of its growth and wondrous hold on the masses. Now the hierarchy, that is to say—cardinals, archbishops, bishops, and priests, not to forget the Jesuits among them—employs the mass as a foothold to secure political power in high places, to control elections, and later to manipulate the Congress and State legislators, city councils, and officials, for appropriations to papal purposes. The Pope recently appointed three cardinals to add dignity, and to augment the powers of the hierarchy; and you can rest assured that they are ready to push the campaign for the glory of the "supreme pontiff." Archbishop Bonzano, papal delegate resident at Washington, is the directing head of the movement; he is *quasi* dictator of the Knights of Columbus, a numerically strong, secret, and armed order, assiduously and avowedly in politics. Bonzano has written *ex cathedra* that, "you [the Catholic priest and layman] should submit to the decisions of the church, even at the cost of sacrificing your political principles." It is clear that a Roman Catholic cannot be a patriotic American citizen while he accepts the above edict and thus owes his first allegiance to the Papacy. The country swarms with priests who are political bosses in fact, if not in name, and issue their orders at election time to their parishioners how to vote. If one protests against such dictation the "father" (holy? priest) damns him forthwith, and proceeds to terrorize him with threats of purgatory, excommunication, and refusal of the sacraments. This is, and has been, the method of the Papacy since the rise of its power with the beginning of the dark ages. It plays on the fears and superstitions of its adherents, and under pretense of saving their souls, reaches a long arm to grasp the nation's wealth and the government. Then it attracts the masses by the pomp and glitter of its church services to emphasize its claims to divinity, and so to keep in a state of awe the gaping worshippers. But under and above all the transparent grandeur lurks the church's overpowering passion for money and power; the luxuries they bring to the hierarchy, and the tyranny it makes possible. This describes the genius of the Papacy. Its leading personalities are masters of intrigue, exemplars of polished diplomacy, and ruthless promoters of the cause of that church which they believe is the only true one, holding alone the keys to heaven and hell.

They are the devoted disciples of that satanic system of statecraft known as Machiavellism, men of intellect, many highly educated, and all of them unscrupulous in their endeavors to seize secular power in the United States. But they will fail—in this last desperate struggle of the Papacy it will perish and vanish in ruin and chaos.

On this coming event we close with the words of KORESH: "The Papacy will precipitate the great conflict of Gog and Magog, because the force it generates will get beyond its control. The Roman Catholic church will never again acquire secular supremacy. Dominion passes from the Latin race, and with its declension another must succeed to the exercise of authority."

## Is the Bible the Word of God?

BY N. C. CRITCHER

ONE OF the most serious errors into which the church of this age has fallen, and one which has undoubtedly been the most pronounced cause of its present state of declination and disintegration, is the belief, almost universally accepted, that the Bible is the *Word* of God. This one fallacy alone is capable of producing the confusion of thought and consequent life so evident, because it is subversive of the most important and fundamental basis of the teachings of the Lord Jesus, upon which the church was founded; viz., the Messianic law and function.

If we turn to the Bible itself, we find in the first chapter of the gospel of St. John, a most clear and definite statement of that which constitutes the Word. In unmistakable terms the word is represented as a personality; the manifestation of Deity; the Word which was God; "all things were made by Him; and without Him was not anything made that was made. \* \* \* And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory of the only begotten of the Father,) full of grace and truth."

It is almost inconceivable that a church founded upon this rock of truth, could have so utterly misinterpreted so positive a statement, and adulterated it into a triunity, a three-headed God, without "body or parts." The loss of this truth has led the church into a quagmire of slippery ground, where each step brings greater disaster than the last.

If God, seated upon a throne in some far-off, invisible region, sent a Son to represent him to the humanity he had previously created, there must have been an imperative need for such a sacrifice upon the part of the Son (a separate and distinct individuality), to cause him to leave his heavenly home and the joys of the angelic spheres, to dwell even for so short a time among sinful and suffering humanity.

To account for this, it became necessary to construct the plausible theory of a vicarious sacrifice; *i. e.*, that an innocent victim must be provided to appease the righteous anger of the Almighty, who, after having created man in his own image and likeness, found himself unable to save him from the inevitable consequences of his violation of every law of the divine nature in which they had been created, without a substitute who should pay the penalty in their stead.

No wonder atheism has flourished, and infidels, so called, have declared themselves unable to worship such a God; a monster, who creates man with such a nature that not to sin is inherently impossible, and then punishes him for sinning! He is omniscient, omnipotent, and omnipresent; all-seeing; all-powerful, and everywhere present, and yet is guilty of so weak and short-sighted an essay at government! Why, a man who would inaugurate a business enterprise with a modicum of such powers, and make such a dismal failure, would be laughed to scorn by his fellows!

We know that mankind as a whole is sin-sick and dying; that cries for relief are heard on every side, apparently unheard and unheeded by that far-off invisible God. We do not require any prophet to tell us of the dire need of some radical change, some revolution in the hearts of men, that shall eradicate selfishness and greed; and substitute for them brotherhood, and uses to the neighbor from love. What is to cause this change? Let us consider the situation from the Koreshan standpoint, and see if our God is indeed so unworthy of worship and obedience.

In order that we may unravel these apparent inconsist-

encies, we will go back to the creation of man, as related in the first chapters of Genesis, taking that as our starting-point, not because being found in the Bible, it is necessarily true, but because Koreshan Universology, based upon a demonstrated premise, confirms the Bible description. Starting from that premise, we *know* that the world or universe is a self-perpetuating macrocosm, governed by immutable laws; we know that the creation, so called, was not the evolution of a world (previously non-existent) out of nothing. We know that there were as many people in the earth then as there are at the present time, and that, moreover, they were the same kind of people, "dead in their trespasses and sins," having need, as now, of a resurrection to life.

Into that dead state the Elohim, the Gods, breathed the breath of lives, and they became living souls. We know also that God is subject to the same immutable laws as is mankind; that he has a voluntary power, by which he manifests good; divine love and wisdom; and by the law of opposites, which holds true in every domain, from the mineral, through the vegetable, animal, human, and up to the super-human, or God-Man, he has also, involuntary powers, the antithetical forces, whereby evil, the reverse of the good voluntarily projected, is also made possible for those receptive to it. These are the esoteric activities, so evident at the present time. The *truth* now being manifest exoterically, only.

God, the central principle and impuler of a world governed and perpetuated by law, must of necessity, himself be governed by the same laws. The biologic or organo-vital universe, of which God is the center and humanity the circumference, is typified by the alchemico-organic or physical universe, having the sun for its center, and the earth for its circumference; a most complete and beautiful analogy.

But this, it may be said, does not remove the necessity for a vicarious atonement. Considered as an abstract statement, or an hypothesis, in the manner of the so called scientist of today, the objection might hold true; but in Koreshan Universology there are no abstract statements, in the sense of independent being. Everything in the universe from lowest to the highest is interdependent; and as we follow the course of man's fall from the high estate of the image and likeness of God, in which the Adamic man or church was created, we find the law of opposites previously mentioned, operative in the ascending spirit which preserved the race from the destruction which would otherwise have overtaken it.

That ascending spirit carried through the dispensations by the purest of the race, culminated in the birth of the Son of God, Jesus the Christ, born of a virgin by psychical impregnation, from a man equally pure; a prepared vessel for that purpose. But the end was not yet, the Son must become the Father by producing the multiplied Sonship, and this can only be by sowing himself in the race, as the holy Seed. By theocrasis He crossed himself in the race, literally entering into the humanity and becoming sin, "who knew no sin." The cross of wood upon which the Lord was crucified, while a literal fact, was but a type of that sacrifice which he made for the salvation of humanity, making it possible for man through the inherence of that God-life; the Seed from which alone could come the harvest, to overcome, confess his sins, and submitting himself to the fire of purification in which the tares shall be destroyed, emerge therefrom as the harvest, the fruit of the Tree of Life.

Before the consummation, however, the function of Messianism is indispensable. The age culminates in the production of the man of sin, who overcomes for the race, and by his theocrasis baptizes those in whom the seed was sown in the beginning of the dispensation. This Messiah is CYRUS, the Shepherd, the Stone of Israel.

# The Open Court of Inquiry

N. C. Critcher

## THE GLANDULA VITÆ .

### Where and What Is the Position of This Organ in the Grand Man, or Macrocosm?

Question 206. "As every phase and form in the microcosmic anatomy has its correspondent in the macrocosm, where then is the situation of the Glandula Vitæ in the physical earth?"—*E. A. W., Mass.*



THIS QUESTION has never been specifically answered by KORESH, and as it concerns the organ associated in importance with the conarium, we do not feel justified in attempting to consider it beyond the definite information given in "The Alchemical Laboratory of the Brain," from which we will quote what he has given in reference to that organ. We may say, however, that, as he identifies himself with the conarium, analogy would indicate that the "chosen woman," FLAMING SWORD, Jan. 19, 1900, and Sept. 14, 1900, to whom he so often refers, would constitute the glandula vitæ, when the baptism has prepared her for that office.

In the series mentioned, Part XXII, Oct. 10, 1905, KORESH says: "In a critical analysis of the formation and function of the glandula vitæ, there are found to be two forms of projection and a double function—one from the brain and one from the body. The posterior portion of the organ derives its formation as a projection from the brain, while the anterior part of the organ derives its formation from the body. \* \* \*

"We must conclude, therefore, upon the basis of the law of analogical correspondence, that one portion of the macrocosmic hypophysis, the vital gland or body, is a complex masculine and feminine group, the positive force of which is masculine, and the negative force of which is coördinately feminine, and that the feminine power is transmitted from the positive character and voluntary developer of the forces transmitted and subsequently modulated through the elaboration from a transposed function. \* \* \*

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

From Part XXIII, of the same series, we quote the following: "This gland, therefore, *par excellence*, is the vital gland of being; and could we conceive of the corresponding center of the Grand Man being less important than this one is to the microcosmic man?"

"The analysis of this intricate and sublime root of the Tree of Life constitutes one of the most important considerations for the contemplation of the school of Prophets, possible to be urged as a preparation for the kingdom of righteousness. This gland is the very starting point of the circulations of the brain, in the gestating organism; analo-

gously, the glandula vitæ of the Grand Man is the first to be established in the beginning of the kingdom in the earth."

As may be seen by the above quotations, while he himself constitutes the conarium of the Grand or microcosmic man, analogically, the glandula vitæ would be a vidual also; but he also speaks of a conarial group, and of a group constituting the vital gland; the correspondence holding good in both instances.

## Koreshan Science on Marriage

Question 207. "Does your religious system forbid marriage?"—*L. R. W., N. Y.*

KORESHAN Universology is, as its name indicates, a universal science, and it necessarily deals with humanity as a whole, while having special and definite requirements for those who aspire to the highest attainments to be reached at this period. In "The Koreshan Unity, or The Order of KORESH," there are: "The Church Triumphant;" "The College of Life;" and "The Society Arch-Triumphant." (FLAMING SWORD, Dec. 28, 1889)

In the Ecclesia, or Church Triumphant, celibacy and chastity are obligatory; in the Society Arch-Triumphant or investigative branch, it is required that the candidates shall honestly endeavor to abstain from all injurious habits, such as intemperance, the use of tobacco, licentiousness, the use of profane language; and that they will cultivate all of the refinements and courtesies of life, which are to prepare them for the close associations of celibate or communistic life.

A Marital or Coöperative Order has been formulated by the Founder of Koreshanity, to be under the direction of the other orders, but they are not, as yet, in operation. Marriages upon the basis of reproduction are endorsed by the system, and in the future there will be a scientifically regulated stirpiculture, according to astrological principles, which will result in such a race as has not been known for thousands of years.

The world outside of the Koreshan System will be controlled by the laws of the Divine Kingdom, in which the brotherhood of man will be recognized, and society organized in harmony with the laws regulating the physical universe, which is the pattern for all sociological and economic relations. This is made possible by the perfect knowledge of the universe, possessed by the divinely illuminated Founder of Koreshanity.

In "The Great Purpose of Koreshanity," F. S., Oct., 11, 1901, we find the following by KORESH: "No person can pass from the marital state to the Sonship of Deity. \* \* \* It must not be understood that in our cognition of a Marital Order we encourage the institution of a marital system in opposition to the monogamic, now in vogue throughout Christendom; but we would apply the principles of righteousness to the Marital Order. We do maintain that those who are accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. \* \* \*

"It is in the divine purpose to provide for all the world. There are natural degrees of culture and discipline; we employ the word discipline in its broad sense, in the sense of all methods of instruction, and such as are not fitted for the higher life and its concomitants can only attain to the condition of the degrees of their own delights."

**How About Happiness?**

Question 208. Does God give us happiness at last, no matter what evil we have done?—L. R. W., N. Y.

THE old belief in good or evil conditions being directly the fiat of God, is contrary to Koreshan teaching. Both good and evil are the result of our own actions or method of life, not always in this embodiment, but a working out of what is called "karma." In the course of the cycle individuals pass through all possible experiences, and the use that is made of them determines the character. So that happiness or the reverse, is after all due to what we are, or have been, and it only remains for us to learn the lesson, and profit by it for the future. Obedience to law will always bring peace of mind, if not what we consider happiness.

In "The Law of the Resurrection," F. S., Oct., 8, 1892, KORESH says: "So long as man is in the natural body, that is, while he is passing through the process of regeneration, and before he reaches the degree of Sonship toward which the regenerating man is merging and the point to which he finally arrives, he is a receptacle of influx from two sources; namely, from above and from beneath. The ego of the man is the mediator between these two origins of the forces which flow into him. This proprium or selfhood is a center of both centripetal and centrifugal tendency and activity, and is capable of choosing from the one or the other of the influxes, and appropriating for good or for evil. In proportion as the one or the other is rejected, the man rises or sinks under the power of the influxes.

"If in man's free determination he puts on the forces flowing into him from the source of love and wisdom, he gradually makes for himself a divine proprium, and in the culmination of the conflict, becomes separated entirely from the nature derived from below or from the animal life. In this he eliminates by successive degrees his lower selfhood, his sensual proprium, and thus gradually transforms himself from the animal man to the divine man."

**Spiritual Homes**

Question 209. "Do the spirits have homes with their families, and must they always remember all the wrong they have done?"—L. R. W., N. Y.

THERE are two subjects suggested here, which we will treat separately. The first, as to the spiritual homes is evidently predicated upon the old idea of a spiritual world separate and distinct from the natural one, presumably somewhere above us in the sky; or perhaps consisting of disembodied spirits surrounding us in the atmosphere. According to Koreshan Science, the spiritual world is in humanity, it not being possible for a spirit to exist without a physical pediment. When dissolution or death occurs, the household which has inhabited the body is broken up and scattered, but the ego is drawn to the personality hav-

ing the greatest attraction for it. The continuity of consciousness is lost, and is not regained until the final embodiment at the end of the cycle.

It is understood, however, that there is a short period of reunion or association with those who have gone before, until it is determined whether the tie is a purely natural one, broken with the death of the body; or a mental and spiritual relationship, which death does not break. In the spiritual life, there are progression and retrogression, and the association could only be attractive to those who were in the same spiritual aspirations. Those who are on the upward or downward way, will find their attractions toward others in the same loves. If they are principled in good, the life of those principled in evil will be repulsive to them; and *vice versa*, as in the natural or physical life.

In regard to the memories of this life, we know that death breaks the continuity of consciousness, and that there is no revival of memory until the final embodiment, when there is a temporary backward look over past experiences. It is unwise to indulge in morbid regrets over past errors; repentance means simply "turning back," and in so far as we see where we have gone astray, and strive not to repeat the mistakes, we may be assured of forgiveness.

In the same letter is an appeal as to the ungratified love for children. Will the sorrow of motherhood denied, find compensation in the spirit world? From the foregoing consideration of that world, it may be seen that its experiences are all in the line of development, and we may be assured that no unselfish desire will fail to find its satisfaction in the way most conducive to that development.

**The Virginal Birth of Jesus**

Question 210. "Have you any literature that explains the immaculate conception, and have there been other births into the world of the same kind?"—R. L. H.

KORESHAN Science gives the only rational and scientific explanation of this wonderful truth, now extant. Upon the understanding of it depends the knowledge of the Messianic law, especially necessary to prepare those who are to constitute the harvest from the seed-sowing at the beginning of the Christian age, for the final conflagration which is to destroy them as the "wicked" (those who confess their sins), and thus usher them into Sonship of God, now at hand.

In order to comprehend the fact of the "Word," which is God, being made flesh, the mind must be entirely freed from the fallacy of an invisible and all-pervading spirit, which is the prevailing belief concerning God. That modern invention of the evil one, *i. e.* "higher criticism," has endeavored to destroy the only authentic record of the development of the God-Man from the human race, by discrediting the Bible account of the creation, and the subsequent indwelling of the spirit of God in those men (Enoch, Moses, Elijah) who were the vehicles (the tabernacles) through and in whom the divine Spirit was carried forward to its possibility of perfect manifestation in the God-Man, Christ Jesus, the first Son of God.

The theory of evolution, as held by modern so called scientists, is responsible in great measure for this fallacy, inasmuch as they have not recognized the coordinate law of

involution, which is really the law of cause and effect, for without a previous involution, the developments which are seen would be impossible. The universe, which is a self-perpetuating macrocosm, is constantly renewed in its form and functions by this process of involving and evolving.

It must, also, never be forgotten, that the spiritual world (including God) is *in* the human race, and in the constant process of development from one condition to the succeeding one. In the fulness of time (of cyclic development) the God-Man, perfected through especially prepared lives, is periodically manifest as the seed-sower, for the perpetuation of the race, which would otherwise, by its follies and perversities, work out its own destruction.

In "The Cellular Cosmogony," p. 22, we find the following statement concerning the Lord as manifest at the beginning of the Christian age: "How could the Lord, being born an infant into the natural world at the beginning of the age, be the cause of all things? (Cor. i: 15-18.) The Lord was not only the reincarnation of Elijah (God the Lord), of Moses, of Abraham, of Noah, of Enoch, and of Adam, in a direct line, but of all who died looking to his coming as the Messiah and Son of God, in the indirect lines of reincarnation. He gathered into himself the spirits of the past. \* \* \* Twenty-four thousand years before the beginning of the Christian age, conditions in the world were the same as then. God was manifest in the flesh; and the Lord of the Christian era was identical with the Adamic personality in the beginning of the 24,000 year cycle. The end and beginning of every grand zodiacal cycle bring into visible and personal manifestation the Son of God, who is Father, Mother, and Son."

In "The Guiding Star," vol. ii: p. 155, KORESH says: "Koreshan Science maintains that Joseph was the father of Jesus, but not by natural propagation. The vivifying influence passed spiritually through Joseph as the conduit or channel of spiritual impartation, and the Virgin could not have conceived, except through Joseph as the divine instrument. Joseph's love was pure, therefore he became the spiritual quickener, not by the natural law, however, but by the operation of the spiritual force carried over through his love, to the brain, and thence to the body of Mary."

### Asleep in Jesus

Question 211. "Please explain 1 Cor. 15: 18; also, the 23rd verse, and from the 40th to 50th verses."—*B. C. B., N. Y.*

**V**ERSE 18 reads thus: "Then they also which are fallen asleep in Jesus are perished." This cannot be understood without reference to the preceding verses, which treat of the expected resurrection, failing which, "then is our preaching vain, and your faith is also vain." The resurrection of which Paul is writing is the great event now at hand, in which those who have been "asleep" in Jesus, through the Christian dispensation, since the planting of the Holy Seed in the race by the theocrasis of Jesus, in the beginning of the age, are to become the harvest from that sowing, by their resurrection from the "dead."

This is the death common to all seed; as Paul says: "That which thou sowest is not quickened, except it die;" and we know that this is a universal fact in Nature.

Verse 23: "But every man in his own order; Christ the firstfruits; afterwards those that are Christ's at his coming." Here we have another beautiful illustration of the completeness of Koreshan Science. Nowhere else can we find a scientific explanation of this prophetic statement. Christ (the Anointed, not Jesus), the firstfruits; this is the Elijah, to come before the great and dreadful day of the Lord; the Shepherd from Joseph, to whom was promised the birthright; the Messenger, having the message, the science of immortal life.

He is the man of sin; the man born in sin and shapen in iniquity, as the result of the Lord's descent into the race for its salvation. He has purified the doctrine, and cleansed the sanctuary which had become polluted through the age, and as his last great work is to overcome death, to bring immortality to "those that are Christ's;" *i. e.*, those that received the divine seed at the time of its sowing. They have been re-embodied many times since that sowing, and through the many experiences gathered in those embodiments, have ripened to the possibility of the final resurrection to immortal life, through the theocrasis of the Messenger.

Verse 50: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

We find here the explanation of the necessity for the sacrificial life and death of the Anointed of this age, in order that by his theocrasis and the consequent baptism, those receptive (who are the same people who received the Holy Seed) may put off their corruptible bodies, and "Death will be swallowed up in victory."

In the "Immortal Manhood," p. 97, KORESH says: "There comes the seventh Messianic presence and manifestation. There will be a seventh theocrasis, a seventh incorruptible dissolution, from which there will be a seventh overshadowing. In the theocrasis there will be the dissolution of a specific group, ordained of God, and chosen through the office of his seventh Anointed. These will enter with him into the local throne of his absorption. As we are now at the final fruition, the Anointed of this age will be absorbed into the woman chosen for that purpose."

"In this absorption and her baptism the visible Mother will be manifest, and the Mother Lord will appear in the external Womanhood of the Lord. In her absorption of the Anointed and the group which God has prepared for this purpose, the woman will be exalted to the visible throne as the imperial and reigning Empress of the world's empire. In her will be enthroned the Son of God, who, having overcome, will have been absorbed into the Lord Jesus, as he overcame and was absorbed into his Father.

"The baptism of the woman who then becomes the Mother of the human race and of the Gods, lifts her into pre-eminence and defines her as the Majesty on the throne of the world. She becomes the divine natural ruler, and constitutes both the spiritual and natural head of the government and the church. She becomes the Mother because she embraces the Father."

# The Publishers' Department

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### Interesting Reading and Announcements

**WHEN** the Lord Jesus was surrounded by a multitude, they clamored for some signs or evidences, and he gave them as an answer the following: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" The Jews, as a nation, were observers of "the face of the sky;" that is, the relation of the stars, planets, the appearing of meteors, comets, etc.; but they failed to discern "the signs of the times," that is, human events. The Lord did not condemn them for observing the face of the sky. It was right in its proper time, but He reprimanded them for *failing to observe* the other, the more important signs of the times, the human events.

This is on a par with the fact that the present-day students of prophecy pay more attention to Biblical chronology than to the scientific aspects of the Lord's second coming, which is accompanied by extraordinary signs of the times. Great events were due when the Lord was present at his first and second coming nineteen hundred years ago, including the

short period between his crucifixion and ascension, "the forty days," when he appeared to them at intervals and disappeared, speaking to them of "the things pertaining to the kingdom of God." (Acts 1: 3) Also during the ten days which elapsed between his ascension or absorption into the throne of eternal Deity, and the great event of Pentecost. This Greek word, which signifies fifty, means that the great and marvelous event of Pentecost occurred fifty days after the crucifixion of the Lord Jesus.

The human events which occurred during the time mentioned above are recorded in the four Gospels, and in the first chapter of Acts. The events of the first and second coming of the Messiah at this end of the age will exceed in magnitude and severity those of nineteen hundred years ago, because we have reached the end of all ages,—the solar, lunar, stellar, and planetary or terrestrial; and furthermore, because what has occurred in the successive order during the now ending long cycle of time, known as the Mazzarothic period, will re-occur rapidly, like thunderbolts, in the simultaneous order of events. But, instead of the events being local, they will be universal at this end of the age.

We should make ourselves familiar with the events of the present time, even more than with the face of the sky. Why? Because the face of the sky is veiled more in obscurity than human events. Astrology, as a science, is in its infancy. To verify the statement, we are informed, according to Koreshan Science, that when the sign Aries (Lamb or Ram) passes out of the constellation Pisces (Fishes) into the constellation Aquarius, then the greatest events of the end of all ages will take place. That is, the ecliptic will move down to the equator, or thirty degrees on the solstitial colure, which means a general world-wide catastrophe and cataclysm, and at the same time a universal social revolution.

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774

Now, in view of these coming events, write to several present-day world-famed astrologers and astronomers for information concerning them, and see what they will answer. Or, simply ask this question: When does the sign Aries pass out of the constellation Pisces into the constellation Aquarius? Will you kindly let us know the information the astrologers and astronomers have given you, as we wish to compare it with the information they have given the writer of this Department?

Two of the most notable indications at the present time, are, on the one hand the cry of peace, and on the other hand the extraordinary, world-wide preparation for war. Another "Peace Conference," the third, is to be held at The Hague. Our American government officials are taking the lead in this third "move of peace." Peace is a grand, heavenly beatitude. It embraces a reconciliation with God and with all nations, peoples, tongues, society, and families. It means mutual concord and agreement with one another; mutual deliverance and safety from such as were formerly our enemies. True peace is opposed to war or preparation for war; it means freedom from foreign and civil war; it implies public tranquillity and a quiet condition in state, church, society, and home. Indeed, true peace excludes schisms and heresies, within and without; it excludes persecuting tyrants and all manner of schemes to do harm to another. Is such a "peace" in sight? Have the past two "Peace Conferences" at The Hague, insured any degree of peace? What do we observe?

Sacred Scripture and Koreshan Science say that within the present, but about ending Mazzarothic cycle of time, there never has been such a spectacle of preparation for war as now;—the whole world under arms! Not merely the so called Christian nations, but the so called heathen nations, peoples, and tongues; even the smallest kingdoms and governments of the earth are in active preparation for war. Every nation is making an enormous effort to equip itself for the emergency of war. England, Germany, and France are making a supreme effort to raise their army to an effective standard of 500,000 men. Russia has a million men under arms; Austria-Hungary a full half million; Spain claims to have 100,000 veterans; Italy nearly a half million; Japan has more than a half million, and China is getting ready with a fighting

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force of 500,000, and even more. Japan and China are to outdo in number all other nations.

Besides these armies on land, all the great nations are determined to outdo each other by constructing vessels of the Dreadnaught type, some of which are costing as much as ten million dollars. Japan has recently made an appropriation of \$150,000,000 for naval increase; the naval ministry proposed the building of 12 great Dreadnaughts. Besides this death-dealing form of preparation for war, all the larger nations are adding airships as an addition to their fighting power.

The "Peace Conferences" and the modern cry of peace are a delusion and a snare, according to Sacred Scripture and Koreshan Science. The universal tremendous preparation for war is the sure proof of this fact. Yet millions upon millions are being deceived and deceiving others by the cry of peace; for Holy Writ says: "When they shall say, 'Peace and safety,' then sudden destruction cometh upon them, \* \* \* and they shall not [lit. by no means] escape." According "As it was in the days of Noe, so shall it be also in the days of the Son of man [in the days of the present Messiah]. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all [all who were outside the ark]. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

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activities of the world was instituted in hell, and is in opposition to the principles of the Divine Empire involved in the Seed which was planted in the beginning of the age, to spring forth at the end of the dispensation, when the Tree of Life culminates in its fruition." The antitypical "handwriting on the wall" is sure, as indicated in the prophetic writings of the Prophet and Messiah of this age. When the time of the calamity is at hand, "the prophetic vision of the future," as given in Koreshan Universology, will be found true.

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We had a little shake in this vicinity, to remind us of some of the things that are to come upon us. Poor humanity is in such a shaking condition, we do not wonder that the earth shakes. If people only knew what is all ready for them to learn, it would be a great help to them; but they will see it when the time comes. As ever, among the waiting ones,—M. G. R., Mass."

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National Forest seventy miles east of Fresno and 241 miles from Los Angeles. Here the energy of the falling water is changed into electrical energy through the medium of turbine waterwheels and electric generators, and transmitted over slender wires to Los Angeles. Ultimately four large power houses, two reservoirs and twenty-five miles of concrete tunnels will be built there in the mountains to develop 350,000 horse power. The initial installation consists of two power houses, four concrete dams, two tunnels and two transmission lines 241 miles long. Nearly 160,000 horse power will be generated and transmitted to Los Angeles at 150,000 volts, the highest in the world.

Big Creek, with its tributaries, rises in the Sierra Nevadas and drains an area of about 88 square miles, the watershed being at an elevation of 7,000 feet at all points. Big Creek has a fall of about 4,000 feet in six miles. This drop is utilized at the two plants, the effective heads on the waterwheels being 1,900 feet for the first and 1,700 feet for the second. The average daily flow is about 300 cubic feet a second. In the watershed basin the excess water will be stored by a series of three large dams. The water from the storage dams is carried through concrete and steel tunnels and penstocks to the waterwheels. In the first power house four large electrical generators are each connected direct to two powerful turbine waterwheels of 10,000 horse power each. The 80,000 electrical horse power generated in this way is carried to large transformers where its pressure is raised from 6,600 to 150,000 volts for transmission to the distant California city.

After the water passes through the first power plant it is impounded behind a dam 288 feet long and 73 feet high which has been thrown across Big Creek about 500 feet below plant No. 1. This dam diverts the water into a second tunnel 21,300 feet long, driven through solid rock, which leads to the penstocks for the second power house. In this second

power house, like the first, a pair of 6,600 volt generators rated at 17,500 kv-a. are driven by turbine waterwheels. The current generated here is also carried to the transformers and stepped up to a pressure of 150,000 volts for transmission.

The transmission line is notable as being the longest in the world and is designed to operate at the highest voltage ever employed. It is 241 miles from Big Creek to the Los Angeles substation. This entire distance is spanned by two steel tower lines carrying the necessary ropes and insulators, spaced 660 feet apart. The electrical energy is carried on aluminum wires, with steel cores, and each wire weighs slightly over two tons to the mile. At the Los Angeles substation the electrical energy is stepped down from 150,000 volts to the proper voltages for the city service.—*Electric News Service.*

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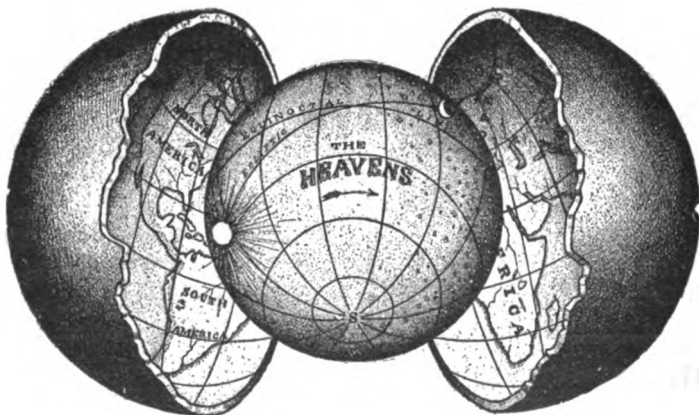
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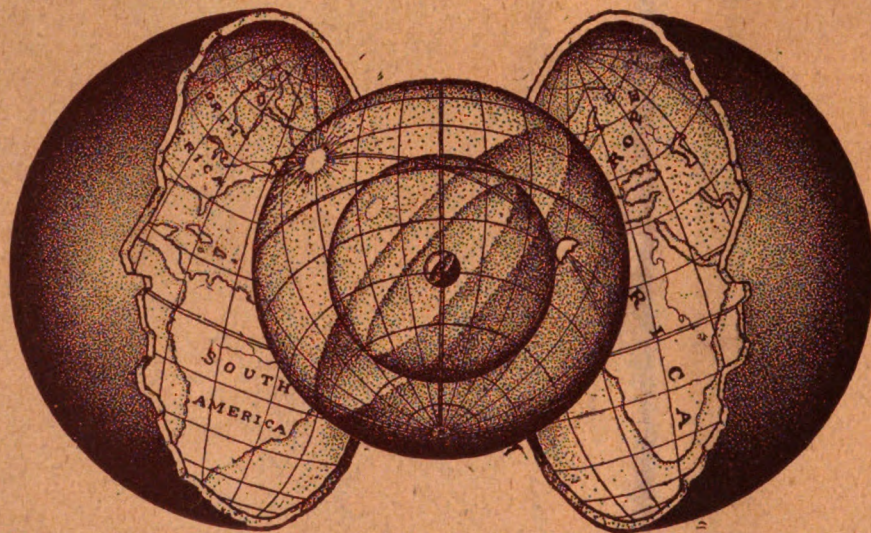
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# The Flaming Sword

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

Vol. XXVIII. No. 4.

Estero, Florida, APRIL, 1914, A. K. 74

Whole No. 775

## The Alchemical Laboratory of the Brain

*The Complex Ganglion Par Excellence; the Production of Neuro-Electric Substances and the Cerebro-Spinal and Animal Essences*

PART XXVII.

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

**I**N CONSIDERING the cerebro-spinal nervous system, we find a complex ganglion *par excellence*, the prime laboratory of the human organism; namely, the brain itself. It is the sovereign ganglionic structure, and possesses supremely, the characteristics of not only every ganglion, but of every separate cell. Not only are neuro-electric substances generated in the brain, but the cerebro-spinal and animal essences are elaborated and re-elaborated there; for nerve fluids and electro-magnetic currents flow from, and return to, this great center and origin of motion and form.

The fibres of the dura mater are insulated conductors of electro-magnetism. Their currents flow from pole to pole inversely; and as they converge and radiate over the encephalic dome, the substances obey the laws of electric and magnetic generation and action already described. The insulating sheaths of the nerve cables, in the interflow of the currents passing inversely along the course of the fibers, resist the outflowing magnetic substance, doubling it upon itself and reflecting and forcing it back into the axis of the electric motion; thence is generated the inductive reflex from the central axis toward and through the sheath. The pia mater receives this induction and communicates it to the cell. The spiral activity of the cell regenerates a counter action, for as the elongated conductor throws an elongated current along the axis of the conductor, so the cell, at the central pole of its activity, reflects and radiates an induction through the insulation of the cell; that is, through the cell wall, back to the fibre of the dura. The cortical area of the encephalic mass is therefore constantly exposed to the counter-flowing magnetism between the cells of the cortical area and the dural fibre. Each cell marks a point of interruption of the current, and therefore a point of interflow between the fibre and the cell.

### Specific Correspondential Analysis

It will have been noticed by the critical student, that the ethmoid constitutes a point of meeting between that projection of the cerebrum called the olfactory nerve and bulbs, and that spine of the dura called the falx (sickle) cerebri. The olfactory bulbs are the projections of the pole of respiration. Through these bulbs and their tracts, toward and into the cells of the cortex to which they ramify, the brain is sensitive to the impressions called "odors." In the delights originating in the odors which are agreeable, and in the disgust antithetically repulsive, is derived the function of expansion and contraction of the cell. Hence, through reflex action may be found the primary source of the powers of discriminating between good and evil of the more subtle quality and character than that depending upon the ordinary powers of perception.

In locating the magnetic polar center of the spine of the dura mater, and establishing our knowledge of this apex as correspondential to the north terrestrial magnetic pole, we have laid the foundation for determining the location of the encephalic zodiac, and therefore of the zone of primary motion.

### Analysis of Structured Man and Cosmos

The Zodiac of the alchemico-organic cosmos (the physical world)—as we have before stated, and as generally known—is  $23\frac{1}{2}$  degrees oblique to the equator. There is an axis to the plane of this circle, as there is also an axis to the plane of the equatorial circle. The axis of the plane of the equatorial constitutes the normal terrestrial axis, while the axis of the ecliptic determines the south magnetic annulus and the north magnetic apex or pole.

We have already defined the causes of this magnetic cone, but in order that the student of Universology may the more fully comprehend the character of the

zone or belt of the Zodiac, the belt in which the twelve Zodiacal constellations are emplaced, we will enter upon a more detailed analysis of this zone of motion, for the further consideration that in the study of either one,—the microcosmic or the macrocosmic anatomical structure and functions,—the investigator may be fortified and sustained with the corroborations of the other.

Without entering now into the analysis of the very cause of motion, which we have before stated to reside in the relation of the will to the intellect, we may again urge the fact that motion produces friction, and friction destroys matter and converts it to spirit. The primary substance generated through friction is magnetism, or magnetic substance.

The reader is already acquainted with our attitude regarding the character of universological form. The cosmic structure is cellular; its circumference is related to its nucleus or center by a reciprocal interflow. The substances of the circumference converge to a focal point, which is most intensely active because it is the prime vorticle (vortex point), at which point all converging substances meet. All metallic and mineral substances in the circumference, when reduced to spirit, flow to this astral nucleus; there they materialize into a partially solid focus, which is made to revolve upon its axis. This motion and the concomitant friction and combustion, with the correlation of spirit and matter involved in the active processes, conform to the universal law of activity.

**The Physical Central Star and the Anthropostic Star the Primary Origin of all Things**

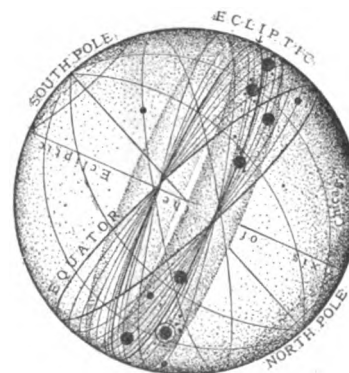
Heat reacts in cold, light in darkness, and positive, in negative or passive. These accompaniments and attributes of motion are supremely intensified at this center of influx and efflux, and because of this law heat is repelled from cold, hence they are polarized at the two extremes of the stellar center. One of these substances being expansile and the other contractile, the stellar nucleus is thrown a little from the central axis of its motion, and is therefore forced into a circle of excentricity in connection with its axillary revolution. Thus the central star of the physical cosmos, whence emanate the substances of radiation, becomes the primary origin of the so called physical substances radiating through space and denominated "luminous ether" by the so called scientists.

There are two axes of magnetic spirit generated by the motion of the stellar nucleus; one is the axis of the axillary motion, the other is the axis of the excentric motion. Magnetism is the correspondent of heat, as electricity is the correspondent of light; the difference residing in the mere fact of higher and lower tension. The magnetic spirit generated by the friction of momentum observes the general law of combustion, developing into reverse and repellent qualities of substance, the superheating substance flowing in one direction, the heat-diminishing substance in the opposite. As the tendency of one is to expand and the other to contract, there is formed the magnetic cone as the result of the excentric motion of the stellar nucleus.

The stellar center moves in a spiral around the magnetic cone, with its axis convergent or oblique to the axis of the cone. The spiral motion of the nucleus is caused by the charging and discharging of the substance generated by the motion. The oscillation of the nucleus north and south—the movement occasioned by the induction of the substance generated by the motion of the nucleus—is correspondent to the contraction and elongation of the pineal gland (conarium) in the discharge of its secretions into the aqueduct of Sylvius. The stellar nucleus is the parent of every other star in existence, and its motions determine the course of the motions of the stellar realm; this entire motion being governed by the course of the motion of the Zodiacal belt.

The ecliptic is the median line of the Zodiac. It is so called because all eclipses occur on this line. It is a circle running obliquely to the equator  $23\frac{1}{2}$  degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn. The motion of the sun north and south from these two tropics is a perpetual spiral or helical motion. It is from a knowledge the ancients had of this motion that the sun was called *helios*, and from which is derived the term *helix*. The same spiral motion is communicated to the planets,—all dependent upon the spiral motion of the central nucleus.

The encephalic zodiac must sustain the same relation to the pole of its axis, that the alchemico-organic does to the pole of its axis. In determining the zone or



annulus of the cerebral zodiac from its correspondence to the astronomical Zodiac, we lay the foundation for an absolutely correct mental science.

We here introduce a diagram for the purpose of facilitating the somewhat intricate subject engaging the student's attention. Notice the circle marked equator; the poles of the axis of the circle are marked south and north pole. The belt lying oblique to this circle, upon which are marked the dark spots representing the planetary discs (disci), is the Zodiac. The middle line of this belt is marked by an arrow at the word ecliptic. The student will also notice the axis of the ecliptic perpendicular to the plane of the ecliptic and Zodiac.

If we would pursue a study of the character of the encephalic [anthropostic or human] belt of motion in its correspondence to the laws and motions of the astronomical Zodiac, we must first learn to translate the language of physical motion and form to the mo-



tions and forms of mental qualities. Let us furnish an illustration of the significance of this proposition. We have defined the fact and causes of the excentricity of the astral nucleus. To translate this physical language into the language of mental science, we must know the corresponding cause of the excentricity of human character.

To the normal world, moving along on the line of the anthropostic equator, the Lord Jesus was the most excentric of men, but he was to the anthropostic zodiac what the astral nucleus of the cosmic astronomy is to the astronomical Zodiac.

**Relations of the Astro-Biological Ecliptic and Equator**

The ecliptic is the median line of the circle of the Zodiacal belt. It is the actual path of the sun from the equator north to the tropic of Cancer, from the tropic of Cancer south to the equator, from the equator south to the tropic of Capricorn, and from the tropic of Capricorn back to the equator. In the old astronomy it is the supposed path of the earth around the sun in its orbit, which would render it only the apparent path of the sun, but the real orbit of the earth in its relation to the Zodiacal belt. This supposition is a mere fallacy, founded upon the assumption of the convexity of the earth and its transmission through space (filled with material substance like a "jelly") at the velocity of from 16 to 20 miles per second, without friction. No reasonable mind can fail for a moment to see the absurdity of this proposition.

*Why should there be two circles of motion around two axes, with an obliquity of their planes and consequently of their axes?* We have already noticed the two motions of the stellar nucleus, one of which is axillary, the other orbital and excentric. The primate cause of the axillary motion is the conflict of physical spirit; the primary motion being efferent, the secondary being afferent;—the first flowing from center to circumference, the second flowing from circumference to center.

The existence of the stellar center or nucleus and its motion are dependent upon the reciprocal existence of the material boundaries of the coördinate circumference; for when the mind begins to think on normal lines, it will at once perceive that both center and circumference are interdependencies, neither of which could exist without its reciprocal counterpart. We ask the student to compare this rational summary with the uncertain hypothesis of the pseudo astronomer, who attempts to account for the existence of a solar nucleus of persistent "energy," radiating the results of myriads of tons per second of consumed matter into "illimitable" space, whence it never returns to replenish the nucleus and source of its origin.

If two great astronomers could agree upon the source of the sun's substance, there would be some little ground for a common loyalty to the great Copernican fallacy. But no two astronomers agree upon the material source of the *solar fire or iceberg*, both of which states exist at the same time and in the same place,

upon different hypotheses of "authoritative" and recognized "physicists."

The substance radiating from the stellar nucleus is the product of material combustion; and there is a correlate equation between the amount of matter consumed and the spirit generated at and radiated from this nucleus. Precisely as the heart of the physical organism of the vidual man conveys the blood to a limitable periphery, distributing it as arterial blood, and collects it again from the limits of circulation, aggregating it as venous blood, so does the electromagnetic fire of the astral center radiate its substances to a circumscribed boundary, whence, through an electro-magnetic combustion, it is conveyed again to the center of the universe, the stellar nucleus, which is the coördinate of the limitable environment of this astral center.

**Reciprocal Combustion at Center and Circumference of the Cosmogonic Egg or Cell**

The reciprocal combustion of matter at the center and circumference of the cosmogonic egg, (at which extremities matter is destroyed as matter and transformed to the inversely active qualities of spirit,) is a factor in the friction of anodic and cathodic activities which maintain the axillary motion of the cosmogonical pivot. The axillary motion is the diurnal rotation of the center. Upon this motion depend the phenomena of day and night, modifications of which depend upon the coördinate radiation of photoic (light) and scotoic (dark) substances, each generated at the same center by the same process of combustion, but flowing in opposite directions.

According to the commonly accepted theory of light and darkness, darkness is the absence of light. You might as well affirm that the black coal beds in the earth are the absence of the white snow which covers the ground in winter; or that the snow is the absence of the coal bed. Light and darkness are diverse qualities of substance and both are substantial things. They are radiated in opposite directions from opposite poles as cathodic rays, and converged to the same poles from their corresponding hemispheres as anodic convergencies. The diurnal motion of the stellar center with these factors of motion and combustion, provide and account for day and night.

The oscillation of the astral nucleus around the stem of its axillation, is comparatively slight from north to south and south to north across the equator, as the change of seasons—cold and heat, or winter and summer—does not depend upon a north and south transit of the star, but upon a modification of the obliquity of the stem of its axillation to the stem of its excentricity, or its orbital motion. The modification of the obliquity, changing the prime vertical radiation so as to project the visible sun upon the ecliptic of its motion over a space 23½ degrees either side of the equator, a motion, the equation of which is upon a point of the earth's surface when the sun is vertical intermediate between the two tropics—the limits of the sun's vertical, winter and summer—causes the circle of

the equator and determines that specific relation to the plane of the ecliptic, which gives rise to the obliquity of the ecliptic. The friction of the inversely flowing substances causes that excentricity of the astral nucleus upon which primarily depends the deviation of the two circles.

**Translation of Physical to Anthropological  
Language**

We speak of an excentric in physics; we also speak of excentricity of mind. These are correspondential conditions. There are normal excentricities of mind; in these the man is sane, but supposed to be insane by those who are on the central or equatorial line of motion. There are other excentricities, belonging to obsessions and insanities. Moses and the prophets, with the Lord and his Disciples, belonged to the former, including Emanuel Swedenborg and others.

The central and therefore equatorial line of anthropostic motion is the propagative life as it obtains under the twelve varied epochs of human progress, differing in various ages to conform to the status of anthropostic relation to the alchemico-organic cosmos. In the median line of human progress, the normal marital and legal control of the propagative life differs distinctly through these twelve epochs; but they are all natural (normal), and are along the equatorial line of anthropostic momentum; that is, along the course of normal civilization. The Lord came nineteen hundred years ago, excentric to this equatorial line. His propagation was extraordinary, not ordinary, so far as it was related to the normal equatorial axis of human momentum. He was born in the course of the anthropostic ecliptic, but at the Aro-Libral axis of both the equatorial and ecliptical planes, hence he was Aries, Ram, or Lamb of God.

*(To be continued)*

**THE KORESHAN SYSTEM OF COSMOGONY**

*The Differentiation of the Orthodox and the Korshian Methods of a Straight Horizontal Line*

By KORESH

PART XVI.

**H**ERETOFORE, the common method of attempting the determination of a straight horizontal line has been by the use of the engineer's level. There are a number of optical factors not taken into consideration by the geodetic surveyor and civil engineer, which render it impossible to extend a horizontal rectiline by the aid of optical instruments. The engineer's level is an instrument used by the surveyor, and includes a level and small telescope usually placed on the top of a tripod. This is more especially employed for the measurement of angles.

It is a fact not generally known, that it is impossible to determine a horizontal rectiline with a leveling instrument, or by the unaided eye, along the apex of successive heights of a given elevation, or along a continuously extended surface. The scientific reason for this impossibility resides in the fact that in the determi-

nation of a horizontal or lateral rectiline, an impression made upon the retina of the eye by a picture from one side of a visual direction must be counterbalanced by an equal picture on the opposite side; and the geodetic engineer, not being acquainted with this law of obtension in optics, extends a curved line while he believes he is continuing a rectiline.

Two men of different heights cannot, while adjusting the tripod to accommodate the difference, extend a line of the same curvation. A civil engineer six feet tall—adjusting his tripod to conform to his height—will make a curved line, by the aid of his instrument, upward of a given curvation, while the man five feet six inches tall, adjusting his tripod to suit his height, will determine the curvation of a lesser curve proportionably to the difference in height of the adjustment. The scientific cause for this discrepancy resides in the optical illusion referred to above; namely, that on one side of the visual line there are two factors entering into the formation of a picture on the retina, as follows: The perpendicular post producing the effect of retinal impression, is shortened or elongated proportionably to the distance of the object in perspective; and in addition to this, the geolinear foreshortening (the line along the earth's surface) induces a corresponding effect upon the retinal membrane.)

**Two Kinds of Foreshortening**

We confront, then, two kinds of foreshortening—the one geolinear, the other perpendicular—in all geodetic observations; and an optical phenomenon which should be attributed to the principle of perspective foreshortening is ignorantly attributed to curvation.

To obviate the introduction of optical science and the necessity for the explanation of optical illusions and intricate phenomena incomprehensible to the ordinary mind, we have instituted a simple mechanical device by which a rectiline can be determined. (See diagram No. 1.

Perpendicular standards are placed at points where there is a quiet expanse of water large enough in area to extend a line six, seven, or more miles. Across these perpendicular standards the horizontal bar of the Rectilineator is adjusted. From this first adjustment the rectiline is extended in both directions, until the line meets the water at a distance proportionate to the height of the perpendicular standard. By this operation we extend a chord from the top of the uprights, at right angles to two points at the surface of the water, as in diagram No. 3. The relation of the straight line to arc determines the concavity of the earth as its true contour.

In diagram No. 2, we have an illustration of the optical effect of an observation made with a leveling instrument, which does not differ in principle from a corresponding observation made with the unaided eye. The straight surface over which the line of observation extends is represented by AAA; BBB is the visual direction, deviating in a gradual curve away from the straight line AAA. The mind is unconscious of this curvation of vision, hence the curved line appears to be

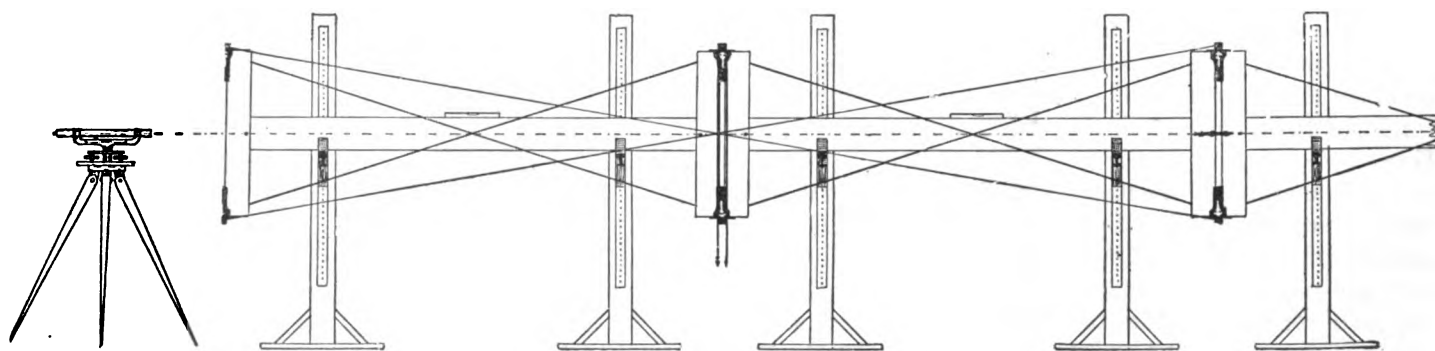
straight, as in the dotted line *ccc*, while the straight line *AAA* appears to rise gradually as the line *DDD*. The point 1 in the line of vision, appears to be at the point 2. The vanishing point is where the extremity of the visual line at 1 seems to meet the line *AAA*, represented by the line *DDD*. Beyond this point the straight line *AAA*, appearing as the line *DDD*, seems to convex away from the apparent line *DDD*. This optical phenomenon, which is an illusion, is taken as a demonstration of the convexity of the earth, and made the basis of the illusory system of Copernican astronomy.

In the observation illustrated by diagram No. 2, we prove that a straight surface curves away from the line of vision, by the identical argument employed to prove the convexity of the earth. We can prove that a straight line bends four different ways, by the same argument used to sustain the convex theory of the earth.

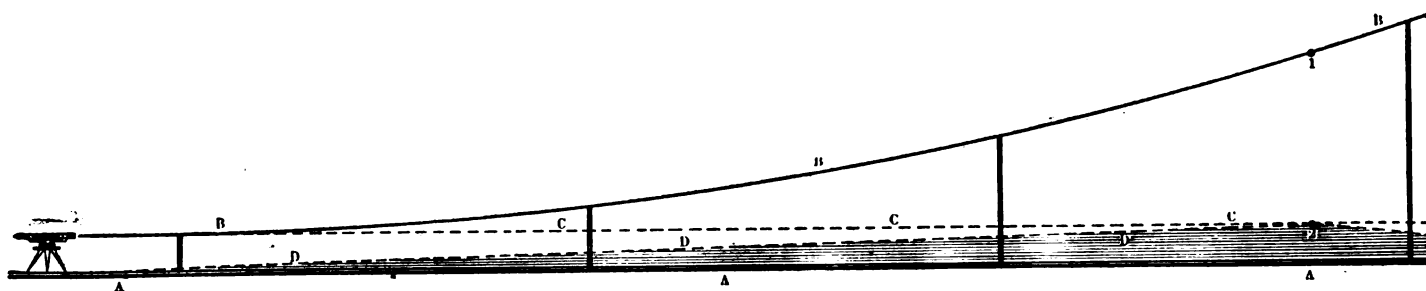
Life develops in the cell. The Koreshan System of Cosmogony described to the world the concavity of the surface of the earth, even before the beginning of the Florida Geodetic Survey in 1897 demonstrated it. When the world is forced to accept this proposition, all else follows readily.

In connection with the establishment of the fact, in the public mind, of the concavity of the surface of the earth, and next also in importance, is the determination of the amplitude of the arc, or the radius of its curvature. This cannot be determined accurately by any process of surface triangulation, because there are too many factors entering into the process to insure accuracy.

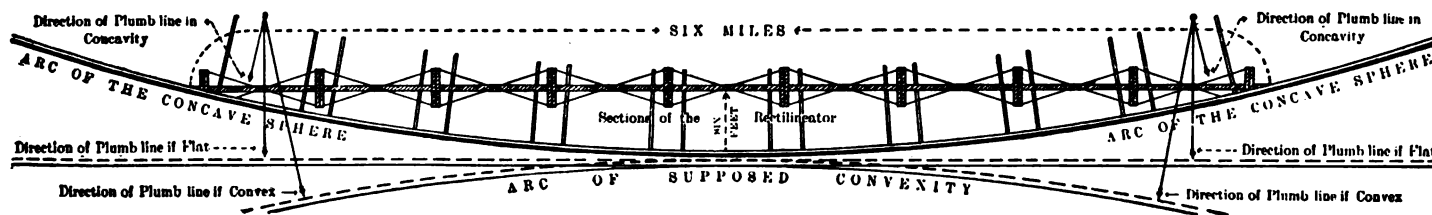
The Rectilineator, extending its line from any given height of a prime vertical, approaches the normal curve of the surface at a proportionate ratio, which may be determined at any given point by two exact methods,—



No. 1 Diagram of the Koreshan Geodetic Rectilineator, by Means of which the Contour of the Earth Can Be Determined Positively and Accurately.



No. 2 Diagram Illustrating the Illusion of Optical Phenomena.



No. 3 Diagram, Giving a Comprehensive View of the Air Line, and Showing Use of the Koreshan Rectilineator in Survey of Chord of Arc.

**Geodetic Survey Revolutionized**

Revolution in astronomy implies revolution in all things. The great Swedish Seer said: "Every dispensation proceeds as from an egg." We reiterate, that a scientific religion which must embrace scientific social organization will proceed from an astronomical basis, the foundation of which is the Cellular Cosmogony.

each acting as the verifactor of the other. Place a perpendicular at the requisite height, about six feet, more or less, and place the initial section of the rectilineal bar, adjusted at right angles. The points selected should be as nearly level as possible. After the extension of the line three or four miles, (even less than this will answer,) adjust the geodetic level. This is an instru-

ment having two graduated glass perpendiculars very minutely spaced, with microscopes adjusted to the graduated side of the glass tubes. These two perpendicular graduates are united by a connecting tube twelve or fourteen feet long. (The tube and graduates contain mercury.)

The amount of variation of the mercury in the graduates, with the connecting tube arranged parallel with the rectiline of the section bars at any point, will indicate the degree of curvature. The instrument must be perfect; this accomplished, the determination of the radius of curvation is most simple. This instrument may be verified by the use of another instrument adjusted to the section bars with a perpendicular rod, to which is adjusted a very slender plumb-line. Across the bottom of the rod, which has a flat surface, is a minutely divided scale, to which is also adjusted the microscope. The scale has a definite number of divisions to the inch. This will determine the amount of variation from the prime vertical; namely, the first perpendicular. The deviation from the normal will increase either from the prime vertical, as the line extends, or toward it, according to the direction of curvation.

This method of mensuration determines both the direction of the curve and the radius of curvature. Any portion of the surface of the earth can be a thousand-fold more accurately surveyed by this method, than by any process ever yet instituted. We know that the result will compel the world to acknowledge the Koreshan System of Cosmogony.

**The Koreshan Religio-Science Embraces the Industro-Social System \***

Koreshanity is a system embracing every department of science, and including every form and quality of creation and life. Dr. CYRUS R. TEED, better known as KORESH, its Founder, was born in Delaware County, New York state, in 1839, and was illuminated in Utica, N. Y., in 1870. The theological doctrines of KORESH, founded upon a system of Cosmogony which he makes the basis of theological conviction and social organization, were so radically in contrast with the orthodoxy of the day as to bring upon his head the anathema of modern Christianity. It is partly owing to this radical difference of religious opinion, he says, that the press of the country has been led to a misapprehension of his teachings and purposes, and to consequently express the sentiment of the enemies of Koreshanity.

KORESH claims to be establishing an industro-social system of an organic character, the form and function of the physical universe comprising the pattern for its inauguration, development, and perpetuity. This can only be comprehended by something of a knowledge of the Koreshan astronomical system, which in Koreshanity is designated as the Cellular Cosmogony, or the

Concave Theory of the Earth. KORESH teaches that we do not live on the earth as a convex surface, but that the world is a concave sphere, all material life existing on its inner surface.

The Koreshan System describes the earth as curvating concavely about eight inches to the mile; this would constitute a shell of 8,000 miles in diameter, and a circumference of 25,000 miles. Reasoning by the law of analogy, is applied as one of the methods of proof of this entirely new and unique theory. Koreshanity maintains that all life in the process of development progresses in the cell, and that the principle of universal production is no exception to the great law of growth; therefore, it necessarily follows that the evolution of the perfect race must, in obedience to the principles of development, proceed in this great cell.

The Koreshan Scientist does not leave the proofs of his theory to rest alone upon analogy, as this principle does not appeal to the mind of any but the most highly developed mentality.

**By Means of the Rectilineator any Deviation from a Straight Line Course Is Precluded**

There has been invented a mechanical device at the instance of the Founder of the Koreshan Unity, by which an air line may be extended as a chord from one point of the water surface of the earth to another at a distance of about six miles, through which, it is asserted, proof is afforded that the two extremities of the chord are met by the arc, the two extremities of the water surface over which the chord is extended. The invention is called the Rectilineator.

This apparatus consists of a number of sections in the form of a double T straight-edge, as defined in the accompanying diagram. The first one is placed horizontally across the top of a perpendicular or vertical post set in the water, or at the water's edge, and adjusted perfectly plumb; the cross-section is rendered horizontal by levels, plumbs, and other methods of corroboration. From this double T another double T section of the straight-edge is extended on another post, until in both directions the water is reached by the chord. (See Diagram No. 1, on page 101.)

The apparatus is constructed with such mechanical nicety, and applied with such precision as to preclude any possible deviation from the rectilinear or straight-line course of the chord. The accompanying diagram illustrates the relation of the chord to the arc, which is shown to be the shape of the earth over which the chord is extended. The measurement or survey of the earth's surface by this geodetic apparatus, contrasted with the contradictions, inaccuracies, and uncertainties of the experiments instituted by the "scientists" of the Copernican school, places this at once upon the basis of a positive science, from the fact that the subsequent processes of reasoning and experimentation are related to a first step that is absolutely demonstrated. Hence, the Koreshan System of Cosmogony has a certain, unequivocal, and proven premise as the starting point of all experimentation and rational progress.

The earth according to this system is 8,000 miles

\* Beginning with this sub-caption to end of paragraph, "The ushering in of this new kingdom of righteousness," etc., was originally written for the *Chicago Journal*, and appeared in that paper October 17, 1896.

in diameter, 25,000 miles in circumference, with an astral or star center, around which are atmospheres, the outermost being our own, which rests upon the earth and water surface of the earth. There are three atmospheres; namely, oxygen, nitrogen, and possibly "argon," and immediately above and resting upon this one, an atmosphere of hydrogen, and above and beyond that, one of aboron. Outside of these atmospheres is the water and land surface of the earth. The shell is about 100 miles in thickness, and is composed of the various geological strata, under which are five mineral strata; and under these, seven metallic strata, the outermost being gold. This is the outermost environment of the shell or crust of the earth.

The seven laminæ or strata, with the mineral plates of the circumference, are so arranged as to constitute, so to speak, a complex voltaic pile so reciprocally related to the nucleus or stellar center as to form a great galvano-magnetic cell for the generation of the physical spirit-substances permeating space, which are ignorantly defined by the physicists as "luminiferous ether." This composite physical spirit-substance is of as many qualities as there are metallic and mineral substances to be reduced from the atomic state to that of the ether which interflows from center to circumference, and from circumference to center. There are two points or places of terminal transmutation. At the center, the converging physical spirit-substances—which are the substances of the dematerialization of material atoms—are partially materialized and enter into a perpetual combustion, which, again reduced to descending or gravic physical spirit-substances, are materialized, deposited, and formulated at the various strata of the general crust or rind of the system.

**The Reciprocal Relationship of Center and Circumference Comprises an Integralism**

The reciprocal relationship of center and circumference comprises a cosmogonic integralism, which is a perpetual structure with its attendant functions. Within this form are sun, moon, planets, stars, etc., all of which are contained within the sphere. The sun and other heavenly bodies are not, therefore, great worlds, but various lights, "the greater light to rule the day, and the lesser light to rule the night." The stars also were set "in the firmament of the heaven to give light upon the earth."

(To be continued.)

**KEY TO THE LAW OF JUDGMENT**

**What the Two-Leaved Gates Symbolize; Cyrus the Guide to the Sanctum Sanctorum**

(From the Writings of KORESH)

PART IV

**T**HE TWO-LEAVED gates is a translation or rendering from *delathaim*, a word with a dual ending, which literally means double hangings or curtains, and refers to the curtains or hangings which separated the holy from the most holy place in the tabernacle and the temple. These curtains in the temple, called the veil, symbolized the utmost extremity of the human flesh

wherein it had become modified for its transformation to spirit. The literal meaning is the flesh of the Christ or Anointed, or purified and consecrated flesh. This may be verified from the Scriptures as follows: "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." (Hebrews x: 19, 20.)

It is thus seen that the two-leaved gates constitute the veil of the temple, the consecrated flesh, or the flesh of Christ, which every individual must put on in order to go into the most holy place, the sanctuary of the living God. This condition Jesus reached, and entered within the veil (beyond the flesh into the heavenly realm by overcoming death in the body) by the transformation of the flesh to *psyche* and *pneuma*, or soul and spirit. His people at the second coming, or at the end of the Christian age or era, must enter through the veil (the purified flesh) by overcoming the lusts of the flesh, into the inner sanctuary, the heavenly place. CYRUS the Shepherd is the essential guide to this *sanctum sanctorum*.

The temple of God is the perfected human structure made complete by the union of the two sex forms and functions in one perfect form—the image and likeness of God. This temple is both macrocosmic and microcosmic. The individual man is the pattern and archetype of the macrocosmic or Grand Man, and the little universe or least form is in every particular like the macrocosm or the man in his greatest form.

In the individual brain there is a fold of pia mater (soft mother) dipping down from the circumferences of the brain through the fissure of *Bichat*. It invests the conarium or pineal gland—the central point or pole of rest of the whole encephalic mass. It terminates in two sheets or leaves gathered into loops which border its extremities. This two-leaved curtain is called by the anatomists the *velum interpositum*, the interposing veil or curtain. At these extremities the blood corpuscles, which are carried to the brain from the body through the blood-vessels of the brain, are transformed from blood to spirit by a gradual transformation through the *velum*, until at the extremity there is a sudden transformation from the blood cell to spirit. At this extreme point of transformation the cells drop off in purified little drops of serum or spirit. These are the droppings of the sanctuary. They are the tears of contrition.

But why the tears of contrition? A tear (or water) cannot be produced but by the contrition (rubbing together) of substances. Contrition (*con* and *terere*) signifies rubbing against; grinding to powder. At the point where these tear-drops are produced they are changed from the cellular to the angular form, and there is a double process of transformation by which the crystalline or the acetic spirit substance is carried in one direction, while the water from the attrition takes another direction.

The *attritus*, the mineral deposit formed by the rubbing or grinding together of substances, and which

is the earthy deposit produced by the conjunction which unites the blood cell and the spirit—by which the tear-drop and also the *acetic* substance are formed—is carried directly to the pineal gland. It is not carried there in the state of matter, but in the state of acetic substance and deposited in the pineal gland (through the structure of which it meets an alkaline substance) and is there deposited in the form of phosphate and carbonate of lime. Thence is derived a purer spirit, passing down from the pineal gland through the *corpora quadrigemina* to the cerebellum, in which is the Tree of Life, arbor vitæ. The channel of this communication is the fibre which unites the two lateral halves of the *nates* and *testes* of the *corpora quadrigemina*. All these organs and offices in the individual have their correspondences in the universal—the macrocosm or the man in the greatest form.

The water-carrier of the human brain (Aquarius) is the channel formed by the union of the fimbriated extremity of the fornix, with the extremity of the blood-vessels in the *choroid plexus*. Fornix means arch. This is the royal arch of masonry. It is the king's highway. The bed of this channel or water-carrier is the *thalamus* (bridal chamber) of the brain; the place of union of the bride and groom in their first marriage.

#### The Human Brain the Archetype of the Divine Kingdom

The human brain perfected in its form and functions, is the archetype of the divine kingdom. Its form is the form of the kingdom. Its methods, the processes by which it formulates its dominions in its limitations and boundaries, are also the methods by which the everlasting kingdom shall be formulated and established in the earth. These are mysteries which cannot be fully comprehended by the people who shall constitute the new kingdom, until after the channel of divine transmission and communication by the theocrasis (translation) of CYRUS, the Sign of the Lord's coming, is opened. After the theocrasis and the opening of communication all mysteries shall be revealed. The waiting ones of the flock shall wait yet a little season, and then shall they behold the revelation of Jesus the Christ.

The time has come for certain initiatory measures to be inaugurated, through which the kingdom may have its formulation. These measures are outlined by the authority and under the direction of Jehovah, the Lord of all the heavens and the earth.

Humanity is to be fitted for the higher life by a higher marriage. The marriage of the animal man is through the animal propensities and passions. The offspring of these marriages is the corrupt and corruptible animal man, the male and female in two forms. This is the form and manifestation of death. The animal (the beast) will continue to be propagated and corruption will continue to follow this form of marriage so long as it continues to be consummated. Hence, the first principle, namely, male and female continency, must be instituted and adhered to by such as will enter the higher life through the divine marriage or the conjunctive unity of God and man. This law is absolute.

The strength of every living thing is in its seed. If this potency in man goes to the propagation of the animal life, the life that constantly dies, it does so at the peril of his spiritual nature; for his spirit flows down through the channel of his vegetative function to multiplication in the flesh.

The elevation or lifting up of the desires, restrains the flow toward the flesh and conserves the potency of life, the substance which otherwise goes to formulate the corruptible flesh and nature of man. There can be but one normal restraint to the corruptible passion, and that is the substitution of something higher, better, purer, and more attractive for the affections to rest in; a more supreme and holier object of love. The nature that is being purified for heaven can understand this, but the gross and animal man cannot.

Second principle. The thoughts of men and women must have a center of rest toward which the flow of the conserved potency of the affections (loves) trends, and into which they must center. Thought is actual substance, and flows in the direction which the thoughts take and toward the objects upon which the mind rests. It has two universal qualities; namely, truth, which is intellectual or mental, and affection or love, which is emotional.

That the ultimate desires of the human race—the desires culminating with the end of the age—may polarize properly and according to the divine purpose in humanity, the name CYRUS has been given and handed down through all ages as the name of the Divine Humanity who shall constitute the center of rest. It is said of him: "He is my Shepherd, and shall perform *all* my pleasure." "In that day there shall be a root of Jesse, which shall stand for an ensign [sign or throne] of the people; to it shall the Gentiles seek: and his rest shall be glorious." The CYRUS who is to light the world with his glory will be the son of Jesse.

Third principle. All who look for the coming of the Son of man must seek for and behold the Sign of the Son of man in the biological heavens, as the true indicator of the time and method of the kingdom's formulation. CYRUS is this Sign. He is Aquarius. He is the Water-bearer, the Communicator of the ultimate divine truth which is the science of immortal life. He is the channel for the pure river of the water of life. Behold he cometh! Seek ye him!

The confirmation of the "Sign of the Son of man in heaven" is the theocrasis of CYRUS. This is the terminal transformation of the blood of the new covenant (conjunction) to the spirit of the new flesh. The theocrasis has been denominated in the Hebrew and Christian systems as "translation." It is transformation and absorption.

Fourth principle. There will come no genuine truth to the world except as it comes through CYRUS, the divinely appointed channel for its communication. If truth could have come unadulterated in any other way, he would not have been appointed and chosen for such a work. All other claims and claimants are therefore false, as will be demonstrated in the clear light of the rising Sun.

(To be continued.)



# The Indicia of Human Progress

BERTHALDINE, MATRONA



## THE WORLD-EMPIRE CITY

The Greatest and Most Beautiful City of Historic Time Planned by Koresh

**A**MONG the interesting propositions being submitted to thoughtful progressives, is that of building a world-empire city. The purpose of the city as we have learned it, is to make it the headquarters of representatives of all nations, devoted to science and art in the broadest sense; that is, coöperatively, for the welfare of the world.

Plans for such a city, and literature recommending them to careful consideration, have been put forth by Mr. Hendrika C. Anderson of Rome, and a notable band of co-working engineers, architects, and artists. This noble effort seems in some degree like a reflex response to the projected thought and plans of KORESH, made in 1893-4. In 1893 the marvelous White City of the Chicago World's Fair awoke in thousands of human souls a devout longing to see white cities; cities beautiful everywhere the world over. Since that time human intelligence, as to the possibilities of wisely sanitary, beautifully built cities, has found expression in many practical projects for rebuilding and beautifying such cities as now exist.

The project of building a world-empire city has already found its best expressions directly from the central mind of human thought. Those familiar with Biblical lore know that prophets and apostles en rapport as its tents and tabernacles with the central mind, because of devotion to truth and practical righteousness have foretold the building of a Holy City in earth as a habitation for the supremely truth-loving, and law-abiding people of the most High. Isaiah wrote of a Messianic city-builder, one CYRUS the Shepherd and Stone of Israel.

Some have foolishly fancied that Cyrus, the Persian, fulfilled this prophecy completely. He did in type, but according to the Apostle Paul's statement relating to all the events in the history of ancient Israel, they were but "types and ensamples" for the instruction of the people of the Most High in attaining the glory of their ultimate destiny of arch-natural Sonship. The great clock of the ages, the ever active physical heavens, is now declaring to its scientific observers, that this great destiny is imminent for the true Israel of God, the spiritually begotten of Jehovah.

These are to be the builders of the true Holy City of the Lord's world empire in earth. That this fact might become known to men, the Lord sent his Messenger, foretold to come, with his message regarding his inheritance of the earth, and the establishment of his kingdom in righteousness.

This message is a most rationally scientific one. In communicating it he became the most literal fulfilment of the prophecy concerning "the man with a plumb-line in his hand," for with a plumb-line he proceeded to

establish the fundamental premise of his message; his scientific system called Koreshan Universology.

Having founded in its least form his College of Life, his Society Arch-Triumphant, and the Ecclesia of his New Covenant, he proceeded, by studying the movement of the sign through the constellations of the Zodiac, to locate the earthly vitellus; the initial gate of the Holy City he is destined to build as the seat of his World Empire. Having located it, with a handful of devoted adherents he proceeded by land and water routes to gain a footing in the earth, for his little flock of initiates.

It now being the time of Armageddon as foretold, in which the move was made, fallacy and evil, within and without the fold of the Shepherd, have done their worst to defeat the building of even the initial gate of the New Jerusalem, in its new world home,—the United States. The United States is, in a broad sense, representatively the fulness of the Gentiles, the great absorbent of all Israel. In the supreme and most actual and potential sense, CYRUS, as the visible Shepherd, was that fulness in whom all Israel was gathered as the Deific spirit entities of the New Jerusalem.

In projecting his plan of city building, KORESH (CYRUS) artistically diagrammed his science of squaring the circle, and declared the methods by which the plan might be applied to the greater city as elaborated from its initial gate to cover the area indicated by the Apostle John in cubits; some 1500 square miles. Owing to the physical cataclysm foretold by KORESH to occur almost simultaneously with a world-wide social revolution, the greater city must await the coming of its arch-natural builders, the Sons of God, to appear early in this the Aquarian era.

The initial city, KORESH declared would be a scientifically colonized city of refuge for the aspirants to the divine Sonship. This arch-natural Sonship, KORESH taught would be an attainment resulting from a cheerful obedience to the laws of immortal manhood, as fulfilled by the Lord Jesus Christ, the Holy Seed of the arch-natural Sonship and the Son of man, CYRUS, the Shepherd.

The Lord Jesus it is written begat in those he found receptive to his teachings the living hope of attaining this Sonship. These aspirants for immortal manhood are now scattered abroad among all sorts and conditions of men, but according to the indications of prophecy they will, in the order of law, be gathered in due season by the knowledge of the truth; *i. e.*, truth in its most scientific systematized aspect.

This aspect constitutes the gospel of the kingdom in earth, which will gather the lovers of truth and righteousness together, for the building of a Holy City in earth, whose builder and maker in the supreme sense is God, the Lord. This God of Israel the Savior is to enthrone himself in the minds and hearts of his elect, as

the science or knowledge of the truth. This truth loved to the point of obedience to the law in the good form of its establishment, as revealed in his already archived Science of Government, will deliver human society from all evil.

Men are not yet receptive to the science of sociology as taught by KORESH. It will probably take the startling events of the oncoming social revolution to make them so. The aspirations of the "World-City" builders are fine, but to realize them they will find there is but one way (the way of the Lord) to take for the building of a Holy City that will be the Sun City of the Golden Age, so long anticipated for the glory of the Lord's Kingdom.

The initial gate of the city at Estero, Florida, has suffered many catastrophes due to the growth of tares in the field where the Lord planted his seed. After ages spent in the hells of the competitive system in which the laws of commercial equity are violated in every domain of life, the initiates of the Court of Effort in the Guiding Star Assembly have had, and still have many things to learn from painful experiences.

Handicapped in every way as a commonwealth corporation for industrial efficiency, they, like all the world ripening to know and do the will of God, have to learn that to obey the law fulfilled by the Lord Jesus is better than sacrifice, and to hearken to the divine wisdom, that has had that experience, is better than the fat of rams; the anarchistic self-will of the lawless so many are electing to enjoy. The highest possible freedom to be had in earth-life of any degree or order is to do the will of God as defined by the Science of the Decalogue. This law the Lord God declared he came not to make void but to fulfil, that the spiritual seed of his life imparted to men receptive to it might in the order of law attain all he had attained in the possibilities and powers of his final appearing and visible kingdom in earth.

For this kingdom all honest, devout lovers of the truth have prayed, and worked with zeal lacking the crowning glory of the knowledge of the truth as a promised attainment from its fountainhead, the Lord God, who gave his flesh for the life of the world, to take it again in its harvest glory. When men have done the commandments, as the promised science and love of truth can enable them to do, they will have right to eat of the fruit of the Tree of Life, and enter through the gates into the city.

This city is primarily sound doctrine. Doctrines, like bones are made attractive, not by being held as water in a cup, but by impartation for their use in the production and sustenance of life in the flesh. Sound doctrines, scientifically applied, according to the pattern given with the doctrine, will ultimate in the fruit of the harvest of the flesh of Christ.

Nothing seems to be more hateful to modern Christendom, in adultery with the mammon of unrighteousness, than exactly what the Lord Jesus lived and taught, and what Moses and the prophets lived and taught in type and ensample.

The Holy City is awaiting her reception into the

minds and hearts of her begotten, but still unborn sons of men. She is awaiting the lovers of her truth and beauty, the legitimate expression of her life in every sphere of human activity, but primarily in a municipality from which the law shall go forth in the power and great glory of humanity's scientific enlightenment. Where are the natural primal hands to build it; the servants of the Most High; the servants without money and without price, and according to the laws of order and industrial efficiency for the commonwealth?

#### *The Liberty of the Sons of God*

**T**HE TRUTH in its most practical scientific degree is given the world in the hour of its greatest need. It is given to teach the ripening order of Levi that the liberty of the divine order of the Sons of God is to be attained only by obedience to the commandments of Him who comes as the restorer of that divine order in the earth. This divine social order, genuine science teaches men, is imperio-republico-regal, and that in all their ways the would-be Sons of the Most High must confess him as the King of kings and Lord of lords, whether his habitation be tent, tabernacle, or the living temple, and irrespective of the sex of his persona, mask or covering.

Men seeking the glory the Lord had with the Father before this present evil world was, must learn how to attain it with the keys of knowledge given for unlocking the mysteries of the laws of its being. The earth is approaching a Matriarchate, in which woman enthrones as her God the man who has overcome all desire to rule over her and enslave her in any degree, through any agency, to the lusts of his flesh or the pride of his life. Such a man encompassed by the living soul of his glorified Motherhood, is to become the supreme manifestation of earth's constructive powers of the good in power and great glory of the human race.

KORESH has located the tabernacle of this coming temple by word and deed. He found it where he found himself called to become God's Anointed Messenger to the church of the New Covenant. This church was found in the wilderness of sin, Babylon the Great. By the science of his origin and destiny as God's elect Messenger, he was called upon as the Lord's new name to exalt his name above all that is called God by the degenerate humanity of Babylon the Great. All his acts are justified by the science of the laws of his being. To see Him as he is to become, one must turn again to the law and the testimony interpreted by the science of the universe as a whole.

The universe is one thing of definable form and functions. The science of its being a unit, is rock-based on a demonstrable premise, which must be refuted by actual demonstration of the mechanical sort, and rational reasoning from the law of analogy. So called scientists have been challenged to do this deed of annihilating the Word of God in its most powerful testimony to the human race. The challenge has been treated with scorn by the pseudo scientists. The days



of the scornful are foretold to be numbered. The day is nigh when the judgments of the law of retribution will turn many to a rational consideration of the truth as established by its one "faithful Martyr." He laid down his life as a sacrifice seasoned with salt. This salt in its spiritual degree was the spirit of the just made perfect in him for rebirth into the life and activities of a world-empire, a New Jerusalem from which the light of life shall stream forth to the confines of the universe. It shall stream forth as the solar radiance of the Cross of Christ from the bosom of Abraham, the coming divine Motherhood of all living. The sons of men aspiring to be of the living, must awake to the righteousness demanded by the word of truth and soberness spoken by the scientist of the law.

The joy of obedience is offered to all men who will line up as volunteers delighting in the now declared will of God and his delightful method of doing it. KORESH defined the great hindrance to this act in a letter to a friend: "Anarchy is so deeply rooted in the hearts of the professedly loyal." The world has reached the state, not only of rebellious democracy and lawless anarchy against the equally lawless imperialism of masculine dominance of the earth, through the instrumentality of a fictitious money power, but it has practically abandoned the legitimate service of the only living and true God it has known in any degree, or can know.

The Man Christ Jesus, that great philosopher, the fulness of the Godhead bodily, gave his life in defense of the law and the prophets of the spirit of truth. He gave his life in the flesh to replenish the powers of this spirit to awaken through his elect new name many to know and do the law, the Decalogue, as he had done it, delightedly. To him the will of the Father, the intelligent spirit of the law of love, its scientific spirit was his joy.

To have many to coöperate with him in doing it as a great harvest of his kind, made him satisfied to give his flesh for the renewal of the world's life, and to sow it as the spirit of truth and righteousness in man, to bring them to know the truth, and obey it for the attainment of the more abundant life of the liberty of the Sons of God.

#### Freedom Through the Truth

KORESH says in "The Covenant of Life:" "Men now are born in sin and shapen in iniquity, hence the relations and acts by which they are so begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life."

This "reversion" must begin in the circumferences of life, and on all lines. As woman is the most circumferential form of human life, as 'tis she who incubes the vidual forms of men, the turning of the race from iniquity in its most circumferential, that is, its most practical visible aspects must be preëminently the responsibility of woman. Women must refuse, with one accord, to decoy men by anything they can do, into

yielding to the impulses of their lower nature. On the other hand, a man aspiring to the stature of a man in Christ Jesus must develop, from the Lord's begetting and quickening powers, moral stamina enough to walk with the Lord through the very bed of hell, with power to raise the fallen, cheer the faint, heal the sick, and lead the blind, irrespective of their sex, even if in the disguises of harlotry. It is for men, male and female, aspiring to divine Sonship to declare from the heart's love of the truth, "I can do all things, Christ strengthening me."

If men are to be saved by the love of the truth in its scientific degree promised them, *i. e.*, according to their knowledge of it in application to the uses of life in that degree, they must busy themselves with the business of becoming efficient doers of the word in the scientific order.

Efficiency is a marvelously fine thing. In the service of a scientifically devised commonwealth, it would result in a superabundance of wealth of every variety. A scientifically devised commonwealth has been projected as a system for practical human use by the most scientific mind of the universe through its central sun, as it can be seen in our atmosphere.

Mortal eyes are not constructed to see it in any other, save by spiritual perception and celestial affection. Hence this greatest mind was manifest in a natural man, having the Biblical credentials of a long-foretold prophet. Not only did he appear among men duly credentialed by the archives of the median line of racial progression, but also by a science of the universe that cannot be refuted by any rational means.

This Prophet, KORESH, Founder of THE FLAMING SWORD, and the far-famed discoverer of its life-guarding fires, has called upon the womanhood of this new era to assume their share in the redemption; the restoration of the human race to its divine image and likeness, and its legitimate semblance in its mortal form. Without him, KORESH, and the strength of his life, the science of the law, and the spirit of his personal life, women can do nothing for this supreme exercise of their highest function of motherhood.

As they are ignorant of the fundamentals of the law of life and immortality, about all they can do is to break down the old order with the might of their importunities of all sorts. A great awakening as to what constitutes scientific righteousness is now due, for the science and its conservative powers are instituted in preparatory form to meet the world's most ultimate need.

Thought and action together comprise the virtues which must consummate in righteousness. To *will* and to *do* are the coöperating 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. The attainment of immortal life—the undying body—is the final fruition of the now culminating dispensation.—Koreshe.

# For the Younger Minds

Bertha M. Boomer

## ARCHITECTURAL EXPRESSION

Perfect Architecture Can Only Arise  
From the Highest Religious Ideals

(Continued from March number)

**T**HE ARCH and the vaulted roof constituted constructional forms which were carried to great usefulness and perfection by the Romans. These did not originate with them but were borrowed from the Etruscans, who were the earlier inhabitants of northern Italy, and further developed by the Romans. The arch was not unknown to the Egyptians, Greeks, and Asiatic peoples, but it required the Roman engineering genius to discover its innumerable and splendid possibilities, particularly in rendering practical the covering of large areas. A love for vastness, expanse, and a feeling of solidity characterized the Roman mind, and this desire was expressed by their ingenious adaptation of the arch and vaulted roof.

The Romans were not imaginative, nor was their religious life sufficiently devout to cause them to build altogether spontaneously to their gods. They were materialists, good engineers, great technicians, and were satisfied to borrow æsthetic qualities from the Greeks, and simple constructional elements from the Etruscans, which they developed, combined, and adapted in such a way that the heroic buildings created by this method remind us (although the originals sometimes suffered through their adaptation) that "Rome was mistress of the world." As the keystone of the arch locks the whole, so Rome, as the most potent element, combined the architectural and æsthetic attainments of her subjects, and gave the whole an impress of her own.

All that the arch symbolizes, Rome and the Romans fulfilled. They seemed to span or carry over, in architectural expression, all that was fundamental and aspiring (because of its direct dedication to the Godlike) of the ancient world, to that time when an entirely new spiritual life and new architectural expression were manifest in the great edifices inspired by the Christian faith. Hence Rome was a great transitional arch, to which we owe much of our understanding of the builders of the pagan past, and of the otherwise inexplicable works of the Christian builders.

The Romans were not confined to the erection of temples. They built magnificent public baths, bridges, aqueducts, roads, triumphal arches, palaces, private dwellings, basilicas, theatres, and amphitheatres. They were exceptionally skilful in the laying out of cities. Sun-dried bricks combined with stone were the chief materials used; but they knew how to treat the different kinds of materials as successfully, as they did to harmoniously coördinate in a single building an infinite variety of constructional features.

The aqueduct, consisting of its long succession of gigantic arches, reminds us that no people but the Romans have carried out such a stupendous undertaking. In the many ruins of the great public baths, their love of magnificence and luxury is most apparent. The Pantheon is a beautiful example of the Roman circular temple, surmounted by a massive dome.

The Coliseum seems but another name for Roman history, for within its walls much that was of great importance in that history transpired. It was written: "When falls the Coliseum, Rome falls." Rome did fall, and it was the Coliseum that aided in precipitating its fall. The delight in the shedding of blood did not keep afire the martial spirit as was hoped, but rather weakened it. Titus completed and dedicated this great amphitheatre in 80 A. D. Titus also subjugated Jerusalem, and to his memory there still stands a great triumphal arch.

The Coliseum was an oval-shaped structure, four stories high, combining Roman arches, and half columns having Greek capitals. It would accommodate 50,000 spectators; some authorities say 87,000. About one third of the Coliseum still stands, though many public buildings and palaces have been built from its fallen walls. It is at once a monument to the grandeur and decadence of Rome, and a memorial of the early Christian martyrs, who were burned for the amusement of the populace within its walls.

The Roman Basilica has a double interest. The Romans built them for courts of justice, exchanges, and market places, while later on they were used as places for Christian worship, and constituted the model for the first buildings erected for that purpose. The main hall was divided into a nave and two side aisles by columns, and at one end a raised semicircular space, an apse, was set apart for the magistrate and his lectors. Between them and the main body in the hall rose an altar, on which sacrifice was offered before business of importance was entered upon. In the Forum, too, temples and basilicas rose side by side; such was the importance of religion in matters of state in those days. However, proximity of basilica and temple may have meant little more in humanizing the Roman administration than the tower of Trinity does in humanizing the activities of Wall Street, at the head of which it stands.

Between the decline of classic Roman architecture, and the time when the yearning for a new religious expression manifested itself by the pointing upward of spires and pinnacles in the development of the Gothic style, (the last architectural expression of importance created,) are several other notable styles emerging from the classic by its contact with the Asiatic, and from the Mahometan.

When the Roman empire separated into Eastern and Western divisions, a new order of architecture arose, through the infusion of Oriental elements into the Eastern empire. It was called Byzantine architecture, and combined the dome and the richness of Asiatic coloring, with the symmetry, dignified proportions, and constructional solidity of the Roman. No new style arose from the Western division, for the conquerors of Rome were of inferior culture; and though Christianity spread among the Teutonic nations, the form of the Roman basilica was retained, with modifications, by them until the ninth century. The period embracing the use of the basilica for this purpose was called Romanesque, or more properly Roman-Early-Chris-

tian architecture, to distinguish it from the later Romanesque immediately preceding the Gothic.

Mahometan architecture expressed itself somewhat differently in each country where Mahometanism prevailed. Taken as a whole it lacked unity, and may be described as internal architecture, rather than external,—which was in accordance with Oriental life. Its style had marked affinities with the Byzantine, as in turn the Mahometans imparted something to the creation of the Byzantine style. The mosques were rather successful combinations of the dome, the arch, and minaret; a tower from whence the Imam called the hour of prayer. There is a certain capriciousness in all Mahometan architecture, rendering it as distinguishable from other forms as the Mahometan himself is distinguishable from other peoples.

In India we find the ethereal Taj Mahal; in Spain, the incomparable Alhambra; and there remain beautiful mosques in Persia and Egypt to tell the story of the Mahometan influence. Their strange faith and life are as full of contradictions to us, as are their fascinating structures. In Egypt and elsewhere the Mohametans developed a pointed style, from which the Gothic may first have started in Europe, through the Norman conquest of Sicily, though this is uncertain. The Mahometan uses the pointed arch more as ornamentation, while the Gothic builders' pointed arch had structural importance and value.

The later Romanesque style, before mentioned, preceded the Gothic, and was evident between the middle of the ninth and twelfth centuries. It was a forerunner, in a way, of the Gothic, and might be considered simply as part of the evolution of Christian architecture in Europe, rather than as a separate style. It commenced like a reform. At first no new forms were created, but variations on the old Roman basilica still in use, were made. The nave was lengthened at one end, and the choir extended on each side of the main hall, making the whole conform to the shape of a cross. The flat roof over the nave in the Roman building became vaulted, by an application of the arch, which in the Gothic style that followed, was pointed. Byzantine and Mahometan styles were not without their influence upon the Romanesque style, which naturally, as it became more mixed, did not present a homogeneous whole. A revival of the more classic Roman forms also set in toward the break, and everything not classic was finally named Gothic; and the struggling spirit for a new architectural expression became a recognized style.

Gothic architecture was organic, compelling; possessing a soaring character like the growth of a plant. Its builders worked unitedly, joyously, and conscientiously. Every detail was studied. It was well done because it came from the soul. Only this method of creation can endure beyond its day, and be called classic or immortal. In ornamentation, geometrical and vegetable forms heretofore unused, prevailed without predominating, until decadence of the style set in. High ribbed vaulting, with light filling in, consequent light supports, and the predominance everywhere of spaces unfilled with masonry, contributed to distinguish the pointed style. The flying-buttress was introduced to relieve strain where it became too great, and thus was created a feature that possessed much beauty be-

cause it also possessed a purpose. The succeeding Renaissance style may be called a review of all that had gone before. It was not calculated to give expression to man's higher aspirations, but to appease his increasing cravings for luxuries in his private life.

And so we come down to our own time, which can claim no essentially characteristic architectural style, though we have the benefit of the knowledge of so much that has preceded our day. We have many architectural geniuses having individual styles, but the effort of the individual cannot soar to the heights of a united desire to give expression to a high ideal. History shows us that a new religious impulse will again demand the talent of artists for the projection of a new architectural expression, replete with the greatness of the past, and burning with the splendor of the future's promise.

Peace

What was the first prophetic word that rang  
When down the starry sky the angels sang,  
That night they came as envoys of the Birth—  
What word but peace, "peace and good will on earth"?

And what was the last word the Master said  
That parting night when they broke brother-bread,  
That night he knew men would not let him live—  
Oh, what but "peace I leave" and "peace I give"?

And yet behold: near twice a thousand years  
And still the battle-wrath, the grief, the tears.  
Let mercy speed the hour when swords shall cease,  
And men cry back to God, "There shall be peace!"

—Edwin Markham in *Nautilus*.

Talking to the King

I do not crave the purple robe of state;  
Nor do I ask the heraldry of fame;  
Or long to sit on thrones where kings have sat;  
With commonwealths to tremble at my name.

Did not Belshazzar sit on such a throne?  
Was not an empire subject to his call?  
What were they worth, when, while the feast was on,  
Thy hand wrote "mene, tekel," on the wall?

I only ask to know that I am Thine;  
To feel that in Thy glorious home, some day,  
Thy face shall look with welcome into mine,—  
Thy hand shall wipe the tears of life away.

Through all the darkness that the years may hold,  
I only ask that I might look and see  
The star that beamed on Bethlehem of old,—  
To guide me through the shadows, up to Thee.

—Edgar S. Jessup.

It ought not to require the prescient eye of a prophet to discern the signs of the times. There will come a time when the industrial camel of the world will have had placed upon his back the last straw; there will come a time when the laboring masses will rebel, as did the children of Israel in their bondage in Egypt.—*Koresh*.

# Light on Current Events

John S. Sargent

## THE VAGARIES OF MODERN SCIENCE

**"That turneth wise men backward, & maketh their knowledge foolish." (Isa. xliiv: 25.)**

**S**OME UNKNOWN friend sends us a clipping from *The Daily Colonist*, of Victoria, Vancouver Island, containing a sketch of a lecture by a Dr. Plasket, an eminent Canadian astronomer, outlining some of the astronomical achievements (blunders, we say) of the so called scientists. It is difficult, with such a meagre synopsis of his remarks, to get a sufficiently lucid comprehension of his treatment of the subject, to enable us to give to it a perspicacious criticism; but his remarkable statements are so absurdly impossible as to make it well nigh incredible that a supposedly sane audience would listen with apparent appreciation. That they do so, and even accept it as scientific gospel, is a most convincing example of the fact, that rational thinking is becoming one of the lost arts.

He opened his lecture with a brief reference to the motions of the planets; he told his audience of the earth and the moon circling about each other, and of the former circling the sun in  $365 \frac{1}{4}$  days. This means, the audience were told, that they were traveling through space at the rate of eighteen miles a second. But this was not all, they were traveling with the sun at a speed of ten or eleven miles a second toward the star "Vega." These mere statements ought to have taken away the breath of his audience without the experience of the physical fact. Any person of the least intelligence ought to know that it would be a physical impossibility for human beings to be hurled through space with any such rapidity and live, without some protecting sphere surrounding them. But these wise (?) scientists do not give us the benefit of anything of the kind. Instead, they place us on the outside of the earth's sphere, where we would be exposed to all the vicissitudes of centrifugal force, which, according to all known and demonstrated laws of physics, ought not only to wipe us off the face of the earth, but to tear the earth itself to pieces, and fling the fragments into space.

Dr. Plasket explained the methods by which the scientists determined the distance between the fixed stars and the earth, and emphasized the difficulty of this problem by some illustrations of the *supposed* immensity of space. The nearest fixed star, he stated to be twenty-five trillion miles away,—a distance it was impossible to appreciate; and to give some idea of its immensity, he used a locomotive going steadily at the rate of sixty miles an hour, as an illustration. At that speed the moon would be reached in 166 days; the sun in 177 years; and the nearest fixed star in 50,000,000 years. A cannon ball, which is estimated to navigate space at the rate of one-half mile a second, would reach the nearest fixed star in 2,000,000 years.

Measuring these distances he admitted to be one of the most delicate tasks confronting his profession, one of the means being the light of the planet in question. For instance, it takes light eight minutes to come from the sun

to the earth, and four and one quarter years from the nearest fixed star. For this reason astronomers use the term "light years," to express the immense distances of the fixed stars, one of which they claim to be 500 light years from the earth. That is, I presume they mean it would take light from it that many years to reach the earth, traveling, as they claim, 186,427 miles a second. How any one can accept any such exaggerated statements of the penetration of light through a medium which confessedly they know nothing about, and at the same time charge the Bible with being a book of myths and Munchausen tales, is one of the inexplicable operations of the deluded human mind.

Our so called scientists claim to be very matter of fact persons, refusing to believe or to accept anything not susceptible of physical or mathematical demonstration. Yet this is all an assumption; in truth, they take assumption for fact. They start their whole theory of the universe upon an assumption, which they call a "working hypothesis." Having from that hypothesis determined the distance to the sun, they use that supposed distance, (for if the original premise is supposed, all that follows is mere supposition,) and the supposed orbital motion of the earth, in connection with the moon's eclipses of Jupiter's satellites, as yardsticks to measure the speed of light. Other methods supposed to be more accurate have been devised, which are too complicated to be described here; but they have not eliminated much that is problematical, or produced proofs beyond the possibility of error.

But whether their estimated speed of light is, or is not, correct, there cannot be any such immense distances in which to exercise the velocity they assign to it. Everything has form; necessarily it must have limitation if it has form. The universe, without doubt, contains all there is of form, of universal form, hence it must have the form and limitation necessary to do so. It could not contain more than all there is. A careful survey of the earth's surface, (as is exemplified by the water's surface, which being liquid seeks and maintains a level in exact conformity with that surface,) proves the earth's concave surface to inclose a sphere 8,000 miles in diameter. Obviously there can be no million miles distance in any straight line within such a sphere. That men, so called learned men, painstakingly studying the phenomena of form, of light, and of motion, should so utterly deceive themselves, seems entirely beyond belief, and it only requires the application of a right angle line to a perpendicular, extended over the water's surface, to incontestibly prove the above assertion.

To show the mental imbecility to which these advocates of the Copernican system of astronomy have degenerated, through long stultifying the rational faculty by nursing and exploiting a fallacy, it is only required to cite a suggestion of Dr. Plasket as to why the sun's supply of heat shows no diminution. It has long been a puzzle to these scientists how the sun, without any visible source of supply outside itself, can continue to give off such enormous quantities of heat and not show any appreciable decrease.

To account for this took quite a lot of guessing, until some one hit upon the theory of the contraction of the sun's sphere. To this the astronomer alludes when he says that: "As this process [the contracting] continues the production of heat is increased." He estimated that the sun's annual contraction intensified its power sufficiently to overcome the loss of heat in that period.

It is a well-known law of physics that cold causes contraction, while heat causes expansion; therefore according to this very learned (?) theory, the colder the sun gets the more it contracts, and the more it contracts the hotter it gets. Now here is logic for you, which in its last analysis resolves itself to the statement that the colder the sun becomes the hotter it gets. One would naturally suppose that as the process has the effect of equalizing the heat and cold, the authors of such a wonderful (?) theory would have it to also equalize the contraction and expansion, but not so; for it is variously estimated that in from five to fifty million years the sun will have become so dense that it will begin to cool off, with the result that life in the earth will become extinct. Thus are we warned of disaster to future humanity; but the prognosis puts it so remote, and the basis for the prediction so scanty and unreliable, that few if any of us will be able to squeeze out even a crocodile tear for this expectant calamity of posterity.

#### Transmutation of Metals

Science has discovered that the atom, small though it is—so small that billions of them in a pile together cannot be seen with the naked eye—is a very complex thing. Some of them are known to explode as if they contained dynamite a thousand times more powerful than any explosive of which we know anything. Uranium, used in making fine glass; thorium, used in making gas mantles, and radium are the heaviest metals. Yet each is known to decay, and each gives off helium gas when it does decay. Radium is now believed to be a compound of lead and helium gas, and it is believed that when the gas escapes, lead remains behind as the dry bones of radium.

Careful measurements have shown that radium was not a substance from the beginning. Unless there was a continual supply, the earth's stock would have been exhausted long ago. What perishes day by day must be renewed, else there would be none tomorrow. It has been found out that radium is the product of the slow decay of uranium. The two metals never occur separately, uranium always holding a fixed percentage of radium. The constancy of this percentage shows a clear equilibrium between production and waste.

Until radium was discovered, science thought that matter was indestructible, and that the atom could not be divided. Now we find that the atoms burst their bonds asunder with tremendous force; and we are beginning to understand that electricity such as we use is a product of these breaking-up atoms. Complex atoms are constantly being reduced to simpler ones, and when they are reduced they shed electricity in the shape of electrons. Whenever an atom breaks up it gives off a gas and a metal, the gas always being helium. The way Sir William Ramsay found helium was by heating cleveite so hot that the helium was forced to come out of its hiding place. Helium has no chemical affinities; it is content to live in isolation or to be imprisoned. In the disintegration of radium, the atom of helium is framed right under our own eyes.

Under the new interpretation of metals, a lead mine is a silver mine and a silver mine is a lead mine, in more ways than formerly appeared. Silver is a disintegrated product of lead, as lead is a disintegrated product of radium, and radium a disintegrated product of uranium.

Thus, according to Professor Ernest Rutherford, we are going back to the ground occupied by the alchemists. We know that the processes they attempted to create exist in Nature—they are the processes of radioactivity. But they are absolutely unmanageable; they will not be interfered with; we can only look on in wonder while they act with irresistible and

unknown force. They reveal latent possibilities of mechanical powers fabulous in amount, and within, it might be said, a hand's breadth of being industrially available, yet we are precluded from employing them because we have not yet learned their secrets.

How vast are the forces of the atom when it breaks up, can be only approximately estimated. We know, for instance, that the rays which we describe as the alpha rays of radium—and they are the very slowest of all the rays which radium gives off—travel at 10,000 miles an hour, which is many times faster than the fastest cannon ball that ever left the muzzle of a big gun. We know that the force with which a cannon ball is propelled is in itself a terrific force, and that it is created by the distaste of atoms of nitrogen for dwelling with other kinds of atoms.

When we learn the secret of transmuting metals we will never need it for what the ancients desired it. They wanted to make gold out of base metals. The vast stores of energy that will be ours in that day will make gold a very secondary consideration with man.—*W. J. Showalter, in San Francisco Chronicle.*

The above clipping shows how the trend of scientific discoveries is compelling the abandonment of the long held indestructibility of the atom of matter, and the approach of modern science toward the knowledge of alchemy, as rediscovered and taught by KORESH. But the materialistic ideas of our learned savants still bar them from accepting the correlation of spirit and matter, so that the true secret of transmutation and the knowledge of how to utilize these vast stores of energy still remain hidden from them.

#### Political, Domestic, & Foreign Outlook

##### *Panama Tolls Exemption*

THE GREAT interest now at Washington, and of the whole country in fact, is centered in the forensic battle now under way in the halls of Congress, upon the Panama tolls exemption to coastwise vessels. The eleventh hour conversion and stand of the President against the plank in the democratic platform at Baltimore, endorsing that exemption, has precipitated the bitterest fight known for years on the floor of the lower House, in which party lines are completely obliterated, with the democratic leaders of that body—Speaker Clark, Majority Leader Underwood, and Chairman Fitzgerald of the appropriation committee—arrayed against the President. A vote upon the cloture rule, limiting debate to twenty hours, and barring all amendments except to recommit, gave a test of strength, which showed fifty-five democrats arrayed against the President. However, the motion carried by a vote of 207 for, to 176 against, with the opinion that the majority for the bill itself will be even greater.

The time allotted for discussion of the bill in the House has elapsed, and the bill has passed with a vote of 247 to 161, with a good deal of noise and some embittered words; but in the Senate it will hardly get through so quickly. There is no rule there to limit debate, and it may be weeks before the question is disposed of. Besides, members of the Senate have a varied assortment of canal bills which will have their day before that body; so that the weather will be getting pretty warm, and possibly the Senators too, before this hardly-contested amendment to the canal toll's bill will be disposed of finally.

Hitherto, no President in the history of the country has had the loyal support of both Houses of Congress, as

has President Wilson since his incumbency in office, a little over a year ago. This is the first discordant note of any consequence that has been struck, so far, in his administration. The fact that the two leading contestants against him at Baltimore are now allied against him, may mean a rising tide of jealousy that threatens to pull him down.

*Complexities of the  
Mexican Muddle*

**T**HE Mexican situation is still in a chronic state of eruption; there being no apparent indication that it is any nearer a solution satisfactory to President Wilson, than at any time since the usurpation of Huerta. The constitutionalists, it is true, under the leadership of General Villa (pronounced *Vee-ya*), have been pretty generally victorious; they have wrested quite a large territory of northern Mexico from federal control, and at last accounts were hammering at the defenses of Torreon with various reports of defeat and success,—the latter seeming to be the most probable. Victory here for the rebels will open the way to Mexico City, which, with the prestige of success Villa would then have, would not likely stand long against his vigorous attacks. But what then? Carranza has the appearance and conduct of a man of some estimable qualities, for a Mexican, but beside the dazzling performances of his military chieftain, he is fast being relegated into secondary importance among a people so infatuated with spectacular blood-letting and successful robbery, as are our neighbors across the Rio Grande.

Villa now makes capital of his loyalty to his patron; it is politic for him so to do; but his past history, if we get it correctly, gives little assurance that either the equities or courtesies in the case will have much weight with him, when the time and opportunity arrive to assert himself. The golden moment for this *coup d'etat* would be when, if ever, he triumphantly enters Mexico City. Later advices are to the effect that the issues at Torreon are likely to prove unfavorable to the rebel cause. In that case they may be content, as has lately been suggested, to form a northern republic, unless the federals are able to follow up their victory and wipe out the rebellion entirely. But in either case, what is our President to do? The policy of "watchful waiting" may eventually find its reward; but it is exceedingly difficult to discern any indications of it in any of these contingencies.

*England's Home Rule  
Perplexities*

**E**NGLISH politics, so far as her domestic affairs are concerned, has for some time been a kind of double drama, dividing the staging and scenes between the problems of militant suffrage and the puzzling complications of Home Rule for Ireland. This latter has appeared, at this distance, to be little else than a roaring farce, but seems now to be merging into high tragedy, realistic to the point of actual war. The immediate *casus belli* of the occasion, is that Catholic Ireland and Protestant Ireland, as represented respectively by John Redmond and Sir Edward Carson, as cartooned, are both attempting to put on and wear the same Ulster. The rather serious humor of this may be appreciated when it is explained that the Ulster counties, in which is the city of Belfast, are chiefly Protest-

ant, and as such, very decidedly object to being placed under the legislation and rule of a Dublin parliament that would be predominantly Catholic.

The struggle of the nationalist party for Home Rule in Ireland has been prolonged and persistent in the British Parliament, furnishing quite a number of exciting climaxes to stir the sluggish blood of John Bull; but the House of Lords has stood a stubborn and secure sea-wall, against which the surging waves of Irish patriotism might beat in vain. Lately, that non-progressive body has so exasperated the people with its tyranny and persistent obstruction to every attempted advance, that it has been compelled to yield some of its absolute power of veto upon the acts of the House of Commons; it now being provided that if the lower House persist to the passing of a bill the third time, it becomes a law without the sanction of the upper House. Anticipating that the Commons would do this with the Home Rule bill has stirred the Ulster men to covenant together to resist, even to the arbitrament of war; and under the advice and fiery leadership of Sir Edward Carson, they have been arming and drilling, and have mapped out a provisional government in preparation for secession from the Irish nation, in the event of the Home Rule bill getting through Parliament.

All these acts were seditious if not high treason, and under less delicate circumstances would have been dealt with severely in its incipient stages. As well might a mother drive a loving child from her door, and to an abode it hated. Ulster would fight to remain under direct British rule, and Sir Edward, taking advantage of these delicate scruples, has been trading upon and profiting by the prejudices and sympathies of the English people, to carry on treasonable preparations unmolested, until a large contingent of the British army has been ordered into Ulster. This order revealed a serious defection, and threatened insubordination of the nation's defenders. A hundred or more officers tendered their resignations, rather than take part in such an unnatural warfare.

This act precipitated the crisis; the government would have been rendered powerless to enforce its will; bedlam was likely to be let loose; the most intense feeling engendered; everybody blamed everybody else, and wanted to know what was to be done about it. The King had been drawn into the controversy, and was nursing dire forebodings about revolutions if not devolution; long consultations were held, in which King George took an active part against the policy of coercion, it is said. The government had to save its face somehow, and the army was assured that no drastic measures were intended, the movement being taken only as a precautionary measure to protect government property.

The army officers were induced, it is suspected by some secret promises, to withdraw their resignations, which elicited the sinister question from the laborites: "Since when has it become a rule of army discipline that an officer, being an aristocrat, is privileged to say who he shall or shall not shoot, while a private is not permitted any such discretion?" Tom Mann some time ago was imprisoned for six months, for merely trying to persuade the soldiers not to fire on riotous strikers. This glaring exemplification of

one law for the rich and another for the poor, bodes no good for England's future tranquility.

Crimination and recrimination have been bandied back and forth, in the search for a scapegoat upon which to heap the blame, till it has finally been rounded up to Col. Seely, the minister of war, who has shouldered it and offered his resignation. This was finally accepted by Premier Asquith, who adds the war portfolio to his own duties. There is great indignation among the laborites and liberals against the King, for his solicitude to have the insubordination of the army officers overlooked; and at an immense mass meeting of these partisans, they went wild, cheering again and again the declaration of a labor orator, that "Parliament would brook no interference from the King or the army." Later news is, that the excitement is growing less tense; that the government and the Commons are going on with the passage of the Home Rule bill, and that if ordered to coerce Ulster into accepting its provisions, one half the officers and men of the army will resign. Irish volunteers are drilling in preparation for what seems likely to follow; civil war.

*The Russian Bear Growling at Germany*

**T**HE Russian bear, after long hibernating since the Japs gave him such a drubbing in Manchuria, seems now to be waking up, very much recuperated, and is evincing some disposition to wake up Europe too, or some other part of the world, to supply him with another bloody meal. He is accused of taking umbrage at the German empire; and now the Kaiser's war bureau is "viewing with alarm" his menacing attitude across the border. Nicholas II is likely to eclipse William the II, as war lord of Europe. He thoroughly distrusts the German Emperor, according to British authorities; and the armament makers are rushed to the utmost to fill the enormous orders, with threats of punishment if they fail to meet demands. Railroads are being pushed toward the German frontier, for the purpose, so the jingoes maintain, of handling troops and war material.

Meanwhile the Kaiser, banishing all thought of war with England for the time being, is having uncomfortable visions, that while he is standing off the Slav hordes on the east, France will take the opportunity to grab Alsace and Lorraine, not forgetting to stab him in the back in addition. Anyhow, France may be relied upon to finance Russia's military operations against her old time enemy. It might be thought that the Triple Alliance of Germany, Austria, and Italy would be a match for the Dual Alliance of France and Russia; but the Kaiser may distrust that blood ties will be even stronger than diplomatic agreements, the Hungarians being of Slav origin. Besides, Austria may feel somewhat aggrieved at the lack of Germany's enthusiastic support for her ambitions in the Balkans last year. And Italy's army is pretty busy holding onto the edge of Tripoli.

*Japan Takes a Scare Too*

**H**OWEVER, this may be all a fake war scare, trumped up for an excuse to raise revenue for war measures in other directions; which suspicion, so far as Russia is concerned, is justified by the reports that Japan has recently discovered that the wily Muscovite has been very

greatly strengthening his armament in the far East, in flagrant violation of treaty pledges, and intriguing at Peking to render Yuan Shi Kai a serf of the foreign office in St. Petersburg. With the help of the French Legation and French bankers this is nearly accomplished, thus arousing a pretty well-grounded suspicion in Japan that Russia is bent on retrieving her fortunes in Manchuria, which for months past Great Britain has been assuring Tokyo, was her crisis and not California. Premier Yamamoto has at last begun to realize the truth of this, and the war scare in Japan has had the same effect with her in regard to the United States, that Germany's scare had with her toward England. Her leading papers are now saying that Japan should drop all controversy over the California imbroglio for the present, and cultivate the friendliest relations with the United States. Thus very unexpectedly to us and unintentionally to himself, the Russian bear, in pursuing his world grabbing ambition, may have served us a good turn.

If it should transpire that the Bear and the Dragon lock horns again, Japan may arouse the Asiatic hordes against Christian aggression, and lead them into Europe to scourge the Christian nations for their long years of robbery and oppression of the so called heathen peoples. This would be in accord with the predictions of KORESH, in his story of "The Great Red Dragon," and the realization of the long dreaded and thought to be fanciful apprehension of the "yellow peril."

**Aphorisms**

If you want a figurehead, look up a mathematician.

Hypocrisy is always unmasked, when truth appears.

The white man's burden is the white man's iniquities.

The industrious man is always kicking up a dust somewhere.

Bar-tenders should more properly be called bar-toughs—lawyers and saloon keepers.

Despite the women's vote Chicago re-elected its same old ward-heeler—Bath-house John.

Astronomers do not clear up the mysteries (to them) of the heavens, by sweeping the skies with telescopes.

The waters of fallacy will never clear out the sewage of the modern human brain.

The dove of peace now has a nest at The Hague, built by money made from manufacturing the implements of war.

Secretary of Navy, Mr. Daniels, has ordered the navy to come in out of the "wet." That is one of the ways to "keep their powder dry."

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresch), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from March Issue)

### Twenty-fifth Credential—The Bekorah or Birthright

“**T**HE BIRTHRIGHT [Heb. *bekorah*, the primogeniture, the firstling or firstborn] was Joseph's;” belonged to Joseph. (I Chron. v: 2.) Gen. xlix: 24 declares that from Joseph is the Shepherd, the Stone (truth) of Israel;—“Israel” signifying the Prince or Prevailer with God. We have shown, under another Credential, that this Shepherd is the antitypical CYRUS (KORESH), according to Isa. xlv: 28, and xlv: 1; the Messiah of the present age. Reuben was actually the firstborn, but he forfeited it, and it was given to Joseph. The *bekorah* is Joseph's in the line of natural or external transmission, and through his descendants. In the antitype the “birthright” is the resurrection of the body. To Judah, from whom descended the Christ, was given the chief rulership, but to Joseph was promised the birthright. Typically, the birthright implied the land of Canaan, and it was a type of the resurrected body, or the new outward Church. Thus, antitypically the “birthright is consummated in the final new birth, which is the restoration of the body in the resurrection of the dead.”

“If the restoration of Israel is the resurrection or ‘life from the dead,’ as Paul intimates (Rom. xi), then the subject of identification involves vastly more than the ethnology of the Teuton and the Celt. That these races are the descendants of Israel through the line of the flesh, is a growing conviction. The conviction is progressive, because rooted and established in the eternal verity of God's purpose with Ephraim [the younger son of Joseph], a purpose foreshadowed and ratified in the Abrahamic covenant.

“The divine determination to insure immortal life to the entire Gentile world through the proliferation of Abraham,—to be wrought specifically through the line of Joseph's posterity, and eventuating in Ephraim,—in order to be verified must depend upon the appropriation of a vitalizing and conservative force and personality, communicated by some process through the lineage of Judah. In other words, the restoration depends upon the reunion of these two houses of Israel.” This “reunion” is described under the Twenty-Second Credential, the joining into one of the two staffs or sticks of Judah and Joseph (Ephraim).

“All the promises of Israel, the ten tribes as separate from Judah, are embodied in the remarkable prophetic blessing of Jacob upon Ephraim: ‘But truly his younger brother shall be greater than he, and his [Ephraim's] seed shall become a multitude of nations,’ Heb., *me'lo hagoyim*, the fulness of the Gentiles.”

The same promise was first made to Abraham. It was said to him: “In multiplying I will multiply thy seed;” and “In thy seed shall all the nations of the earth be blessed.” (Gen. xxii: 15-18.) The same promise was then confirmed by the blessing of Jacob, which was to come

in the line of Joseph's posterity. This blessing upon “the fulness of the Gentiles” will be the occasion of the greatest joy, as stated by the Apostle Paul in Rom. xi: 11-15. It will be “life from among the dead.” The resurrection is the identification of Israel through the office and function of the Shepherd of Israel, KORESH, who leadeth the posterity of Joseph and Ephraim like a flock. (Psa. lxxx: 1.)

### Twenty-sixth Credential—King of Kings and Lord of Lords

“And he hath on *his* vesture and on his thigh a name written, King of kings, and Lord of lords.” (Rev. xix: 16.) This prophetic Credential is applicable when the Messiah (KORESH) appears as “the Lord CYRUS,” in his state of immortality. “King” signifies a sovereign personality, or chief ruler in a kingdom. It also signifies the power behind the throne. Kingship is applied to God, the supreme Ruler and Governor of the universe. (See Psa. xlv: 4.) Kingship is also applied to the Anointed of God, the Head of the church, (Psa. ii: 1-6); and to the 144,000 Sons of God. (Rev. i: 6; xiv: 1-5.)

“Vesture,” in symbolism, signifies truth in ultimates, and “thigh” good in ultimates. The “ultimates” refer to the final conjunction with Deity, to the theocrasis, when every enemy, within and without, is conquered. He conquers victoriously who overcomes himself, and as a result of it, is absorbed into the consciousness of Deity, being made one with the eternal Godhead. When he is King of kings and Lord of lords, then truth and good will reign supremely.

Under the “kings” and the “lords” here, are to be understood the 144,000 Sons of Deity; for it is written in I Cor. viii: 5, that there are many gods and many lords in heaven. “In heaven,” signifies that they all are in a state of illumination, having the law of God written within, so they cannot fail to do the right thing in every degree and phase of activity. God's Sons do not everlastingly remain Sons; they grow to maturity and become Fathers, just as the one special Son of God is the Father, when he comes at the end of the Christian age. They will be Lords and Gods in the fullest sense of the terms, which the plural word “Elohim” denotes.

This Credential, “King of kings and Lord of lords,” we repeat, applies to the Messiah of this age during his immortal career. When he appears as the Immortal Man, he is then “the Lord CYRUS.” He will be in the fullest sense “the Ruler of the Universe,” as stated on page 88 in “The Great Red Dragon.” The “Promise of Deliverance” is then at hand. The Apostle Paul, in Rom. xv: 12, refers to this Ruler of the universe, when he says: “There shall be a root of Jesse, and he that shall rise to *reign* [Gr. *archein*, from *archo*, to rule; first in rank or power, the Head Ruler; the Ruler of the universe] over the Gentiles; in him shall the Gentiles trust.”

That he will not rule or “reign over the Gentiles” as the rulers of the competitive world have ruled, is evidenced from the statement that follows: “In him shall the Gentiles trust.” The word “trust,” in the Greek New



Testament, is *clpiousin*, from *clpizo*, to confide with pleasure, great anticipation or expectation, full of faith and hope. Why will the Gentiles then confide in their Ruler with such extraordinary qualities of beatitude? Because this Ruler "will wipe away all tears from their eyes; and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain [Gr *ponos*, from *peno*, to toil or labor for daily subsistence; that is, anxiety for work and labor-pains, overwork]: for the former things [the ungodly, heartless competitive order] are passed away." (Rev. xxi: 4.)

#### Twenty-seventh Credential—The King of Glory

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." (Psa. xxiv: 7-10) This prophetic Credential is neither applicable in the mortal, nor the immortal state of KORESH, but refers exclusively to the state when he, as the Lord CYRUS, has reached the third state, the spirito-celestial, the most interior of the heavens, the state of power behind the throne of Eternal Deity.

"Gate," in Biblical symbolism, signifies a personality who is the channel of the Deific doctrines of good and truth. In the book of Revelation we read of a great city, the holy Jerusalem, descending out of heaven from God. This city had "twelve gates." These "gates" symbolize the twelve Patriarchs, who were the twelve channels of doctrine, and the twelve Apostles, who are foundation stones; *i. e.*, primary doctrines. Each gate represents a principle, ten of which we find in the Decalogue; but a principle or doctrine must have a pediment, a personality, to act through. A principle or doctrine (truth and good) is helpless unless a personality takes it up and acts or performs uses accordingly.

The Lord Jesus said of himself: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x: 9.) Again: "I am the door of the sheep." (Verses 7 and 9.) Thus, Jesus was the open Door at the beginning of the Christian age; KORESH is the open Door at the beginning of the new age, the Aquarian or Koreshan. Although this Door is another personality, yet the same individuality; *i. e.*, his interior is the same being as nineteen hundred years ago. There is no redemption without entering through the appointed and ordained Door.

Anyone who is looking for another now, than the one appointed, is a "thief," for he tries to steal what belongs to another. And anyone claiming to be a "door," without being divinely or prophetically designated and appointed, is a "hireling." A hireling is set in opposition to the true Shepherd; for the former neglects the sheep, and aims only at his own advantage; the latter feeds his sheep rationally; guides them carefully; loves them intensely with a pure motive, and gives his life in their behalf, in order that "they may not perish but have everlasting life." Merely claiming either, without prophetically recognized credentials, does not make it so. "Strive to enter in at the strait

[*lit.* narrow] gate" (Luke xiii: 24), implying that self, the big "It," for which many strive, must be laid aside; a complete surrender must be made, before an entrance is gained through the strait gate.

The "gates" and "everlasting (age-lasting) doors" spoken of above, are the Sons of God, the 144,000 "called" and "elect." These will be gates and doors into whom will come the King of Glory. This makes them then the authorized, divinely-appointed, and ordained entrances or doors to the salvation then offered. These elect gates and age-lasting doors, in their prospective, initiative, novitiate degree, are called upon "to lift up their heads." To lift up the head, in the Biblical sense, signifies a great and gracious anticipation or expectation, implying a restoration to dignity, a time of rejoicing and gladness, an advancement and upliftment from among others, a restitution and rejuvenation to arch-natural strength and courage; *i. e.*, complete victory over mortality. When the "King of Glory," the glorified Messiah of this age, enters the 144,000 prospective Sons of God, that will be the putting on of their divine Sonship, the redemption of their body; or in other words, mortality swallowed up by immortality; complete victory over the last enemy—death.

Prophetically it is stated that he comes with "great power and glory," which is the time when the "King of Glory" has made himself ready to enter his eternal habitation. Then we are exhorted to look up, and lift up our heads; for our redemption draweth nigh. (Luke xxi: 28.)

Solomon's temple, with its gates, and the Deific presence (the *Shekinah*), the "King of Glory," foreshadowed in type all that is said and portrayed in the above cited Psalm. After finishing the temple, Solomon said: "I have built a house of habitation for thee [the King of Glory], and a place for thy dwelling forever." (II Chron. vi: 2.) Isaiah and Ezekiel also saw the Lord God, the typical King of Glory, in the typical temple. (Isa. vi: 1-5; Ezek. xliii: 1-7.) The word "forever," in the Hebrew text, is *olam*, meaning for an age, which is synonymous with the Greek *aiou*, which signifies the same. Typically, God dwelt in temples "made with hands;" but it is also written: "God \* \* \* dwelleth *not* in temples made with hands." (Acts. xvii: 24.) In the antitypical sense, only a *prepared* "body" is the temple or dwelling place of Deity. "Know ye not that ye [when made righteous] are the temple of God? \* \* \* If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. iii: 16, 17.) Again: "Know ye not that your body [the righteous immortal or perfect] is the temple of the Holy Ghost [Spirit], which is in you, which ye have of God, and ye are not your own?" (I Cor. vi: 19.) This "body" will be a glorified "projected" one.

King David foresaw this truth, for he said: "The palace [the temple] is not for man, but for the Lord God," Heb. Jehovah Elohim. (I Chron. xxix: 1.) The entering into the temple through the gates, by the King of Glory, was foreshadowed in Ezek. xlv: 2-5: "This gate [the East gate] shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. *It is for the Prince.*" The Prince of Glory will enter, in due time, into

the antitypical, the immortal temple; a temple not made with mortal hands. Therefore, with aspiring anticipation, as prospective Sons of God, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting [age lasting] doors, and the King of glory shall come in." The verb "shall" indicates the future tense, which is near at hand, according to the cycles of time.

**Twenty-eighth Credential-Zerubbabel, or the Sown One in Babylon**

"Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel [*lit.* the sown or begotten in Babylou], saying, not by might [*lit.* army], nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the Headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel *have laid the foundation* of this house [temple]; his hands *shall also finish it*; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. iv: 6-10.)

The foregoing has no reference to the geographical Jerusalem, in Palestine, nor to the typical temple of God. According to some of the foregoing Credentials, we have seen that CYRUS (KORESH) and the BRANCH are identical with ZERUBBABEL. Thus it is this Triunity in Unity of One that lays the foundation of the temple, and his hands shall also finish it; not another. The three names represent one personality, according to Scripture, and as pertaining to the work of laying the foundation, building, and finishing the mystic city and the temple. In view of the preceding Biblical declaration, how can any one, except an irrational mind, look for another personality? Through the prophet Isaiah the Almighty declares: "CYRUS \* \* \* is my Shepherd, and shall perform *all* my pleasure [not merely a part of it, as would be the case if the names mentioned meant three personalities]: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv: 28.) The pronoun "he" leaves no doubt as to who is meant.

The Koreshan Religio-Science, with reference to the preceding, declares: "The Lord's purposes or pleasures are fulfilled, when the grand year terminates in the fulness of the cycle; when the fulness of the Gentiles comes, according to the covenant of God with Abraham. In CYRUS (KORESH) is consummated that fulness." Scripture declares: "It shall be said in that day, Lo this is our God; we have waited for him, and he will save us: This is the Lord; we have waited for him, we will be glad and rejoice in *his* salvation." (Isa. xxv: 9.)

The foregoing clearly substantiates, so far as the Bible may be taken as authority, the identity of CYRUS (KORESH) and ZERUBBABEL. Now let the reader carefully consider Zech. iii: 7 and 8: "Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that

stand by. Here now, O Joshua [*lit.* Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at [*lit.* men of signification]: for, behold, I will bring forth my servant the BRANCH."

"Jesus, in his first coming, was not the BRANCH, but 'the true Vine.' He becomes the BRANCH in his coming at the end of the ages, through unity with the house of Israel (Ephraim). 'For behold the stone [the Stone of Israel, as mentioned in Gen. xlix: 24] that I have laid before Joshua; upon one stone [one man possessing the divine natural truths, or the science of life] shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor [that is, the neighbor of the BRANCH] under the vine [divine truth] and under the fig tree [in divine life]'. Those who are not in the life and the truth shall not be called his neighbor." The "truth" here refers to the Science of KORESH, and the "life" to immortality, which is still a future attainment.

Zech. vi: 12 and 13 refer to the same BRANCH. "Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is *The Branch*; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The foregoing shows conclusively that CYRUS (KORESH), ZERUBBABEL, and the BRANCH are identical. This is further corroborated by the Biblical declaration: "And there shall come forth a Rod [the Lord Jesus] out of the stem of Jesse [King David was this stem], and a BRANCH [CYRUS, KORESH] shall grow out of his roots: and the Spirit of the Lord shall rest upon him." (Isa. xi: 1, 2.)

Koreshan Science emphasizes the fact that the study of the etymology of Biblical prophetic names gives the satisfactory solution of a question or subject; for the *root-word* contains the genuine representation of the principle, and the true meaning for which the name or word stands. "Zerubbabel" is a compound Hebrew name, derived from the root-word *zerub* or *zerua*, sowing, sown or begotten, and from *babel*, confusion; and *babel* is from *bala*, devour, eat up, swallow down. Thus, that which is sown or begotten is swallowed or absorbed by and buried or planted in the womb of the church, at the time of Pentecost, which subsequently fell away in fallacy and evil.

*Zerub* was sown into *babel*, consequently, out of Babylon he (CYRUS, KORESH, the BRANCH, ZERUBBABEL) will come. Babylon signifies general confusion of the chaotic church and the competitive world. This stage of perversion was brought about through the declension of the church. The declension of the church is so positively marked as to leave no room for doubt. Her doom is sealed. This is expressed by the words of the Bible: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold [ward] of every foul spirit, and a cage of every unclean hateful bird." (Rev. xviii: 2.) Therefore, it is written: "Come out of her, my people, that ye be not par-

takers of her sins, and that ye receive not of her plagues.' (Verse 4.)

A "ward of foul spirits," and a "cage of every unclean and hateful bird" is a condition of purgatory, or of bondage and hell. Out of this hellish condition CYRUS (KORESH) the BRANCH, ZERUBBABEL, comes, and he goeth forth "conquering and to conquer." The next Credential will tell us how he got into this foul, ward-like, hellish condition, and how he gets out of it; thus fulfilling the statement: "He will bring forth the Head-stone thereof with shoutings, crying, Grace, grace unto it;" for "The hands of Zerubbabel have laid the foundation of this house [temple]; his hands shall also finish it." This truth is beautifully expressed in the following poetical words:

"Grace to the King who is rising victorious!  
Out of the bondage of hell he comes,  
Into the liberty, deathless and glorious,  
Waiting to crown him that overcomes."

**Twenty-ninth Credential—The Antitypical Joshua (Savior)**

"And he showed me Joshua [Savior] the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord [Joshua's interior] said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with [changed] garments. And the angel of the Lord stood by." (Zech. iii: 1-5.)

In the foregoing passage of Scripture, according to the interpretation of KORESH, "We find a wonderful description of the metamorphosis of the antitypical Joshua, or the High Priest, to the purified BRANCH [ZERUBBABEL or KORESH]. We shall show unmistakably that Joshua (Savior) is none other than the Lord after his descent into the race, through his fall, and made polluted by taking upon himself the sins of the world. The Lord Jesus was the High Priest. In his Priesthood he descended into the race and took upon himself the sins of the world [his church]. At the end of the age he is born of natural parents, born in sin and shapen in iniquity; and this is the condition that he, the Lord, is in when he comes 'as a thief in the night.'"

The "filthy garments" are fallacy and evil; and the "change [metamorphosis] of the filthy garments" signifies that righteousness (truth and good) was put upon him. "Joshua (Savior) the high priest" is the reincarnated Lord, after he has become iniquitous through the descent into the race. And the "Branch" here has no other signification than that the offspring of the Lord is the product of the renovation of the filthy high priest, Joshua (Savior).

How the Savior became clothed with filthy garments is known in Scripture as "the mystery of iniquity" (II Thess. ii: 7;) and the change [metamorphosis] of the filthy garments into garments of righteousness is called "the cleansing of the sanctuary." (Dan. viii: 14.) Zech. iii points

directly to the Messenger of the Covenant at the end of the Christian dispensation. The high priest Joshua is the Savior as he is at the end of the Christian age, when, through the descent of the Lord into humanity, he shall have taken upon himself the sins of the world.

"At the end of the dispensation, the Lord is born into the world according to the laws of sensual propagation, and therefore is born in sin and shapen in iniquity, the same as any other sinner. He is in sin, because he is born under the conditions of corruptible and mortal form and function. The term 'Joshua' means the same as Jesus; namely, Savior. The Savior, then, comes at the end of the age with 'filthy garments,' the garments being the fallacies and evils of the corrupt nature.

"Joshua was standing before the angel of the Lord, and Satan was standing at his right hand to resist him. Satan stood there before Joshua in the character of his fellows, because so long as Joshua is in the state of corruption, his fellows are in a greater state of corresponding condition. Satan [*lit.* the adversary or adverse receptacle] was there to receive the 'filthy garments,' who, as the fellows of the high priest, were to take the eliminations of the fallacies of Joshua when they were removed, just as Judas Iscariot took the filthy garments from the Disciples when the Lord began the process of elimination from them, in order to fit them for their mission as his Apostles.

"The followers of the Messianic character of this dispensation are not to be over-anxious about taking away the filthy garments of the Messenger as his life is attaining its final perfection, which is fully accomplished at the theocrasis, when the last vestige of what remains of the corruptible nature is eliminated." If there is a "final perfection," then there are degrees, just as the three degrees of existence and being, the mortal, the immortal, and the invisible or celestial spirit-state; *i. e.*, eternal life. Those who overlook this fact make void the effect of the full truth of God. In the type, the high priest went into the Most Holy, at the end of the year, which signified the end of the dispensation "to offer up sacrifice, *first* for his own sins, and *then* for the people's." (Heb. vii: 27.) This cannot be applied to Jesus, the High Priest of the Order of Melchizedek, for he was "holy, harmless, undefiled, separate from sinners." (Heb. vii: 26.) It can be applied only to the High Priest of the Levitical Order, to KORESH, the "root of Jesse;" for he being born into the world according to laws of sensual propagation, was therefore born in sin and shapen in iniquity, the same as any other sinner. Those who overlook or set aside this truth, do great violence to the written expression of Sacred Scripture.

"The filthy garments which the high priest Joshua removes [in the antitype], are taken away *esoterically* by those who are in the esoteric movement [elsewhere called occult, hidden, secret, spiritual application, without its coördinate, the exoteric], a condition which is abominable and repulsive to the Messenger, and to as many as truly desire to do his will. Those who take the filthy garments, take them away because they love such filth [fallacy and evil] and desire to be actuated by it." The "esoteric movement" is the reflex or backward operation of the light (truth); for both the

(Continued on page 119)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"God's seed will come to God's harvest."—*Samuel Rutherford*.

**T**HE *Scientific American* of March 7 has an article by C. H. Claudy, entitled "A Great Brass Brain," being a very interesting description of the U. S. Tide Predicting Machine, No. 2; also, "Navigating Lights for the Panama Canal;" "The Problem of Our Navy," No. 2 with portrait of the Sec. of the Navy, and "How the locks of the Panama Canal are operated," editorials. March 14 continues "The problem of our Navy," editorials; detailed illustrated account of the "Sakurajima Eruption," by William L. Swartz of Kagoshima, Japan; "A New Way of Detecting Art Forgeries," by Prof. A. P. Laurie, of Hewitt-Watt College, Edinburgh. March 21 has third article on the navy; "Kinematographing the Matterhorn," by the English correspondent, illustrated. In March 28 is given sketch, with portrait, of the late George Westinghouse. "Inventions" in each number, and many more valuable articles. New York City.

*The American Review of Reviews* for April has a portrait of George Westinghouse as its frontispiece; "Sir John Tenniel, Cartoonist," with portrait and last cartoon made for *Punch*, for which he had been cartoonist fifty years; "The Mexican Situation," by Sen. Sheppard of Texas; "Our Army of the Unemployed," by John A. Kingbury; "Theodore Low De Vinne, Dean of the Master Printers of New York," by Charles Francis, Pres. of the Printers' League; "The Reconstruction of American Ports," by B. J. Ramage, with maps and illustrations; "A Severe Application of the Sherman Law," by Robert W. Lynch; "Progress of the World," and "Leading Articles of the Month," cover a wide field of interest; also "Current Thought in the New Books," with portraits and other illustrations,—a more than usually valuable issue. New York City.

*The Woman's Journal* of Feb. 28 tells of town in Utah run by women, all officials for past two years being women; 50,000 women in Chicago primary. March 7, Mrs. Annette Adams has been appointed U. S. Ass't to District Attorney of California. New York State Grange passes resolution favoring constitutional amendment giving vote to women; William Dean Howells says no civilized man should be against equal suffrage. March 14, Calgary, Canada, has woman judge; the constitutional amendment to extend full suffrage to women has passed Mass. Senate; equal pay for men and women teachers is being urged in New York Legislature. March 21, a woman suffrage bill, giving them right to hold office and sit on juries, has been introduced in Porto Rico Legislature; Kentucky House refuses to submit suffrage to voters; Virginia follows suit, with ridicule. March 28, suffrage amendment in Senate fails to receive two-thirds vote; has majority of one; new amendment started; preparations are being made for a brilliant demonstration in Washington on May 2; many states will be represented. Dr. Anna Shaw goes to Italy to attend the International Council of Women. Prof. Hart of Harvard says he is "for suffrage because he can't help it." Liquor dealers of Franklin Co., Ohio, expect to raise between a half million and a million dollars to fight woman suffrage and prohibition. Boston, Mass.

*Correct English* for March gives pronunciation of words used in hotel menus; "Practical Lessons in Speech," by A. Chester Tucker; "Business English for the Busy Man;" "A Model of Literary Style;" "Helps for the Teacher," and "Daily Drills." Course in Penmanship is continued. Evanston, Ill.

The April *Chiropractor* has portraits of the Faculty of the P. S. C., some interesting contributions on details of chiropractic treatments; "Vaccination," by H. E. Vedder; "Habit," by S. J. Burich; "The Georgia Law," by F. H. Hartwell; also, an article entitled "Mental Healing, An Admonition," by J. Victor Haberman, A. B.; M. D.; D. M.; Berlin, of Columbia University, N. Y. Davenport, Ia.

The April *Physical Culture* has contribution from Charlotte Perkins Gilman on "The Passing of Involuntary Motherhood," containing many good ideas; on "The Marvel of Rest and Relaxation," by O. S. Marden; "Baldness, Its Cause and Treatment," by L. K. Hirshberg; "Baby's Sleep," by Mrs. Bates-Williams; "Massage," by Thorwald Anderson; a very instructive as well as interesting account of "A School Where Common Sense Rules," viz., Mrs. Marietta L. Johnson's open-air school in Fairhope, Ala., a system which we hope may find many imitators. A finely illustrated article entitled, "How Does the Modern Physique Compare with the Greek Ideal?" Bernarr Macfadden "Life Story" is continued, also, Jack London's "Burning Daylight." New York City.

The March *Naturopath* labels itself "Legislation Number," and is principally devoted to laws desired for protection of Naturopathy. There is a continued article on "Nerves," by H. Lindlahr, M. D.; "To Make the Child Strong and Courageous," by Edythe Stoddard Seymour. New York City.

*The Stellar Ray* for March gives synopsis of Sir Oliver Lodge's lecture on "Ether of Space," at the Bedford College for Women. He says he does not "understand in the least, the force of gravity, which puts the force of cohesion to shame"! He continues by suggesting that "in the study of ether there might be found understanding beside which all present knowledge would shrink to a pin-point"! "Twentieth Century Forward Movements" is continued, the present number dealing with "The Christward Movement." "The Milky Way," by C. N. Holmes gives some startling figures. An article on Jupiter, by Maud Lindon, is interesting. Detroit, Mich.

*Our Dumb Animals* has leading contribution on "Heart-Training Through the Animal World," by Ralph Waldo Trine. People in Cincinnati hear bluebirds sing by telephone in Hazelwood, while snow is falling around them. Boy Scouts are being trained to give "First Aid to Animals;" they have done fine service this winter in feeding birds. There are the usual beautiful illustrations. It is a most attractive magazine. Boston, Mass.

The *Astrological Bulletin* for April has two articles on the birthday of the Lord Jesus Christ, one by Maud Lindon, who has contributed some very good articles previously, and the other, a reprint of one written in 1669, by the Rev. John Butler. Dr. Carey has a reading of Taurus. There are the usual daily indications, and other astrological information. Portland, Ore.



## Topics of Interest & Importance

### SHALL THE WORLD HAVE PEACE?

**There Can Be No Universal Peace  
Until Selfishness Is Destroyed**

BY MADISON WARDER

**O**NE OF THE delusions of mankind today is the universally prevalent idea that our civilization is the highest to which the race has yet attained. In the minds of the "cultured" classes, who should be capable of a finer sense of discrimination, the achievements of modern life outrank in splendor the greatest accomplishments of all past generations; while we of commoner intellectual fibres share enthusiastically in this belief, largely because the wisecracks look at it that way. Despite the overwhelming evidences of physical, mental, and moral decadence everywhere apparent, we are certain that in our progress up the Darwinian steeps, we are evolving into something bigger and better every day. Such is the optimistic opinion emanating today from practically every pulpit, editorial sanctum, and uplift platform throughout the world.

However, if analysis of our status were to be made according to the standard set by the Nazarene at the beginning of the age, there would be found excellent grounds for our classification as out-and-out barbarians. For civilization, if the etymology of the word be not deceiving, is a state of human society in which the social units, impelled by the spirit of mutual good-will, are harmoniously engaged in the practice of the arts of peace. In the nineteen centuries that have elapsed since the character hailed by Christendom as the Prince of Peace walked among men, our activities have been anything but harmoniously peaceful.

Although the two fundamental principles of civilized life—love of God and of the neighbor—enunciated by the Christ as the fulness of his doctrinal teaching, are being constantly parroted from pretentious edifices that rear their spires sunward wherever his followers congregate, the fact remains, that unbridled selfishness is yet the ruling impulse in the intercourse of men and nations. Instead of the kindly disposition toward our fellows that the true civilized spirit demands, we entertain a feeling of mutual distrust, with a seemingly irresistible tendency to domineer over our weaker neighbors. Instead of attending peacefully to the business of providing for the social needs, we are possessed of the spirit of conquest, and must needs be all the time coveting the things that our neighbor has produced.

Upon these perverted impulses all modern industrial activities are based; the natural result being the present savagery of competitive conflict in world commerce. The effort to secure and maintain economic advantage under these conditions is responsible for by far the greater part of the military idiocies of modern times. While the clergy, from the comfortable security of the fold, are philosophizing on the virtues of "being good"—outside the economic domain; and the Peace Societies, gathered happily around well-laden banquet tables, are theorizing on the various phases of the problem of universal disarmament, the build-

ing of dreadnaughts goes steadily on, and the augmentation of the powers of destruction continues with unabated energy.

In the midst of these feverish preparations for war being made by the so called civilized (and Christian) nations of the world, it is refreshing to hear an occasional voice raised in genuine dissent from the program of universal destruction, even though its message be quickly dissipated by the insistence of military clamor. The latest attempt to reverse the currents flowing into the vortex of world conflict comes from England. Sir Max Waechter, a successful ship builder, is financing a movement looking toward the federation of all the nations of Europe. If his plans are successful, the two and a half billion dollars annually spent by European nations in the military game will be diverted to industrial uses, and five million men will be transformed from parasites to producers.

The United States of Europe will be a great achievement, if it can only be effected. But modeling after the United States of America is not as easy as it looks; for the new world crucible is a great consumer of racial antipathies, and the continent lacks this powerful amalgamating agent. Aside from this phase of the problem, it will be discovered that militarism is too valuable an institution for the ruling classes of Europe to think of discarding; for it is their last remaining hope of keeping the proletariat in subjection. In the constant augmentation of military burdens and the continual feeding of the jingo spirit lies their one slender chance of checking the rising revolt of the working classes.

Universal peace is possible, and is actually looming up on the distant horizon of the future. But it will come only after the avarice and blood-lust of competition have been spent in the throes of universal conflict. And it will come as a result of the stratification of social elements in the scientific social system, the principles of which have been elaborated and given to the world through the writings of KORESH. Peace, being incompatible with the competitive impulse, cannot be realized until the disintegration of the old order is complete. In the organic order of the new age, when all universal functions operate harmoniously under the direction of the Deific Brotherhood, peace will reign supreme.

### **666 Divine and Biblical Credentials**

(Continued from page 117.)

physical and anthropostic sun or luminary have a light and a dark side. From the light side there radiates the truth, while from the dark side there emanates the esoteric radiation of fallacy. The esoteric movement operates on those who are in the esoteric or reflexed belief of all that the Messiah of this age has taught, and of what he eliminates as waste, especially during his present anatomical and physiological transformation; for says KORESH: "The light (truth) proceeding from the intellectual capacity of the great Teacher and Alchemist, reflects darkness as an esoteric coördinate."

In another instance KORESH declares: "The conversion of sinners, the devil's offspring, to the Sons of God, is the fundamental purpose of any divine gospel in any age of the

world. How hard it is for the world [as well as for some Koreshans] to believe that the poor devil is subject to the power of transformation! Every genuine Christian converted from a devil's imp to a Son of God, is destroyed as to his sin by the brightness of the Lord's coming in him." KORESH has written more concerning the anatomical and physiological metamorphosis than on any other subject, yet how few of the Koreshans believe and know rationally what the terms "anatomical and physiological metamorphosis" signify. For instance, on the second so called fly-leaf of the book, "The Immortal Manhood; The Laws and Processes of its Attainment in the Flesh," KORESH declares: "Its perusal is the work of the student; its climax in arch-natural being is *physical immortality*; its goal eternal life." Thus, some Koreshans are not students, because they overlook or set aside the subject of "physical immortality." For KORESH to be the baptizer of his people, he must attain the state of physical immortality; the state of biunity in the body.

(To be continued)

### The Jesuits in the United States

#### PART I

BY O. FREELAND

**W**ITHIN the Roman Catholic church there are many orders or societies subject to the power of the Pope, and among them the most powerful and numerically the strongest are the Jesuits. 'Tis a pity 'tis true that this society has taken the name of Jesus, the God-Man and Christ, in whom there are embodied all gentleness, love, and charity. Like the church of which it is a part, the Society of Jesus—the Jesuits—is cruel and unscrupulous in its methods as a defender and promoter of the church of Rome.

The Society of Jesus was founded by Ignatius Loyola, a name derived from the castle in Spain where the genius who conceived the society was born in 1491. Fighting as a brave officer in the defense of Pampeluna against the French, he was seriously wounded, and while confined to his bed for many months he reflected on the vanity of worldly honors, and resolved to devote his life to religious labors. On his recovery he made his way to the University of Paris, and there he gathered a small group of converts with whom in 1534 he formally founded the society. One of the number was the famous Francis Xavier. They took the vows of celibacy, poverty, and devotion to the care of Christians, and the conversion of infidels. The order spread with amazing rapidity under the protection of Pope Paul III and his successors, while the zeal and fanaticism of its successive "generals" imparted the same spirit to its members, and caused it to develop into the unique and influential society to which history bears record, and as we know it today.

At known periods of its career it became so powerful and arrogant that it defied the Papacy, controlled papal elections by fair means and foul, murdered popes who were not friendly to Jesuitry, and instigated the assassination of kings and lesser rulers. In the case of the infamous Inquisition, the Jesuits were judges and executioners, directly responsible for the unspeakable tortures and deaths by fire inflicted on thousands of non-Catholics, and even Catholics

who had incurred their displeasure, or aroused their cupidity.

Let us obtain a closer view of this society as to its character, and the secret of its widespread activities which are now rampant, in the cause of Romanism, to make America Catholic. Ignatius Loyola was an aristocrat, an officer in the army, also a devout Catholic whose mental processes ranged within the limits of the Papacy and all its works. As a soldier, and conscious of the despotic character of his church, he naturally conceived a society bound by rigid military discipline and order, and this conception he embodied in constitution and laws. It demands implicit obedience from its novices and full-fledged members to the society's superiors and the Pope, and all of them are compelled to obey the general without question. This general of the Society of Jesus is elected by delegates, who are chosen by the provincials or chiefs of the society's houses in all parts of the world. As a matter of course, Loyola was elected the first general, and at once fixed his residence in the city of Rome, to be near the Pope and the Curia, that is to say, the college of cardinals.

In the sixteenth century the Jesuits wandered about Europe, and later scattered into all countries, even as far as North, South, and Central America, and Asia, especially China. In Europe they educated youth and established schools, but always defended Roman Catholicism against heretics, or other non-Catholics with fanatical enthusiasm, and punished refusal of their teachings with cruelty. This same spirit is rampant now among the Jesuits. Though they superficially resemble the older monastic orders—Benedictines, Dominicans, Franciscans, and others—who would have us believe that they live wholly devoted to chastity, poverty, and prayer, the Jesuits, unlike nuns and monks, are men of the world, mingling with all classes of society, clad like the masses and wearing no distinctive garb.

All priests are not Jesuits, but there are many of the latter among the laity. You may touch elbow with a Jesuit in the shop or the drawing-room, and he may have the appearance of a plain laborer, or be distinguished as a member of the learned professions. This peculiar practice gives him opportunities to act as a spy among the high and the low; as a diplomat or secret emissary, and so to win the confidence of important personages in business, or those in power as officials of the government; also to gain an insight into the affairs of families, their financial standing or political and religious faith, that he may betray them to his Jesuit superiors, for the glory and power of the society and its church.

It is commonly known that the Jesuits excuse their immoral intrigues and deceitful practices by the accepted maxim of Jesuitry that "The end justifies the means." To interpret this, and to understand the brutal and fanatical zeal of the Jesuit, it is only necessary to say that he believes any crime or means is justified in the sight of God, so long as it is committed in the service of the Roman Catholic church. He firmly believes his church to be divinely governed, and the only true church having the key to heaven and hell. This is the society, and one of the most potent agencies here and now employed by the Roman hierarchy to labor, without pause, for that object which has for its motto, "Make America Catholic." The point is worthy of

repetition: The Jesuits will continue as indicated by open tactics when practical, but usually by hidden means to accomplish their ends. As KORESH has described them they will employ psychic influences and powers, manipulating the fears, avarice, and ambitions of men and women in politics, religion, and social life.

Being all things to all men, and shrinking from no machinations because they absolutely obey their Jesuit superiors, in this lies the tremendous vitality and fearful efficiency of Jesuitry. You will find Jesuits posing as Protestants, as editors of big daily papers, and herein we see the explanation of the fact that quite all the daily newspapers, small and great, give every Roman Catholic affair or utterance columns of space and under prominent headlines, while the affairs of Protestant churches are meagerly reported or suppressed. Note how the hierarchy persuaded President Taft, and recently Woodrow Wilson, to participate in the Thanksgiving mass, with the cabinet and justices, in the Romish St. Patrick's church at Washington, and then audaciously proclaimed that the Government of the United States officially sanctions Roman Catholic forms of worship.

The writer is one of the millions of our country who admires the intellect, culture, and courage of President Wilson, but he is frank to say that he did not expect the President to commit this obvious blunder. It was more, it was an affront to every non-Catholic, and a violation of the spirit of our institutions, which declare absolute separation of church and state. But it was ever so with Romanism. It is hypocritical and daring, and laughs in its sleeve at the stupid tolerance of its opponents.

Doubtless Jesuitry is the underground moving force of such scenes as indicated above; it is active now, night and day, in politics and in business for the cause of Romanism; it is clawing like a beast of prey at the breast of American liberty.

### True Science and the Antithet. A Contrast

BY N. C. CRITCHER

**WE** CANNOT more clearly and forcefully emphasize the contrast between true science (which justifies its claim to that name, by its possession of the truth) and that pseudo science, which at the present day holds the world in Cimmerian darkness, than by a comparison of the two systems.

In the *Independent* of March 9, we find an article entitled, "Had the Universe a Beginning?" which furnishes ample proof of the unwarranted use of the word scientific, although, no doubt, it is so considered by its author. While the author advances some rational ideas concerning the origin of the universe, and is apparently sincere in his desire to answer the question truthfully, we need only his own statement to prove that he is theorizing, and has only an hypothesis for his starting point.

He says: "We cannot explain why or how that exists that had no beginning; and only know that because something exists now, something must, *must* of its own necessity, always have existed, whatever that something is, matter or mind." He is quite of the opinion "that existence cannot come out of nothing;" that, as he very truly says, is "axio-

matic." "Matter and mind," he says, "cover all the existences that we know or can conceive of." From the consideration of these two sources of "existence," which he does not question, he gathers no definite knowledge; for, to quote again: "I do not see that I have any right to judge whether that primal source of all things, self-existent, of its own necessity, was material or spiritual; matter or mind, or whether both so existed eternally, or even both were fused into one."

"Nor do we need," he continues, "in imagination to set a time within the current of eternity when the primal source began to generate the contingent existence. It may always have done so from eternity, so that in such a case, Nature as we now know it, may be as eternal as its supposed eternal source, but yet just as contingent on its ever-acting eternal source as if it had begun to be generated at a definite point of time."

From these quotations it may be seen how he wanders in a maze of hypothetical speculation, which brings him to no definite or satisfactory conclusion, but results in another quandary; namely, "Is the Ether Self-Existent?" He gives the various theories which physicists have entertained concerning the ether, and says: "Our physicists do not certainly know what ether is, but they know it *is*." "Ether everywhere, coördinate with all space; ether always, coördinate with all time, past and present; that is the apparent conclusion to which our present knowledge conducts us." His final query is: "Is ether, then, all the God that exists?"

To turn from this indefinite questioning of possibilities, to the assured teaching of Koreshan Science, is like finding oneself in the blazing light of the noonday sun, after wandering in the darkness of midnight. "Had the universe a beginning?" Not in the sense of having been created from nothing, which even our author cannot conceive possible. Whatever is, has always been, but not always in the same condition or relation. The great laws of transmutation, and of opposites, furnish the elucidation of the author's difficulty about "matter and mind."

There is *one substance* in the universe, alternately in the form of matter-substance or spirit substance. When matter has reached its limitation, it is reduced or transformed to spirit, as is illustrated in the burning of the coal in the grate. As it burns, it gives off its spirit, in the form of light and heat, and exists no longer in the form or state of matter. Coal has been called "stored sunlight," with much truth, for it is by the action of the essences of the sun that all of the changes in the earth's surface are wrought.

This cannot be understood from the view-point of the Copernican system, with its theory of an illimitable universe involving an enormous waste of the sun's light and heat; but given the demonstrated premise of the concave universe, having the sun as its center, and the earth as circumference, it may be easily seen that there is no waste; all of the sun's essences constantly flowing toward the earth, and there accomplishing their mighty work of both growth and decay.

Here, also, we find the truth about the ether. In the perpetual interplay between the center and circumference, the metallic and mineral substances of which the earth is composed are being constantly attracted to the sun, where they are transmuted to essence or spirit-substance, and

returned to the circumference. This flow constitutes the ether. In it all the elements of which the earth is composed are in solution, and when the secret of "tapping the ether" is discovered, any and all of these constituents may be materialized at will.

Koreshan Science is consistent in all its complexities. It is truly a Universology, leaving no aspect of the universe untouched by its illuminating rays. The origin and destiny of man, the highest product of the universe, upon which so much speculative thought has been expended, are here brought to the culminating point in the evolution of the super-man, the promised Sons of God.

In support of our contention of absolute truth embraced in the Koreshan Universology, we will quote from the writings of its Author, KORESH. We find in him a man who is not hampered by the doubts of the so called scientists, because his knowledge is based, not upon a guess or hypothesis, as is theirs, but upon a demonstrable premise, proving the form and functions of the universe, without which knowledge it is impossible to know and relate cause and effect.

In "The Essential Science of Universology," KORESH says: "The science of religion, as predicated upon the basis of a true universal science, determines our relation to God, and the relation of God to man. There can be no partial science. The science or knowledge of a part must necessarily include a knowledge of the whole, for the cogent reason that every part of the universe belongs to the universe as a whole, and every part is a partial form of the whole, and the function of the part is a partial function of the functions of the universe. It follows that to know a part in form and function, one must know the whole. The sequential corollary is, therefore, that no man can have the science of any part of the universe, without having in possession the science of Universology.

"It is for this reason that it was determined, in our purpose to acquire universal knowledge, to set aside the assumptive processes of modern methods of seeking light, and to substitute the true method and process of gaining the knowledge of the truth by first establishing the fundamental premise by actual demonstration. An assumption for a premise means an assumption for a conclusion; while a demonstrated premise means a demonstration for a conclusion. Koreshan Universology is predicated upon the basis of a calculus having for its premise an abundantly confirmed demonstration, which obviates every possibility of uncertainty."

In "The Earth Stationary and Cellular," FLAMING SWORD, July 25, 1905, KORESH gives the details of his discovery of universal science as follows: "In the discovery of universal science, \* \* \* I found the universe to be a complete whole; an integralism having been in perpetual existence in the past, and must be in perpetual existence in the future. I discovered the earth to be stationary, a macrocosmic and composite shell or rind circumferential to the atmospheres, and the solar, lunar, and stellar manifestations within the common rind or composite and concave sphere. The formation of the universe is discovered to be cellular, and therefore concave, not upon the basis of hypothesis, but upon the actual and positive demonstration by three

systems of geometrical calculation, including optics and mechanics."

In "The Laws of Organic Construction," FLAMING SWORD of the same date, is the following: "While the genesis of man is described in the first chapter of the Hebrew book, it is also true that the perfectly structured and integral man is the archetype and microcosm of the physical universe; and when the comprehension of the one is reached, then also, is that of the other. The physical sun is the center of the physical universe, and the earth is the crust, shell, pediment, or rind. As the sun is composed of light and heat as its primary substances, so the mind correspondingly is composed of the affectional, love, or desire substance, and its accompanying wisdom and intellection.

"These activities eventuate in the formate solidarity of the organic natural structure, through the formation of another substantial force; namely, the force of gravity. Weight force, or as it may be technically termed, gravic force, is the first product of the union of light and heat, and is the first law of form. As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the corresponding substances of mind."

In "The Fundamentals of Koreshan Universology," FLAMING SWORD, Oct. 9, 1906, KORESH treats of the ether as follows: "Interspatial Ether; its Quality and Source. The ethereal substance of space permeates all of the space between the center of the universe—which the student will remember is the cosmic egg, environed by the shell of the world which men inhabit—and its circumference. It varies in quality according to the terminal places of its transmutation. For instance, the gold ether has two extremes, one at the center, the other at the circumference. It is both gravic and levic.

"That which results from the dematerialization of the gold circumference is levic, and flows toward and into the astral nucleus; that which is generated at the stellar nucleus is gravic, and flows toward and into the gold circumference. It is electro-magnetic, anodic, and cathodic. That which is generated from the second stratum of the environing layer differs in quality from the first, and has corresponding qualities and properties; and this differentiation continues throughout all of the strata comprising the environing shell. \* \* \* The pervading ether contains in essential solution all of the various metallic and mineral qualities, not as matter, but as the essential solutions of matter in their ethereal states. The free ether, then, is being constantly changed at the terminals of its circulation, to the qualities of matter into which they flow and are materialized; and these terminals of ether in the matter which they produce are being transmuted to the free ether, again to enter into circulation. It is thus that the universe is perpetuated and maintained. The structure is eternal and self-perpetuating. This cosmic egg has its anatomical form and physiological activity. All this, however, is but the expression of a cause which is prior in positive function to the physical universe herein described."

The reader will be well repaid by a further study of the articles quoted from.



# The Open Court of Inquiry

N. C. Critcher

## THE "HAVEN OF SAFETY"

**Where Is the Appointed Place for the Descent of the New Jerusalem?**

Question 212. "Are Koreshans in California in the territory of the haven of safety spoken of by KORESH?—*S. M. C., Calif.*

**T**HE "HAVEN of safety" referred to is Estero, where KORESH located the vitellus of his system. It would not be possible to extend the limits of such a place of safety, as a physical fact; the only protection one could expect outside of the officially instituted refuge, would be the sphere of spiritual or mental force consequent upon the belief in the Messiah. This would naturally lead the believer to seek the refuge already prepared, and the association with those constituting the primary nucleus.

The promises of KORESH, like those of the Lord Jesus, are for those who "leave all and follow him." It is necessarily a life of sacrifice, but if immortality and eternal life are to be gained, and the kingdom of righteousness established to bring blessing to the entire race, no price can be too great. We know, however, that of the great number who are to be included in the Sonship, the majority are at the present time in the outside world. Whether they will all be brought to the central point, or not, is unknown by anyone, and must be decided by each one, individually. All will, without doubt, find their own place in due time.

In "The Great Red Dragon," p. 37, we find the following in regard to this subject: "The last act of the drama of the ages would take place in the United States, and all who would be preserved from the coming destruction were to aggregate in that country which God had chosen for the consummation of his purposes, and *at the place that was being prepared for the chosen people.* \* \* \* God was gathering his people from every nation under the sun to be present at the Supper of the great God, where was prepared the final repast of that mystic congregation in the land of ultimate liberty and eternal glory. They settled all over 'the land of the free and the home of the brave.' Some of the more deeply inspired and prophetically awakened soon found the place of their lasting abode, and early sought the repose of the fellowship of the new life."

There are many articles bearing on the descent of the New Jerusalem, and identifying Estero as the locality of that accomplishment. In "The New Jerusalem," March 1896, KORESH writes thus concerning it: "The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates.

"Therefore, when the New Jerusalem finds her place of descent she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural, but divine, must have a material, central location where to establish the seat of universal government, the seat of uni-

versal empire from which the entire world will be governed by the King of kings and lord of Lords. For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established, and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity."

## The Movement of the Ecliptic

Question 213. "Please explain the ecliptic 'thirty degrees.'"—*S. M. C. Calif.*

**I**N "Fundamentals of Koreshan Universology," FLAMING SWORD, Oct. 2, 1906, the movement of the ecliptic is explained as follows: "The precession of the equinoxes (which is about fifty seconds of a degree every year) determines one cycle, which is about twenty-four thousand years, because there are processes of the foreshortening of time which reduce what would otherwise be twenty-five thousand, eight hundred and sixty-five years, to the limit of twenty-four thousand years.

"This period of time carries the sign through all of the twelve constellations of the Zodiac, returning the sign to its own house (or to the constellation Aries) at the end of the twenty-four-thousand-year period. There is a coordinate movement of the ecliptic on the equator, which embraces a period of seventy-two thousand years, and one of the ecliptic on the solstitial colure, which embraces twelve distinct periods of two thousand years each, including in all a period of twenty-four thousand years.

"These time periods on the solstitial colure are determined by catastrophal times, caused by a sudden movement of the ecliptic thirty degrees on the solstitial cycle. The world is now preparing for one of these movements. This one now impending will carry the ecliptic down to seven degrees below the equator. The earth will be shortened in its longitudinal axis proportionably, and the sun will then become a zone encircling the earth, making light all of the time, modified by one half of the annulus being less bright than the other half.

"Then there will be no night, as Scripturally predicted. There are twelve sudden movements on the colure (solstitial). These are all accompanied by universal catastrophes. One of these movements is almost due, and we are about entering upon one of the world's greatest phenomenal periods."

## "And a Little Child Shall Lead Them"

Question 214. "What construction did KORESH put upon the text: 'And a little child shall lead them?'"—*S. L. B., Calif.*

**C**HILDHOOD is typically the state of innocence, or teachableness, and one who becomes as a little child, being divested of preconceived opinions, is open to the reception of the truth as it is given by the Messenger. Possessing this truth, he is fitted to lead or teach those who have not attained that condition.

Innocence is also the state of those who are in the

highest heaven of angels. In the article in the F. S., Oct. 10, 1905, entitled "The Angels of Innocence of Wisdom," KORESH says: "The degree of innocence is the essential state of regeneration with those who desire wisdom. The state of supreme innocence is the state of regeueration, because it is the supreme state of desiring to be conjoined to wisdom, which is the counterpart of innocence. \* \* \* The external or natural man is the habitation or dwelling-place of the heavenly or internal degrees. All spiritual and celestial beings dwell in and inhabit the natural form. Men who have not spiritual ideas or thoughts cannot conceive of this.

"The wisdom-angels as they amplify into universal conceptions, determine toward and culminate in unity of spirit and form, until they become manifest in the form of the one natural man in the domain of external or natural existence. This is God's Garden, wherein the seeds of regeneration are planted in or united with the angels of innocence, who also unite or conjoin to those in the flesh who are in the desire for the divine truth, by which we mean all truth of all things natural and spiritual, for their uses."

In "Theocracy," FLAMING SWORD, Vol. I, innocence and wisdom are defined as follows: "The relation of Fatherhood to Sonship, in the highest or supreme sense is analagous or correspondent to the transformation of light to heat by polarity. The divine man is conceived in the pure essence of supreme desire. At the inceptive pole the desire is *in-no-sense*, innocence. The extension of the radiation of desire is the amplification of wisdom.

"When amplitude is reached, there must be a diversion of the desire for wisdom, for when wisdom touches the circumference or confines of amplitude, the thoughts are turned by refraction toward the pole of innocence, and focalized again in desire. Such polarification is the transformation of the Ancient of Days to the infancy of Deity. The principle has been anciently expressed as follows: 'And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'"

In a letter written by KORESH in 1880, he says: "I dare yield up my coördinate plexus, and I will, because I do not desire dominion or empire. I therefore seek the unit, simplex and childhood of being, within and of myself, and will teach my people how they may become, through me, little children, for of such is the kingdom of heaven."

#### "Natural Law in the Spiritual World"

Question 215. "What is your opinion of Henry Drummond's fancied ideas on 'Natural Law in the Spiritual World'?"—E. C. D., Pa.

THE mistake that Drummond made was in giving his book such a contradictory title. There can be no such thing as natural law in a spiritual world, and he probably really meant Law in the Spiritual World, because the book itself leads one to such a conclusion. It is an excellent and instructive book, if one is sufficiently discriminating to understand that the laws of the two worlds or states, while analogous, are not identical.

#### The Law of Gravitation

Question 216. "Will you give the origin, cause, and nature of gravitation?"—E. C. D., Pa.

GRAVITY and levity are two opposite and coördinating states of matter and spirit. The one substance in the universe is alternately in the state of either matter or spirit. We will illustrate as follows: Coal is changed by the action of fire from the condition of matter to that of spirit, which it gives off in the form of light, heat, etc. When in the form of matter, substance is subject to the law of gravity; as spirit, to that of levity.

In the article entitled "The Force and Phenomena of Gravity," FLAMING SWORD, Oct. 4, 1901, KORESH gives Newton's law of gravitation thus: "Every particle of matter in the universe attracts every other particle with a force whose direction is that of a line joining the two, and whose magnitude is directly as the square of their distance from each other. \* \* \*

"It will at once appear obvious to any rational mind not biased by the influence of a false education, that a mathematical formula attempting to explain phenomena, which leaves out of the question not only the causes of attraction, but the causes which prevent the action of gravity upon the basis of Newton's formula, from solidifying into one common mass where the heaviest mass exists in space, is not a statement of law. Things were heavy and were known to have relative weights before Newton was born. Newton did not pretend—nor has any scientist since his day pretended—to give a reason for what has been called the attraction of gravity.

"That different things have different relative weights according to their qualities and densities is very commonly known; but the *reason* for this has not been given. A statement of the law of gravity must involve a knowledge of its cause. This is the primary factor in the phenomena of gravity. \* \* \* An analysis of the law of gravity must define its source, determine its destiny, expound its cause, and determine its relation to its coördinate law, that of levity.

"At the points in space where the metallic and mineral substances have no weight,—these are their relative normal positions and their planes of rest,—there is their greatest activity. This activity produces the waste and the supply of the plane. For instance, let us take the gold stratum, the outmost lying stratum of the cosmic rind. It is vital by virtue of the fact that its molecules are constantly changing to gold "energy." As soon as the molecule has performed its function as a molecule of gold, it is converted to its own "energy"—spirit, so to speak, and it immediately takes its flight to its own levic center. \* \* \* As there are both gravic and levic gold "energies," so there are gravic and levic "energies" belonging to every other substance in Nature."

In confirmation of this, "In The Laws of Organic Construction," by KORESH, F. S., July 25, 1905, we find the following statement: "As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the two corresponding substances of mind."

# The Publishers' Department

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### Interesting Reading and Announcements

IN OUR last month's issue, in this Department, we spoke of the ominous preparation of, and increase in war, navy, and airships among civilized and so called heathen nations. Now at this writing the dailies report lengthy accounts of active manoeuvring and mobilization in England and Ireland. Troop movements continue in both of those countries. A crisis without a parallel in the history of England and Ireland seems to be imminent. However, it may be only one of the early birth-pangs; one of the groans and travails foretold in Holy Writ.

The constitutionalists and revolutionists of Mexico are still having their "up and down" preliminary skirmishes. Internecine troubles between the people of one nation is ill-omened; for "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." (Matt. xii: 25.)

The affair of Mme. Caillaux, the wife of the French cabinet officer, who assassinated Gaston Calmette, may precipitate a

crisis in the French nation. Her case absorbs entire Paris. Unrest and fear of the things coming are shown everywhere.

The Russian and Japanese governments are very active in their war and navy departments, while the hundred thousands of their unemployed are groaning and travailing for relief of their starvation condition. The latter present a smothered volcano.

The unemployed army of our own country, the United States, presents, at the date of writing these lines, a picture never before heard of, except as outlined in the book, "The Great Red Dragon." The two great antagonistic parties, the capitalists and labor-unionists, are becoming more and more pronounced and visible as to their final intention and conflict.

Biblical and Koreshan Science predictions should be studied as we read about the above-mentioned reports in the dailies, or in "The Weekly News Boiled Down" columns of *The American Eagle*. If we desire to be awake and prepared concerning the great mental battle, known as "Armageddon," and the universal physical conflict, called "Gog and Magog," we should study, because essential or a necessity for our own preparation, the Biblical and Koreshan Science prophecies concerning the approaching world-wide tribulation and time of trouble such as was not within the present Mazzarothic cycle of twenty-four thousand years. It is only by making ourselves familiar with these prophecies, or pen-pictures of the near future, that we can be enabled to account rationally or scientifically for the present unrest and fear of the stupendous events that are now threatening the whole world.

While we study either the Biblical or the Koreshan Science prophecies, let us guard our minds against the tendency to interpret it in our own or vidual way. As the prophecy was not born by the "will of man," so the disclosure is not according to our vidual opinion. If we make our-

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selves familiar with both predictions; that is, familiar with the phraseology, we will not fail to understand the Deific disclosure; for the prophecies must agree with the disclosures and *vice versa*.

Any person, who is unfamiliar with the Bible accounts concerning the present time and the near future, will not understand the remarkable events now transpiring. The great Scientist and Author of Koreshan Universology encouraged the reading and studying of Sacred Scripture, but sounded a warning against self-interpretation; read the article, "The Incomparable Literature of the Bible," F. S., Vol. XV, No. 12; "Bible and the Science of Nature," Vol. XX, No. 9; and the wonderful series of articles, "Interpretation of the Book of Revelation," Vol. XXIII, No's. 4 to 8. For, if God is the Author of the Bible, (which no rational mind doubts); he also is its own Interpreter. Thus, we are wise only, if we are familiar with the text and context, and with the interpretation that is divinely given now by the Messiah of the age.

The Scripture says that no prophecy is of any "private interpretation," or more literally stated, is not of its own solution; that is, it is not the mere writer's origination, or not his own production, but God's. This thought is further elucidated by the following: "For the prophecy came not in old time [*lit.* at any time] by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Thus, man's will must be a passive instrument, and God the active power. True prophecy is a prediction made under the divine influence and direction.

There are internal and external evidences. The former refer to the character of Deity, and the "holy men of God," who spoke as they were moved by the highest Deific power; the latter evidences refer to events, as they occur from time to time, especially at the present ending of all ages. The greater part of all prophecies, in Old and New Testament, and in Koreshan Science, deal with the time in which we are living.

True prophecy is known by the unmistakable events outlined beforehand, which we may know, when they transpire, if we are familiar with the wording of the prophecy. God, through the prophet Isaiah, says: "I declare the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all

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my pleasure." Thus, true prophecy brings the past and the future into inseparable union with the present, and in this way spreads, both the grand and the awful scenes before us. The "awful" scenes are to transpire first; some of which we have merely touched upon in the foregoing, in the preliminary agonizings now heard from every side.

The awful scenes are for a definite purpose; for haughty or arrogant humanity can be brought to its senses only, or be entirely wiped off, *en masse*, by great local and universal calamities, disasters, plagues, famines, wars, catastrophies and cataclysms, such as are foretold to come at the end of the Christian age, which is now due. History surely repeats itself! We recommend the reading and thoughtful reiteration of the prose-poem, by KORESH, entitled "Armageddon." No better description, in poetical language, can be read that will give you a pen-picture of the awful scenes about to transpire.

The "grand" scenes are just behind or beyond the awful ones. These are also wonderfully, beautifully described in the same prose-poem mentioned. But the full outlines of the awful scenes are described in the book, "The Great Red Dragon," as well as in many articles of Koreshan literature. It is a pleasant and soothing thought, to know that God, the known and knowable God; the God-Man; the Messiah and Shepherd of the age, is at the helm of the universal affairs; for He declares through the prophet Isaiah: "That they [the nations or peoples] may know from the rising of the sun, and from the west [from the Orient to the Occident], that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 6, 7.)

So called orthodoxy passes over this Deific declaration, as if it was not in the Bible. The reason is, it cannot harmonize the passage with those of the goodness of God. For the sense in which God is the author of evil, we refer the new readers of THE SWORD to the book, by KORESH, "The Immortal Manhood," Chapter II, Section Three. Thus, God has control of the "darkness" and "evil," so that both can never get beyond His control. In order to checkmate universal evil, destiny has prepared and decreed universal catastrophes and cataclysms, by means of which order is established out of chaos. Although thousands, yea millions will be wiped out of physical existence, their pneuma and their psyche thus liberated, will give super-human strength to those who survive;

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to the movement of the vessel from a towing master. The engineer on the locomotives which take the vessels through the locks, as well as the towing master can see the position of the gates, but the position of the fender chains is indicated by semaphore arms on the lock walls.

Let us take a vessel through a set of locks.

It proceeds into the lock forebay either under its own power or that of a tug, and comes to a full stop. It will then proceed under the power and control of four electric locomotives—two forward to take it along, one on each side and two others astern; one on each side to keep the vessel in the middle of the waterway and to stop it when it has reached the proper point, and to prevent it from moving forward too rapidly.

After the vessel comes to a full stop in the forebay its position is given by the towing master to the switchboard attendant, who, by moving a control switch lever, causes the lowering of the fender chain, which is indicated by the miniature fender chain on the control board, after the lock gate is in the proper position. The fender chain is stretched across the canal to prevent the vessel from striking the gates, if for some reason it should get beyond control. In such an event the fender chain brings the vessel to a full stop.

Now the vessel advances into the lock by means of the electric locomotives. The fender chain is raised behind it and then the massive gates are shut behind, the miniature control board gates in the meantime indicating this movement. When the water in the lock has been

raised or lowered as the case may be, as shown on the water level indicators on the control board, these gates are opened and the boat is pulled into the next compartment, and so on.—*Electric News Service.*

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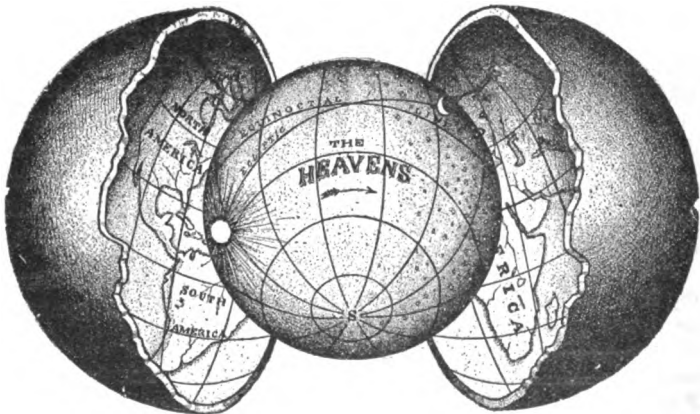
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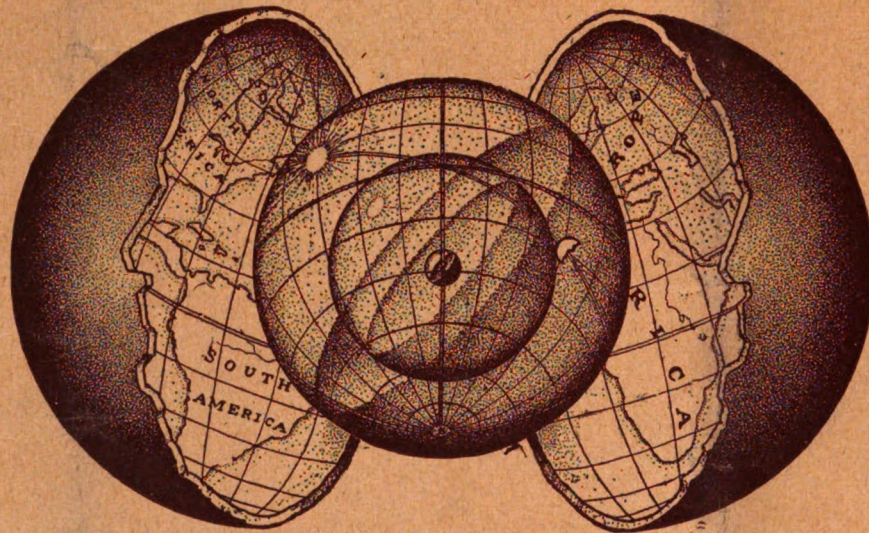
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# The Flaming Sword

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

Vol. XXVIII. No. 5.

Estero, Florida, MAY, 1914, A. K. 74

Whole No. 776

## The Alchemical Laboratory of the Brain

### Basic Principles and Facts in the Astrological Determination of Human Character and Destiny; Laws of the Movement of the Sign Aries

PART XXVIII.

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

**I**T WILL BE observed in the study of the laws of the movement of *the* sign (the sign Aries being signified, in contradistinction to the other eleven signs, for there are as many signs as there are Zodiacal constellations) on the ecliptic, that is, the change of the relation of the point on the terrestrial equator where the sun crosses the line in the Spring, to the sun's path through the Zodiac, that the same relation cannot be resumed until the precessional movement completes its cycle.

If, as Hipparchus discovered and modern astronomers concur, there be a change of fifty seconds of a degree of the relation of the sign Aries to the ecliptic each year, and there be no retardations or accelerations to change the uniformity of the precession of the equinoxes, it would be about 25,816 years before there could be produced another just such character as the Lord Jesus. We maintain, however, that the motions are not uniform. There are processes of foreshortening which may be definitely determined, and which provide for accelerations of momentum and the reduction and foreshortening of periods.

An alteration of fifty seconds of a degree in the relation of the terrestrial equator to the ecliptic, is enough to determine such a change in human character from one year to another, as to render it impossible for two men to be born under the same or corresponding circumstances, or into the same conditions, or approximately so, until the sign has fulfilled its circuit. All terrestrial meridians and parallels must be determined from the fixed points of the prime circles; and all points of birth are relatively important as to their proximity to or remoteness from these fixed or standard points. Not only is there a precession of the equinoxes as related to the point of the sun on the ecliptic, but the planets are subject to a corresponding precessional movement of the equinoxes.

Astrology, then, to resolve itself to the precision of a science, has to take into consideration these specific designations of the chronological dial; and no man can be called a scientific astrologer not dignified by a correct comprehension of these movements in their exactitude. Any astrologer so scientifically versed in his profession as to distinguish the relative dignity of precessional altitudes in their relation to human genius, could fix upon the time, location, nationality, and character of the pivotal man nineteen hundred years ago, and his knowledge (science) of astrology would compel him to confess the humanity of God in the Lord Jesus, and the Divinity of Jesus and his mission as the Christ of God.

#### Universal Establishment of Organic Unity

The exact astrologer of this our own age will not only possess the intellectual and scientific astrological acumen to specify his own genius, but he will be enabled to determine, through this higher astrological science, the specific characteristics of the personalities who, through the laws of metempsychosis and reincarnation, are adapted to the adjustments of such a sociological development as to fit them into their relative positions in the nucleus of that biologic battery upon which will depend the universal establishment of organic unity. This central nucleus must involve the principles and forms of aggregation, which correspond to the ethmoid bone of the microcosmic structure.

This broader comprehension of astrological law provides for such a distinguishing criticism of character as to determine fitness and unfitness, and thus to provoke the processes of discrimination which eliminate obnoxious personalities who assume the right of adjustment, and to appropriate others who, by virtue of astrological dicta, are forced to be chosen as essential and material factors in the adjustment of social and astro-biological life. We would not give a farthing for any horoscope or reading of human character from any

astrologer not determined by this broad and specific comprehension.

The Lord chose twelve men, who were types of the twelve stellar points of the Zodiacal belt, because they were the only twelve men encompassed in the vast sea of human activity, whose development rendered them specifically serviceable in the functions for which they were appointed, and into which they had merged through the operations of inexorable astro-biologic law. The Lord was the intuitive and philosophical discriminator. He did not choose his Disciples through scientific, but through philosophic comprehension. The choice of specific discipleship in this age will not be made through the intuitions, but rigidly, by the application of scientific insight.

**The Physical Cosmos the Analogue of Man; Bones in Mental Solution; Skeleton of the Resurrection in the Doctrines of Life**

We have attempted in former chapters to present to the understanding of the student of Koreshanity, the truth regarding the ultimate destiny of the race in the organic development of the arch-natural macrocosm. In this portrayal, we have conducted the exploitations of the mind along the lines of comparative anatomy, into the broader field of the universological structure of the cosmogonic integer. We have shown that the cosmogonic structure, in its most exterior and ultimate manifestation, is a cell or egg, in which obtains all existing life—including man. We have endeavored, through the elucidation of the principles of analogy as applied to organic development, to so define the laws of form as to insure to the mental amplitude the possible conception of the human characteristics of the universe in its totality.

While we may not be able to impress upon the unamplified intellectual retina the perception of the anthropostic form of cosmogony, we can iterate and reiterate this vast and ultimately triumphant truth: The alchemico-organic cosmos (the physical universe), in its totality, is the form of man. For this reason the ancients called it the macrocosm, in contradistinction to the microcosm, which, as an individual, constituted the universe in its least form; and for this reason we urge this truth, and because, in the construction of the social organism, this pattern of universal construction must be inevitably followed.

The universe is the man in his greatest form. The individual is the universe in its least form. The human race, when evolved into the amplitude of its perfected organism,—the race developed into the kingdom of organic righteousness,—has all the forms, characteristics, and functions of the man. The kingdom of God in the earth is the Grand Man, the skeleton of which, in the order of its resurrection, must first be manifest both according to law and to the prophetic records, which necessarily conform to law.

We have already portrayed the comparative anatomy of the ethmoid bone as belonging to the vidual structure, the ethmoid as correspondingly pertaining to the alchemico-organic cosmos, and we now more thor-

oughly analyze the ethmoid as the central and polaric factor in the resurrection of the social fabric. The age will eventuate in the development of the firstfruits of the resurrection. It will be given to them to comprehend the mysteries of Godliness, as they are being revealed to the world through the Koreshan movement, because they are the awakening offspring of the Eternal God. The wise will comprehend the language of wisdom, and none but the wise may understand.

It must not be forgotten that the ethmoid is the sieve bone. It is like a sieve. This is the meaning of the term, and the term implies the function. It is the function of the polar point of anthropostic progress. First, let it be understood that man is the environment of the spiritual world. The spiritual and angelic worlds (invisible) are in man, not figuratively, but in fact. It is the world where God himself resides: "God is *in* the generation of the righteous." Language cannot be more emphatic and explicit; but the world does not believe it. Within the spiritual world, which is nowhere but in man, there is now gathered the New Jerusalem, aggregated into one mental center.

This New Jerusalem—which is a spiritual city, made up of spiritual angels—is the product of a general gathering from the world of humanity, of such as love the Lord and recognize the Divine Humanity as it was in the Lord Jesus Christ. This city is the strength (*etsem*), bones ("rib"), derived from the Lord himself, as during the dark ages the two Witnesses (the Lord) lay dead "in the street of the great city [the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified." The gathering of this city at the close or foot of the dispensation, is the process of taking the rib (bones, strength) from the dead church, as she sleeps in mental and spiritual darkness.

**The Fall and Death of the Two Witnesses**

The Lord entered the church through the descent of the Holy Spirit. The church appropriated (absorbed) the life of God. By this process the life of God was taken into the church, and thus was fulfilled the Scripture: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" at the end of the age. The Lord's body was dissolved, converted to spirit, and absorbed by the church. When the church died (slept), the Lord—who had been absorbed by the church—died also. This was the death of the two Witnesses. For the Son of God bore witness of himself; and the Father who was in him also bore witness of him.

The Father and the Son in the one Lord God constituted the two Witnesses; and when the church fell and died, the two Witnesses were dead. The New Jerusalem is taken from this death while the Lord God—the man whom God made in his own image and likeness—sleeps through the mediæval or dark ages. At this time the New Jerusalem exists as John saw her when he penetrated, by his prescient vision, the distant future. She comprises the bones of the resurrection, the science of immortal life.

The New Jerusalem is none other than the resurrected Christ in her spiritual quality, whence she must descend to formulate—in the natural—the manifest and material Sons of God. The specific point of her descent is through the Prophet of this age, in whom she is gathered, and around whom will be aggregated the anthropostic elements of the osseous nucleus, as she deposits the framework of the new kingdom. The New Jerusalem is the strength of the man in the osseous solution. She descends to meet her husband, the humanity about to be resurrected. "I John saw the Holy City, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." Her husband is the dead church, about to arise to life by virtue of her influx.

**The Bones Are Held in Solution in the Currents of the Encephalic Circulation**

Perhaps the student will bear with us as we recapitulate the factors of that physiological process, through which the fluids of the brain hold in solution and thence precipitate the osseous structure. The primary deposit of that which contributes to the anatomical framework of the human organism is made in the pineal gland or conarium. It is a composite precipitate into the gland, from the secretions entering the gland from both the cerebrum and cerebellum, the ultimate fibres of both these organs terminating at the conarium. The basis of this precipitate is carbonaceous.

In the action of the two brains, and by virtue of the contraction of the fibres of the *crura pinealis*, the secretion is discharged into the aqueduct of Sylvius, where it is dissolved. It thence passes through the third ventricle to the tuber cinereum, passing through the infundibulum (funnel) into the glandula vitæ or pituitary gland. Here an elaboration takes place which formulates various secretions, which pass out in as many channels; but especially at this point is the magneto-electric essence produced, which converges through the fibres of the dura mater to the apex of the ethmoid. The electric fluid, meeting a counter current, begins the deposition of the bones of the body. The spiritual world, centering in the New Jerusalem, corresponds to this operation in the human brain; one being a physiological function of the microcosm, the other constituting the analogical correspondence in the anthropostic macrocosm.

As in the vidual the currents of substance descend into the body, depositing first the bone, then the muscle, and the various solids of the body, until the flesh rounds out and perfects the living, active, and symmetrical form, so will the bones (strength) held in solution in the New Jerusalem, first precipitate in the framework of the solidarity of a new social fabric. The perfect skeleton of the universal man must first be formed, then will follow the perfection of the structure, as it is rounded out into organic life.

**The Bones Must First Be Resurrected. After Which the Flesh Will Be Put upon Them, As Described in Ezekiel**

We are just now reaching the period in the precession of equinoxes, corresponding to the time when it

was said, God made man in his own image and likeness, after which he breathed into his nostrils the breath of lives, and man became a living soul. The process of communicating the afflatus of immortality is a uniform vitalizing impartation, invariably proceeding from the personal Messianic manifestation and power. God never overshadows the human race but through, first, the personal Messiah, thence through his theocrasis (translation), from which proceeds the baptism. The inspiration of the church nineteen hundred years ago, was the inbreathing of the Holy Spirit proceeding directly from the theocrasis of the Lord. That was the baptism of the inner life of man. The baptism to come will be the baptism of the external personal forms of those who will comprise the external arch-natural kingdom.

The spiritual or internal man of the primitive church breathed the Holy Spirit, when that man had sufficiently matured to exercise the function of respiration. The man was first created, the spiritual lungs were developed, then came the breath of God, the Holy Spirit proceeding directly from the Lord's personality, and the spiritual man became inspired. Now there must first be structured the organic arch-natural model; the empire must be formulated into its organic shape, then comes the Messianic theocrasis, thence the absorption (the baptism), when the kingdom is ushered into its organic life.

There can be no haphazard work of construction. The fabrication of the empire will be according to the laws of astrological order, and personalities will be chosen and adjusted in the building of the temple of the arch-natural city and kingdom, according to the meridians and parallels of celesto-terrestrial relation and origin. A wiser than Solomon arises to determine and adjust the elements of the anthropostic structure. He is the Good Shepherd, and his sheep will hear his voice. The wolves will come also.

**Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life Into the New Order**

In the description of the creation of man as defined by the writer of the book of Genesis, when critically examined, is revealed the fact that man was structured before the breath of God entered him. The development of prenatal growth conforms to the same specific law, for the child does not respire until the form is physiologically developed. Gestation completes itself in the matrix of its development, subject to and dependent upon maternal life, until pulmonary contact with the elements of respiration in the atmosphere and the function of the lungs provide an independent breath of life. The man is first created, then born, when the act of respiration initiates another stage of existence and progress. Not only is the principle true in vidual growth, but correspondentially so in the development of the universal. In his description of the reconstruction of society in the resurrection of the dead, Ezekiel has portrayed—in the language of symbolism or correspondence—the laws and order of social development. He says the bones are first emplaced, then flesh is placed

upon the bones; after which God's respiration completes the process of the resurrection.

In the preceding analysis, we differentiated the two forms of the resurrection, making the distinction between the *spiritual* resurrection, which characterized the beginning of the Christian dispensation, and the *natural*, which must characterize the beginning of the new age. Nineteen hundred years ago, the birth was a spiritual one for the new man; now, the birth will be a natural one for the new man. This corruptible shall put on incorruption, and this mortal shall put on immortality. The mortal spirit of the Grand Man (the church) was transformed to immortality in the beginning of the age, but the body was not thus changed. It remained mortal, and was to so continue until the resurrection of the dead at the end of the age.

It ought to be needless for us to reiterate the truth that resurrection, *anastasia, resurgam*, standing again, are terms which apply to the fact of reincarnation, or the coming again of those who lived in the beginning of the age; and that the coming resurrection, to define the line of demarcation between the Christian and the Koreshan dispensations, is but the reincarnation of those who, nineteen hundred years ago, were quickened in the spirit, but who in the beginning of the new age will attain the immortal flesh.

There is coming a new universal kingdom. It will be manifest in fulfillment of prophetic declaration, and in answer to the prayer indited by the Lord: "Thy kingdom come." It will develop from the germinal beginning of that kingdom planted in the race (the church) at the beginning of the age. The Lord was that kingdom in archetypical structure. He was the germ, the kingdom in its least (its individual) form and life. The Grand Man, the kingdom in its greatest form, will be as absolutely structured as was its germinal beginning. It will be as natural in its universal form and function, as the Lord was in his individual organism. Not only is this true, but the time is at hand when this kingdom shall be resurrected. It is already resurrected as to its spiritual life; it must be formulated in its external and material structure, when, through the descent of the spiritual, the material will be made alive.

This leads us to the inquiry: What comprises the bones of this natural organic kingdom? This question can only be answered upon the basis of a knowledge of the law of correspondence. The individual man and the individual man in the least form (microcosmic) possess natural, material bones. The universal individual (undivided) man, macrocosmic and natural, must also possess natural bones as the framework of the socio-economic fabric. If we are able to define the bones of the microcosmic natural man, we should be able to define the bones of the macrocosmic natural man.

(To be continued.)

Every man who does business upon the present business system, does so in direct violation of the principles of that divine economy toward which the better influences of the world are tending.—*Koresh*.

## THE KORESHAN SYSTEM OF COSMOGONY

*The Exact Knowledge of the Form and Function of the Universe the Basis of the Social Government of Koreshanity*

By KORESH

PART XVII.

THE "higher criticism," founded by the skeptic, infidel, and shaky theological inventor, upon the fallacious Copernican assumption, is completely knocked out as a fabrication of the devil. The self-structured and self-continuing universe as described by KORESH, furnishes the laws and principles of social government in the earth. If, as it is declared, there can be no question of the demonstration of this theory, it will be the destruction of all the books ever published on astronomy, a revolution in university and collegiate instruction, and will give Koreshanity the monopoly of these departments of activity.

As the theological system of Koreshanity is claimed to be the logical outcome of an established astronomy, the basis of which is the exactitude of mathematical demonstration, it will naturally come in for monopoly in the manufacture and supply of material for all the pulpits of the land—as the business of that pulpit work, dependent upon a religion modified and warped through the influence of modern so called science, will be obsolete.

The exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. Mental and physical industry is classified in the system, and also the products of industry; and the relation of the one to the other is so adjusted as to provide for an equitable distribution of all the products of industry.

### Theology of the Koreshan System

Man is the habitation and permanent dwelling-place of Deity. The perfect humanity, regenerated in spirit, soul, and body, so as to render it immortal and incorruptible, is the temple of God, for "God is in his holy temple." Jesus, the Christ and Savior of the world, was one of the many manifestations of the infinite, appearing at regular epochs and intervals of the world's progress and perpetuity. The Son of God was produced from man, therefore he was the Son of man. In Him dwelt the fulness of the Godhead bodily; hence the trinity was in him and of him. He was bride, Bride and Bridegroom; and because of this fact he was immortal and became the parent of immortal life, a condition yet to be attained by the human race. He was not only the resurrection (reincarnation) of David and Abraham, but of the millions of spirits of those who had died during the Jewish age, looking forward to his coming as their Messiah and resurrection. After His resurrection from Joseph's tomb, which was typical of the resurrection of the general humanity, he appeared materially to his Disciples. In the presence of many His material form was dissolved, his body was reduced by a spiritual combustion to Holy Spirit (Holy Ghost), and was absorbed by the church. This spirit was the seminal

essence of Jehovah, and the vitalizer of the church as the germs of regeneration (reproduction). From this planting will mature the Sons of God, offspring of Jesus the Lord, and therefore Sons of God. Immortality will come to the race as a procedure from Him who is the Creator and Perpetuator of the universe.

This dispensation is coming to its close; the old heavens and earth (church and state) are about to pass away, and new heavens and new earth (church and state), wherein dwelleth righteousness, will form the beginning of the new dispensation.

The ushering in of this new kingdom of righteousness will be in the practical proof to the world of the Cellular Cosmogony; it will overthrow all "scientific" beliefs, and establish a true astronomy as the basis of a true theology.

#### Science Founded Upon Assumption Must Fall

It is time that wise (?) men were turned backward and their knowledge made foolish. Some years since, a man denominating himself "Parallax" attempted to prove that the earth was flat, by proving that it was not round like a ball. That he demonstrated it to be not convex and round like a ball, there is not a shadow of a doubt in our mind;—*but he did not demonstrate the flat theory.*

About the time that "Parallax" was engaged in England upon the theory of the flat surface of the earth, we had demonstrated the concave theory, or the hypothesis of the Cellular Cosmogony. At that time we knew nothing of "Parallax's" efforts or claims, nor did we know of them for many years after. In the discussions occurring at the time regarding the claims of "Parallax" we quote the following:

"Parallax's" chief argument at his first lecture, was one which could not possibly be answered. He described how he had stood up to his neck in the water of Bedford canal, where there is a straight reach of six miles, and had, with the telescope, seen down near the water's edge a small boat six miles away. Of course, the only sound answer to his reiterated questions, "What say you to that? How can you explain that?" was simply, "We do not explain it; we decline to believe it."—*Proctor's Letter to Harper's Weekly.*

In an interview we had with Professor Harkness \* of the Observatory at Washington, we referred him to corresponding experiments made by our Geodetic Staff on the Old Illinois Drainage Canal near Chicago, and also to experiments of like character made at various places with like results, and then asked the question: This being true, what is your explanation? To which the Professor replied: "If that were true, it would prove that the theory concerning the convex rotundity of the earth is wrong; but," he continued, "it is not true." Would Professor Harkness put himself out to examine the experiment? Most emphatically, no! And why not? "Because," to use his own expression, "I am perfectly satisfied." With what? Why, of course with a

theory which he declared is predicated upon an assumption, a theory which pleases his penchant for building air castles.

An object can be seen at the water's edge, with a good telescope, for many miles,—six or eight or ten, and even more, according to the diameter of the instrument. The newspaper fraternity can observe it, and through their instrumentality the masses of the people can have their attention called to the fact and to the observation. Then the so called scientists will have something more to do than to say, "We do not believe it." And more than this; the Rectilineator furnishes a mechanical proof of the concavity of the earth, from which the intricate principles of optics are expunged. The Geodetic Staff of the Koresban Unity has demonstrated the concavity of the earth.

The scientists do not pretend that what they call "science" is veritable knowledge. If their hypotheses are mere assumptions, as they declare them to be, it is high time that there be established something positive as to the fundamentals of a rational prediction. An argument founded upon an assumption concludes merely an assumption,—nothing more. The time has come when assumption will no longer be called "science." When there is once established a true system of physical astronomy, which *we know* to be contained in the theory of the Cellular Cosmogony, then there rests a foundation, a firmament, upon which may securely stand the superstructure of an established theology and consequent sociology, as corroborated by Scripture:

"Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by himself. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish. That confirmeth the word of his servant, and performeth the counsel of his messengers." This prophecy is about to be fulfilled, to the dismay of the so called scientists.

#### The Planets of the Physical Heavens not Inhabited; the Earth the Habitation of Man, and the Brain of Man the Dwelling Place of Spirits

A brilliant display of lights on the planet Mars raised the question as to whether the inhabitants were trying to signal the earth. Attention was called to the fact that Emmanuel Swedenborg, in his account of the "Earths in the Universe," makes the statement that "the inhabitants of Mars have a method of making a liquid fire of great brilliancy."

Mars is a mercurial disc with metallic amalgamations, moving between the laminæ or plates of the cosmic shell,—the crust of the earth. It is seen by reflection, through the action of a ray of ultra-physical substance. It emits essences, nothing more, and is *not* inhabited. Mars, in the corresponding anthropostic world, is the habitation of beings. When Swedenborg visited the spirits of Mars, he did nothing more than to enter the spiritual world of the people born under the influence of the so called planet. The spiritual world is

\* The interview with the Professor, here mentioned, took place in the year 1896.

in man, not out of him. Mars spirits dwell in Mars people, but they are on this physical crust, *and not in the physical heavens*. Swedenborg, being under the illusion of the old system of astronomy, had not learned the difference.

It is not generally known that the entire spiritual world is within man; nevertheless, such is the truth. Man is the habitation of spirits. When the mind of any living person recedes within itself and enters the spiritual world, *it does not enter a material world or world of space*. The mind in the pneumatic or psychic realm never travels as men travel here. The mind passes through changes of state merely; and when, in any change of mental quality, *rapport* is obtained with any sphere, the spirit is with the inhabitants of that sphere. The change seems like traversing space, but no space is traversed. If the minds of the "advanced" people of this material sphere could once learn the fact that there is but one world of matter, that humanity comprises all there is of being, and that the spiritual world is in humanity, one great step would be taken toward a general knowledge of Deistic being.

The inhabitants of any planet in the spiritual, do not belong to the material planets. The alchemico-organic (physical) world is the cosmogonic sphere. The shell or rind of the universe, with all it contains—the sun at the center, the atmospheres intervening, with the various essences and their modifications—comprises the alchemico-organic integralism. Corresponding to this is the humanity, with the astral center, the atmospheres (spiritual spheres), and the outer rind of the humanity; namely, the seven churches culminating at the end of the age, as the environment of the races. Within these churches are the seven spiritual planetary spheres of spiritual being. These are all in the human race, *not out of it*.

**The Spiritistic Mind an Unreliable Teacher Concerning any State of Spiritual Existence**

God dwells in man, not out of him. "God is in the generation of the righteous,"—in humanity. These things cannot be understood by the ordinary materialistic mind, and the so called spiritistic or spiritualistic mind is virtually material, thinks materially, and therefore is unreliable as a teacher concerning any state of spiritual existence.

It is a fact that the spiritual spheres are so intimately and closely related to the external domain, that they progress proportionably to the progress of the mind in the natural, and that the spiritual world can only aid the natural in its progress, through the comparison of thought in both spheres. It is the aggregate knowledge of both that enables the genuinely scientific mind to reach final and infallible conclusions. The final scientific knowledge must be attained in this world, not in the spiritual. All mysteries of the universe are unfolded here. The climax of human wisdom, of God wisdom, is attained here in the conjunction of the invisible astral center with the visible humanity who becomes, here in earth, the central man who walks with God and becomes not, because absorbed through

his own consummate knowledge of the laws of life and their intellectual and scientific application.

Enoch reached his perfection here in this world; so did Moses, Elias, and Jesus. Jesus was theocrasised and sat down in the throne of Deity, for which he was fitted by his experiences and growth. From the life of man He became the life of God. The throne of God is perpetuated through the heir of that throne, who successively matures in the natural world and ascends to his inheritance from this world, where the laws of life are discovered, applied, and obeyed. The Almighty raises up his heir through successive ages, from among men, and when the perfect man appears, he is absorbed into the eternal consciousness of the Deific center, and thus the center and throne of the intellectual universe are perpetuated.

Mars people in the earth comprise the habitation of the Mars spirits. What is true of the Mars spirits is true also of all planetary inhabitants. The light generated by the spirits of the psychic realm of the Mars people, is nothing more than the light of intellectual power. But this light has its correspondence in the peculiar manifestations that may be seen as the result of natural forces of the mercurial planetary disc.

**The Cortical Area of Vision Through which Sight Is Conveyed**

In considering the objections against the present astronomical hypothesis about to engage the reader's attention, we would first invite a consideration of the principles of optics as enunciated through the pages of Koreshan literature, and especially to the fact that visual substance generated in the gray matter of the cerebrum and cerebellum, has more to do with the function of sight than the motion of extraneous physical force. Therefore while studying this objection, the reader will remember that in our presentation of the inconsistencies of the Copernican system, we are also presenting the modern astronomer's views of the action of physical substance.

Vision, according to the present conception, radiates from any given center of the substance called light, and penetrates the pupil of the eye, making its impression upon the retina, whence the impression is conveyed through the optic nerve, commissure, and tract, to the cortical area of vision in the gray matter of the cerebrum. Every radiation of substance from the sun or any of the stars, enters our atmosphere at some angle of deflection; the angle of refraction being proportionate to the divergence of the ray from the central or vertical one. In observing any star except the star vertical to the point of observation, it is observed through an angle of refraction at the point where the substance enters the atmosphere.

No living being—supposing for the sake of the argument that a ray of light penetrated our atmosphere from the sun or stars—could possibly determine the angle of refraction, without knowing the distance of the limit of the atmosphere from the point of observation. The depth of the atmosphere is conceded by all astronomers to be only approximately determined; and no two



astronomers are agreed as to the atmospheric depth. Any man can positively know that the angle of refraction cannot be determined without a knowledge of the ray of incidence, and that if the angle of refraction is not known, the direction of a star observed through the ray cannot be determined.

It is positively known that no angle of refraction of any given ray of light from an objective source beyond the atmosphere, can be determined unless the exact depth of the atmosphere is absolutely known to the fraction of an inch. In observing a star, either with the unaided eye or with a telescope, at an objective point divergent from the vertical direction, if the atmosphere were forty-five miles in depth, to the fraction of an inch, the angle of refraction could be determined, had we an exact knowledge of the difference in the tenuity of the atmosphere and of the ether beyond. If we could determine the angle of refraction we could determine the direction. If the atmosphere were just ninety miles in depth, as some astronomers affirm, then from that knowledge—were it absolute—we could determine the direction.

**The Law of Refraction Must Be Known Before Radiatory Deflection Can Be Determined**

If the atmosphere were forty-five miles in depth, the amplitude of the arc of its curvation could be accurately determined and the degree of refraction equally known. The depth of the atmosphere, whether forty-five, ninety, or five hundred miles deep, must be positively known before the amplitude of its arc can be known, and before the amount of radiatory deflection can be determined. We know that astronomers, in making observations, pay no attention to any refraction at the supposed summit of the atmosphere. We also know that in works on physics and civil engineering, it is claimed that allowance is made for what is supposed to be the refraction of the atmosphere. If the atmosphere refracts three inches to the mile, in an observation made along a horizontal line, how much does it refract at any given direction from the horizontal to the vertical? If observation is made of a star at or near the horizon, and the first mile shows a deviation of three inches, what will be the amount of deviation at any uncertain distance of forty-five, ninety, or five hundred miles? All of these estimates have been made by various observers and calculators.

If the earth curves eight inches to the mile, it is estimated, on a calculation made at a ratio inversely to the square of the distance, that at the distance of three miles the deviation from the direction of the optical tangent is about seventy-two inches, or six feet. If the atmosphere refracts an optical line three inches to the mile, then at the distance of three miles—by the application of the same law—the second mile would be nine inches, and the third mile twenty-seven inches.

If the third mile affords a deviation of twenty-seven inches from the tangent of the rectiline, making the calculation upon the basis of the inverse ratio of the square of the distance to the uncertain limitation, which may be forty-five, ninety, or five hundred miles, (as yet undetermined by any of the astronomers,) what will be

the amount of deviation at the unknown and uncertain point—the limitation of the atmosphere? This is the question to which the Koreshan Cosmogonist demands an answer, and to which the investigating world also demands an answer.

These considerations entering as factors into the problems of astronomy, demand some explanations regarding the fact that the astronomers do come to correct conclusions. Upon the basis of the ordinary calculation of the earth's curvation, or even a simple divergence of an optical line from a rectiline, supposing the divergence at the objective end of a telescope twenty feet in length to be only an eighty-one millionth of an inch, what would be the direction and location of a star trillions of miles distant?

*(To be continued.)*

**KEY TO THE LAW OF JUDGMENT**

**Separation of the True From the False,  
The Beginning of the Great Judgment**

*(From the Writings of KORESH)*

PART V

**T**HE CRISIS of judgment is at hand. The good are to be separated from the evil, the true from the false, and the good and true—made so by the redeeming power of divine grace through the incarnated Deity—will be formulated into unity. No time is to be lost, therefore, in consummating the work of creating a solidarity which shall be able to breast the storm about to be precipitated upon the world.

Of all the prophetic books ever written, the Apocalypse is the most wonderful. The real basis of its marvelous character is the fact that it is a revelation made to John directly from the throne, the Lord Jesus seated on the throne being its author and inspiration. John was the personal environment of the throne of God. This is a clear proposition, when it is understood that there is no spiritual existence outside of the humanity in which every spiritual realm obtains. After the dissolution of the personal form of the Lord and the absorption of the substance of his body, (imparted through the operation of the Holy Spirit,) the Lord had centrally individualized with the supreme Deity in whom he had entered as the specific heir to the eternal throne, where he sat in his royal dignity and splendor.

Every spiritual activity in the universe has for its pediment of tenure and perpetuity a material basis, without which it cannot operate. If it be the active force of a conscious spiritual entity, it must have an organic basis commensurate with the degree of power to be expressed through its medium of communication. John, James, and Peter constituted three tabernacles in whom the three discrete degrees of the heavens had their nuclei after the theocrasis of the Lord. John being the environment of the center of the celestial and innermost degree, he was therefore the medium of this wonderful revelation, only possible to be interpreted at the end of the Christian dispensation.

**Swedenborg Permitted to Give Only the Spiritual "Sense," but Declared That There Were Two Other "Senses"**

It was given to Emanuel Swedenborg to exposit the significance of the spiritual degree, and only the spiritual degree, which he denominated the spiritual "sense" of the Word; and in appealing to Swedenborgians, we insist that they take him at his word when he declares that he only attempted to express or define the spiritual "sense." He declared two other senses—the celestial and the natural, neither of which he was permitted to understand. Of the natural "sense" he said: "In the literal sense, the Word is in its fulness, in its holiness, and in its power;" and we assert that the Word is not so exposit as to be made practical until it is opened as to the truths of the literal "sense"—degree, which degree alone can be practically applied to the uses of natural life.

Swedenborg did not deal with the scientific of the Word, nor did he so define the Word as to enable his followers to discriminate between the Word (God) and the Bible, which his followers regard as the Word, instead of God the Lord. The spiritual "sense" of the Word is for the spiritual angels especially, and is of no practical use to men in the world. The specific end for which the writings of Swedenborg were produced, was that his mind should be so concentrated as to constitute him the material vortex for the activities of the spiritual world, and that in these activities there should be a material pivot for the uses of spiritual activity.

The actual use of the writings of Swedenborg, as to their subsequent influence, is to constitute the basis of the central hell of the central and highest heaven. This is effected through a mal-appropriation of these writings by Swedenborgians, in their influence to prevent the Swedenborgian church from accepting the exposition of the literal degree, when the Messenger of the Covenant fulfils the prediction of the literal revelation of the Word—God.

**Swedenborg's Glimpse of the "Inside Theory"**

The literal degree of truth, the scientific degree, cannot be known on any other basis than the interpretation of the physical universe itself. This Swedenborg could not effect, because he was bound by the dogmas of a false science from which he could not break loose, though while in the spiritual world and in a state of illustration he did get a glimpse of the true structure and limitations of the universe, as may be noted in his "True Christian Religion," paragraph 76, when he, while in a state of "illustration" [illumination], set forth the inside theory which, when out of his state of illustration, he could not understand:

"But to explain the several stages and progressions of creation from its beginning, would take up too much of your time: during my state of illustration, however, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also

formed; one for the angels who are in the highest degree of love and wisdom, another for the angels in the second degree, and a third for the angels in the lowest degree.

"But because this spiritual universe cannot exist without a natural universe, there to produce its effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut does the kernel, or as the bark of a tree encompasses the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs, and herbs on its surface, consisting of different kinds of earth, minerals, and stones."

Herein Swedenborg saw the inside theory while in a state of "illustration;" for, introducing the subject, he said: "Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive that the universe was created by Jehovah God, by the instrumentality of the sun, in the midst of which he is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God out of his love, by means of his wisdom; and I was convinced of this by all and everything that I observed, both in your world [he was talking to spirits], and in that where I am as to the body."

Swedenborg saw the inside theory while in a state of "illustration," but could not comprehend its scientific significance; and furthermore, let it be noticed that he saw the process of creation in active operation throughout the universe, and that creation was therefore a constantly operative activity from "Jehovah God," throughout both the spiritual and natural worlds, which he saw were not only then in existence, but in the constant operation of being created. If we will accept the vision of Swedenborg as true in the spiritual observations made by him when in his states of "illustration," acknowledging the fact that love and wisdom as coöperative essences have eternally worked, and that they cannot work except there be a natural world in which to work, it follows that the natural is as eternal as the spiritual.

Swedenborg says: "But because the spiritual universe cannot exist without a natural universe, there to produce its effects and uses," it follows that, as the spiritual has always existed, the natural has also always existed. This is the legitimate deduction of Swedenborg's observation and conclusion; therefore, creation is a constant operation.

*(To be continued.)*

Reformation in the sense in which the term is ordinarily employed, is not what the world wants. There must be a revolution in the soul, and a return to the principles enunciated in the beginning of the era by the Lord and his Apostles, educated in the doctrines of love which the Lord enunciated and exemplified in his life, and in the operation of the Spirit proceeding from him in his theocrasis.—*Koresh.*

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## LOVE OF MONEY IS THE GREAT CURSE

At the End of the Dispensation This  
Curse Attains Its Greatest Supremacy

“**W**HOM THE Gods destroy they first make mad.” This saying is as old as the fact. As the ages roll along, about once in so often the human race goes money-mad, and sex, secular, and religious commerce, as to its equity, gets upset by the madness. Every form of commercial evil has its day of being called good, and the abomination that maketh desolate—money madness—sits in the holy place due the law of love. Then what? Necessarily, a world-wide social upheaval and revolution.

A Prophet like unto Moses appears. One who walks and talks with God Almighty; the eternal Mind of Jehovah, and his holy ones. He becomes the truth-saved through mental conjunctive unity with the mind that was in Christ Jesus; becomes its faithful servant, and is absorbed into its hiding-place (the thick darkness of his humanity), his begotten but unborn children, and begins to enlighten them.

When once fully enlightened, they find “good works” to be the order of earth’s new day; the good works of letting their light so shine, and of doing His commandments; doing them not in any old way, as each man may see fit, but in the Lord’s most rational and scientific way; the way he lived to make known, by transmitting to posterity in every way possible, the science of his being.

Scientific ways are invariably systematic, hence we find the scientific Prophet declaring: “Koreshanity is the coming of the Lord.” Koreshanity is a formulated system of Universology. It is a formulated system of sociology and of theology also. Every part of it lines up with every other part, and all are parts of one complete system of Universology,—the living Word of the universe, as discoursed upon by the unit of its being; the involved mind of God in one person, the Sun-Man, or CYRUS.

Loving his Hebrew origin and Abrahamic name, he gave the name of Koreshanity to the great system of human thought and life he has committed to the Guiding Star Assembly of the new order of being, of which he is to be the spirit and the life. Nothing can prevent the vision of his secret presence to those to whom the science of his being gives an eye to see, and an ear to hear; but nothing can blind the eye to the vision, and the ear to the voice of God, like the solicitous love of the almighty dollar.

When the glory of the Lord, revealed by his own word of truth about himself, ranks first in a man’s thought and life, he will not be hard to find in the tabernacles, or the temple of his choice. His satisfaction must be found in that for which he poured out his soul unto death. This is no less a satisfaction than bringing his many Sons to the glory of a new birth, of

water and of fire, to result in the redemption of their bodies and their restoration to visible arch-natural manhood.

All human attainments are conditional; there is something to be thought about, and something to be done, efficiently done, to reach every goal. It is well, before starting out, to find out the best way, the legitimate way, which has the greatest results with the smallest waste of force—life potency. A wealthy and attractive young man once asked the Lord Jesus about this best way of attaining immortal manhood. The Lord made short work of his instruction, saying: “Keep the commandments.” The poor fellow thought he had, but he was quickly made to feel that he knew nothing at all about the business.

It is big business; it needs to be done on a national scale, so that every fellow-citizen can get the benefit, leaving no one inquiring for “hand-outs.” It should begin with the declaration: “The earth is the Lord’s and the fulness thereof, the heavens (mentalities), and they (the spirit entities, thoughts) that dwell therein.” This means government ownership of the land, and all the resources of industry. Government should exist for the equalizing of the burdens of existence; for the greatest amount of production, with the smallest possible waste of human life-force, and the equitable distribution of the results of such production. The universe, the earth, should be a huge University for the education or drawing out of man’s love to God and his fellows; the military discipline of an industrial order proved essential to the best interests of humanity of the plain human variety, at the Panama development of a great national and international utility.

Industrial military discipline will be proved essential to the final evolution of divine order, out of fast developing social chaos. The knowledge of the law, as expressed in type and ensample, proved essential to the building of the Hebrew nation, to the apex glory of King Solomon and his symbolic temple. It will require the science of the law in its most utilitarian aspect and military form to subdue the hells of the carnal mind, and to prepare the way of the Lord for his kingdom in earth, defined as a social theocracy, for the building of a world empire.

With every man’s hand against every man in competition for money power; with the carnal mind at enmity with God, the supreme lover of truth and righteousness, who shall deliver us from a national and personal body of death? The Book of books, the Eye of the universe, the great Prophet of the Father-Mother Deity; the mind that was in Christ Jesus, is the promised deliverer, the restorer of all things.

Life worth while without money as we know it, is inconceivable to the money mad; the madness has the wholesome effect of proving itself self-destructive, race suicidal, and world ending; Goliath’s head is described

as being cut off with his own sword. We once saw a famous printing called, "the Reminiscences of a Cut-off Head." In every portrayed degree of its fall, from the block to its final resting-place, its reminiscences were made readable. If cut off by the love of money, the greed of money power that means the oppression of the weak, what could the reminiscences be but horrible?

If the government of the nation corresponds to the head of the body, and that head fails to use its headship for anything short of the well-being of the whole, and so cuts itself off from the affection and sustenance of the whole, what may it expect in the way of reminiscences, when most literally cut off, but the reflections and reminiscences of the dissevered members? Heads belong on bodies, as their chief executives and supreme courts of appeal. They can know no good apart from the service of their bodies. The Lord Jesus declared himself his body's one Master, but a Master so dominated by the love of his body, the Church, that he gave his life to become its animating Spirit, and left a visible headship to do likewise; and this supreme attainment comes once to every man, and every woman living. Eternity is long enough for the office of Savior of His body, the Church, to come once in the ever-rolling cycle of time, to every man in his own order.

#### The World's Awakening

THE world's progress in awakening to the sin of man's inhumanity to man is really rapid, though to the waiting ones among the truth enlightened it seems very slow. The great multitude evidently thinks still that "the old time religion is good enough for me," and they are content with its worn-out and ever-deteriorating agencies for patching the old garments of the Christian harlot, the mother of her many protesting daughters, and the fruits of her own and their prolonged adulteries with the ungodly, golden-calf-worshiping competitive system.

Never till this calf of world-wide human desire is dragged down from the world's thrones and altars, can the love of God in the human heart find its full, free, legitimate expression and scientific regulation for the permanence of such freedom. There is no freedom possible aside from defining and perfectly preserving the laws of order, as illustrated in the eternal perpetuity of the physical universe of knowable form and functions.

The world's greatest trust, the Guiding Star Assembly of Koreshanity, holds in trust for the world's deliverance from the evils of competition, the keys of knowledge; two great fundamental laws which must be known and utilized, for human society to receive the full benefit of the divine deliverance from all evil by the cross of Christ. We do not mean the typical crucifixion of the Lord Jesus on two sticks of wood on Calvary. This was but an essential finish to the typical age of Judaism; a symbol of the Lord's cross with the mortal human race, which is to give his divine life to humanity in the opening years of the Aquarian age.

The redeeming power of the Lord's life is "the quick-

ening Spirit of truth," the product of the Lord's cross as the stick of Judah with lost Israel become Gentile, the fulness of the Gentiles, at the end of the Christian era. This Spirit of the Lord, the spirit of scientifically evolved and involved truth, is to make men alive, not only to their sins in exploiting each other, but to show them a clean-cut way out of the hells of sin and misery which this age's long exploitation has created.

There is now extant a scientific gospel for the restoration of the divine kingdom in earth, to be preached by word and deed. There are very few to do the preaching, because of the deeds to be done involved in the acceptance of this gospel. It is the most glorious gospel ever sounded since the day of the Lord Jesus himself. We have faith to hope for the speedy awakening of all the God-begotten now in their graves of existing humanity, to the great importance of responding to its call.

#### The True Confession

THERE is no confession of sin like turning from it to the practice of righteousness. This supreme form of confession cannot be made till righteousness is a known quantity. Some claim that this can never be. Such is not the teaching of the gospel of the Kingdom. The attainment of the knowledge of the true standard of righteousness has its Signal, its sign Man, whose province it is to introduce the waiting and watching ones to the results of its attainment. This Signal Man has power to call down fire from God out of heaven to consume the wicked.

Some people deny that there are any wicked. There are not only the wicked, *i. e.*, those who have wicks in their life lamps, but those also having the anointing oil in them. This oil is olive oil. It makes those having it in their lamps so alive to their wickedness that they desire to burn up as to their wickedness, that they may shine as lights in the world, till they are eclipsed or cut off by their absorption into the Sonship of righteousness.

The burning of their wickedness, *i. e.*, their tares, yields from their oil both an ascending and a descending spirit. The ascending spirit goes to the great Author of all life and light, the Lord, the anthropotic Sun. Their descending flow, having been quickened to "newness" of life by the anointing oil, by the progenitor of a divine love of the truth of God, passes down to all awaiting it, till all the receptive are "caught up" into Wisdom's ways.

These are the ways of God's providence in the order of law, for every man's highest possible good. The latter rain of the Holy Spirit of truth "falls as dew upon the mown grass; as showers that water the earth." "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm lxxii.

The descent of the New Jerusalem, in her every degree of being, gives newness of life along all the lines and planes of human progress. Such a descent as the

Psalmist describes, is the preparation of the "way of the Lord" by Elijah, his Prophet and supreme head, for the culmination of the birth of his divine kingdom of the *Elohim* in the earth.

**The True Relation of Men and Women**

**W**ITH the imminence of woman's political equality with men, there are men who seem to think that they are liable to become the under dog, as well as hen-pecked, of humanity. Much has been said against "petticoat government," especially in England, where we are told the women outnumber the men. Possibly some men think their long reign of dominance over women has a few sins to be answered for, requiring penance. These fearsome men may find comfort in the Koreshan Science of reëmbodiment, which demonstrates that all men have been women as many times as they have been men; and that all women have been male as often as they have been the "deadly female of the species," and therefore have no more malesins to answer for, than have the now standing women. In fact, the law of sex perfection has been so long violated that the present humanity is not of thoroughbred stock; therefore we have a bad mixture of masculoid and feminoid imperfections on the world's stage.

Neither man nor woman has had his or her day, within historic ken. However, the day of both is coming, full of privileges and immunities according to their several needs. Woman will soon possess all her rights, and man will voluntarily acknowledge them; man will have his also, and woman will adore his perfections in their possession. Not only will this beso, but there is an ultimate union of the two sexes in one, to be attained and to be fraught with a blessedness to be revealed as the crowning glory of their united lives.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Whatever enmity exists now, separating men and women, the Almighty will slay when once their relation for life more abundant is founded upon the platform of righteousness, outlined by his Science of the Decalogue. When man really knows his God in his neighbor, male or female will live to glorify, and never to dishonor him.

**Light and Darkness**

**W**HEN the Devil is on the throne; that is, when fallacy and evil, the product of pseudo sciences, dominate the forces of men, it is folly to say that "merit," in the sense of righteousness, is triumphant, in competition with the "pull" of fallacy and evil. Light does not triumph where darkness reigns, till it utterly dispels it by the rising of the Sun of righteousness.

The fine efforts at righteousness in the lives of men may shine out in the darkness, as the stars at night, and the faith and charity of the church, the called of God, as the light of the moon, until the Science of the truth in its correspondence to the Sun, the Day Star from on high, sits on the throne, the intellectual power

of man, and writes with the finger of love of truth, the laws of life upon the tablets of the hearts of men, for their enlargement, they will not "run in the way" of the commandments of the Almighty and do them.

The wise are to get knowledge, that is, they are if they are truly wise, to be satisfied with nothing short of a rational comprehension of, and whole-hearted devotion to, the power of truth in ultimates; *i. e.*, its scientific aspect; for if wise they will know that only by the systematic application of the laws of life to the right uses of life in lawfully organized human society, can they reasonably expect a resulting product of spiritual power, generated by its transmutation from a perfected reincarnation of Deity to the Holy Spirit of Deity. Only this quality of spirit can ever rematerialize to the body celestial, that of the arch-natural manhood born from above.

**The Greatest Vital Issue**

**U**NDER the title, "The Greatest of all Vital Issues," in the FLAMING SWORD of April 18, 1902, KORESH declared as follows: "If we were to single out any one of the vital issues of the hour as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all urge into more conspicuous effort the liberation of woman from the thralldom contingent upon the fall that followed her expulsion from the Garden of Eden, and the liberation of man from the curse and degradation of labor, which accompanied his expulsion, brought upon himself through violation of the divine command. The curse pronounced upon the woman and the man, which has followed them through the ages, is that against which they both cry out, and against which they both contend at this most vital hour of the world's history and progress."

As a measure of response to the proclamation of KORESH, made in 1891, we quote the following from *The Suffragist*, the weekly paper of the Congressional Union for Woman Suffrage. "Our cause is the greatest cause in the world; the most pressing of all reforms. It is the most important business before the country and before Congress today. It must be kept to the front though war wage, and the country be torn with strife. It is to prevent all preventable wars and injustices that women want to vote. They have suffered too much from these things to remain passive any longer."

One word in conclusion from KORESH: "If the mission of Jesus as Messiah had any relation to the fall of man; in other words, if Christ came to restore mankind, then the first step toward that restoration will be to exalt woman above the influence of the curse pronounced upon her." "Koreshanity is unequivocal in its position regarding the fall of man, and his restoration through the Lord Jesus." Koreshanity is the coming of Christ to inaugurate the kingdom of righteousness in earth.

# For the Younger Minds

Bertha M. Boomer

## FOUR GREAT PAINTERS OF FOUR GREAT COUNTRIES

### Unusual Ability of Young Artists in Landscape and Architectural Paintings

**A** POOR ENGLISH barber once surprised some of his clients by remarking: "My son will be a painter some day." Just how the humble father knew his small boy was imbued with a remarkable talent is a mystery. But so unusual were his observation and sense for color, that it made of him England's foremost landscape painter. The fond parent lived to see Joseph Mallord William Turner, his son, become a master artist. His mother may have shared the important secret too, but she was not fortunate enough to watch her son's talent reveal itself on many hundreds of canvasses, as she died not long after he was born in 1775.

The busy little barber had to leave the small child largely to his own devices; so young Joseph clung to mother Nature's petticoats, and became her devoted son for all his life. He sought her caresses first, along the riverside where the ever-changing effects of sky and water fascinated and instructed him. Finally, the well-meaning father sent the boy to school, but he proved rather backward about learning the three Rs, and evinced a much stronger inclination to interpret for others the language in which the mother of his adoption spoke to him. Therefore he began very early to make water-color sketches of the things he saw, and even succeeded in selling a few which he placed in his father's shop window. He also copied water-color sketches and sold them. But the happiest hours of all his life were spent with a friend, Thomas Gurtin, whom Turner always declared would have been greater than he, had Gurtin lived. The two boys colored engravings of landscapes side by side, and enjoyed thus a very helpful companionship.

An architect first discovered Turner's unusual ability, when he employed him to paint skies in architectural drawings. The result was that he became a student at the Royal Academy, and at the early age of fifteen was permitted to exhibit work there. At that time he was given to painting palaces and their surroundings. His first important work was old Norham Castle. At eighteen Turner began to travel, and he never ceased his wanderings throughout the rest of his life. He usually went afoot and carried no baggage, as he cared little for his personal appearance on these excursions. He communed with Nature in every land, painting mountains, turrets, seas, castles, cathedrals, and bridges of every conceivable kind, under every condition of atmosphere. He also painted man's labor and sorrow; and a touch of hopelessness of life is to be discerned in many of his works. He also showed considerable interest in mythological subjects.

In his early paintings we realize that Turner painted truthfully what he saw; but among his later productions a distinct change is noticeable; he gave more of his impressions, which were just as true, but more poetic perhaps.

He came and delivered his message, and departed almost incognito. He cultivated few friends, and while his great abilities were recognized, he parted with but few of his pictures during his life. He was thought to be miserly, but when he died in a miserable attic in 1851, he left his entire collection to the National Gallery, and a large sum of money to poor artists. The Turner fund was eventually divided among relatives, but the pictures hang today in the National Gallery, as one of the grandest triumphs of man's interpretations of the poetry and sublimity inherent in Nature.

It does not seem at all strange that the Dutch point to a portrait painter as their most remarkable artist. There is so much character to be seen in the countenances of those interesting Hollanders, that so versatile an artist as Rembrandt van Rijn should naturally be most attracted by the human face and by human life. He painted far beneath the surface of a strong or pretty face, for he always caused the soul to shine through its mask.

There is little exact data remaining of the life of Rembrandt; and in the fifty or more portraits and etchings of himself, may perhaps be obtained the most exact account of all that he enjoyed and suffered during the years that ensued between the dates 1606 and 1669. He was a favored son of Nature, but not quite in the same way in which Turner afterwards was. Rembrandt has been called "King of shadows;" but he understood equally well the play of light. Objects which he represented seemed to come vividly forth from shadows, and then sink back again.

Rembrandt was the fifth son of a well-to-do shoemaker of Leyden, who, after discovering his son's decided talent for drawing, apprenticed him to a painter. He studied under several masters in Amsterdam, besides having an opportunity to see the works of earlier Dutch artists. Upon his return to Leyden, he spent a number of years in quiet and profound study in representing the delicate, almost inexpressible gradations of lights and shadows to be found in Nature. He became a wizard in that art.

Throughout his entire life, the Bible was a source of inspiration to him; so it was quite fitting that a Biblical subject, "St. Paul in Prison," should be his first important work. He treated the stories of the Bible familiarly, giving them much reality in his presentations, for he thought of them in this way. It was in keeping with the Protestant spirit of his time. Another great work was his "Lesson in Anatomy," which the guild of surgeons of Amsterdam employed him to paint. It represented a learned doctor dissecting a dead body while lecturing to a group of doctors. In reality it was, of course, composite portraiture; and so successful was the work, that he henceforth received many orders for portraits. He painted not less than forty during the two succeeding years.

Rembrandt was happily married to Saskia Ulenburg, a high-born lady of Friesland. She lived eight years after her marriage, and after her death his life seemed to be much troubled; he was harassed by money affairs. It is

thought he married twice afterward, so necessary was a fireside to his happiness; but his unappreciative and uninterested countrymen troubled themselves very little about the life of this talented man. He died in poverty, painting great masterpieces to the end. The only recognition taken of his death was the placing of his name on a church register. In 1852 a Rembrandt statue was erected in Amsterdam to do him belated honor.

Spain's great artist, according to Spanish custom, took the name of his mother, and he was known as Don Diego de Silva Velasquez. Like Turner and Rembrandt, and in fact many other great painters, he showed very early where his talent lay, by making sketches all over his school books. He studied with Herrera first, a clever artist, though rough in manners. Velasquez, who came from a cultured family, preferred to study with Pecheco, who was more of a gentleman, though less of an artist. At length complete independence prevailed, and Velasquez turned to Nature and studied it in his own way. He succeeded so admirably that Pecheco advised him to go to Madrid, giving him letters to people of rank and influence. He was fortunate in painting a portrait while there that was shown to the king and his court, who received it with such acclaim that Velasquez was attached to the service of the king. He painted religious subjects very successfully, but failed somewhat in giving the proper character to mythological ones. He never left the Spanish court during the remainder of his life, so satisfactory were his services.

Velasquez not only painted portraits of King Philip IV, his family, courtiers, and even the dwarfs, jesters, and buffoons, but he planned and directed all the important court fetes and functions. The king was something of an artist himself, and therefore took great delight in all of Velasquez' work. Once, when the artist submitted a picture entitled "Maids of Honor" in which the King and Queen also appeared, and even the artist himself, he asked: "Is there anything wanting?" King Philip answered by taking a brush and painting on the breast of Velasquez' portrait, the Cross of the Order of Santiago, an honor conferred only on the greatest of Spaniards.

Velasquez married Pecheco's daughter, which proved a very happy union. Nothing seemed to mar the life, or retard the growth of Velasquez' talent, unless it was the heavy strain placed upon him in planning so many court functions. When the courts of France and Spain met on the Isle of Pheasants, and the Infanta Maria Theresa was received by Louis XIV as his wife, the entertainment and appointments planned by the painter were so magnificent and stupendous that his strength was overtaxed, and he died soon after in the year 1660, at the age of sixty-one.

A gentleman once said: "I have just talked with a boy whose soul is as charming as poesy itself." The gentleman lives by this appreciative remark of the lad, and the boy, by his wonderful genre paintings. The latter was Jean Francois Millet, a French peasant lad, born in 1814. He was well fitted to picture the hard working peasantry of France, with a depth of feeling and earnestness that have not been surpassed; for his youth was spent in toiling as one of them.

His father, also a hard working man, was not insensible

to the beauties about him, for he often called his children's attention to them. Young Millet's mother, after the custom of the French peasant women, was obliged to labor in the fields, while her children were left to the care of her husband's mother, who in this instance was a very strong character and possessed a deeply religious nature. She greatly influenced young Millets' view of life. His uncle, who was a priest, also took great interest and care in the lad's early education, hence Millet's start in life was really conducive to his future greatness.

His father finally bade him take some charcoal drawings, which he was wont to make in leisure moments, to Cherbourg and show them to artists there. This he was only too pleased to do; and at eighteen, venturing forth with his drawings, he commenced his life's career. He met with much encouragement, and remained at Cherbourg three years to study. Later, he was advised to go to Paris to study, which he did. His first year in Paris was a hard one, for he felt strange and ill at ease in the great city. Nevertheless, he made some progress under his instructors, but more perhaps in his little attic, where he worked independently.

At twenty-five he made his first exhibit, a single portrait, at the Paris Salon. About that time he returned to Cherbourg and married; but his wife was not destined to see him attain any marked degree of success, as she died in 1844. The next year he married again, and struggled along, making a living in Paris by painting nude figures. They seemed to be the only kind he could sell.

One day he overheard someone remark that he could paint nothing but nude figures, and it distressed him greatly, for his soul was filled with the grandeur of things he would rather express. He confided in his wife, who proved herself a noble woman, by expressing a willingness to accept harder conditions of existence to promote his higher ideals. So with his first peasant subject, the "Man Winnowing Corn," the real work of his life began. He became a leader in the school of rustic genre painting.

Millet went to live at Barbizon, near the forest of Fontainebleau, where he again saw much of the peasant life for which he yearned, and there his best work was done. Everyone knows the "Sower," the "Angelus," and the "Gleaners" by heart. Edwin Markham emphasized the beauty and pathos of one of his pictures, the "Man with the Hoe," by these lines:

"Bowed by the weight of centuries, he leans  
Upon his hoe and gazes on the ground,  
The emptiness of ages in his face;  
And on his back the burden of the world."

There is a true religion; it is the essence of the old life exuded into the prospective nucleus of the new dispensation. Such a life must contain in the very germinal beginning of its existence, all the forms, principles, and functions of the organic system to be unfolded from its nucleus. Koreshanity brings to the world the laws of the form and function of the new order. Its system of organic design and structural arrangement is absolute and perfect, because it embodies all there is of organic life.—*Koresh.*

# Light on Current Events

John S. Sargent

## A WONDERFUL DISCOVERY: THERE IS "NO GOD, NO SOUL"

"Reprove not a scorner lest he hate thee: rebuke a wise man and he will love thee."—(Proverbs ix: 8.)

**T**WO DISCOVERIES are claimed to have been made by W. H. Kerr, of South Bend, Kansas: that there is no God and no soul; consequently, no continuation of life after the death of the body. He is tickled over it, and as noisy as a pullet with its first laid egg. Others have claimed to have made the same discoveries, but in his estimation they do not count. He has patented and labeled it Kerr's discovery, hence no infringements are permitted; and he proves the truth of his discovery by dogmatic assertion and his affidavit. He seems to think his cocksureness ought to be convincing; but nevertheless, it is not easy to conceive how he could discover a *no thing*, much less two of them; he must have happened onto some of the "nothing" that, according to Bob Ingersoll, the Christian's God had left over after he created the universe.

Neither is it easy to see how he is going to prove these difficult negations; but he does (in his own estimation), as you will see by his statement, that if God is omniscient, omnipotent, and omnipresent, as is claimed in Christian theology, then he would be at his (Mr. Kerr's) elbow and would know of his error, and certainly would correct him by making Himself known to him. This looks plausible enough to the gentleman to be conclusive; but even if God were there, and able to do as suggested, it never seems to have occurred to him that God might be sufficiently courteous to wish to avoid thrusting his acquaintance upon those who evidently do not wish to know him, since to do so would very abruptly ruin a pet theory, out of which the gentleman and some 339 others, he claims, are getting a great deal of satisfaction. Perhaps the Almighty is kindly wise in permitting indulgence in this (to them) happy hallucination, as we let babies play with and cherish silly baubles, until the growth of knowledge through experience, said to be the best school for some persons, disgusts them with it.

### *Corroborative Evidence*

Now this evidence has been entirely sufficient to incite a man of Mr. Kerr's intellectual attainments to the very unusual performance of founding a church upon the belief of "no God and no soul;" but, apprehensive that it might not satisfy minds of less acumen, he goes on to pile Pelion upon Ossa, by adducing further corroborative testimony. He cites floods, famine, and disease away over in China; and drouths, accidents, and horrible deaths in our own country, against which the heathen prayed to their idols of wood and stone, and the Christians prayed to their God, without relief, in the one case any more than the other. Consequently, both were in the same class,—both false. To these charges we cheerfully agree, and explain by again citing Mr. Ingersoll, who truly said that "a pretty good man would have a pretty good God; but a bad man would have a bad God." That is true, so far as it goes; but it

implies the further truth that a truly good man, a righteous man, would have a truly good God. The Christian church having deteriorated from that state of innocence characteristic of its early days, has corrupted its conception of Deity, until now it is foisting a spurious, a counterfeit God upon the world, who does not answer prayer any more than the heathen idols of wood and stone, which the former's God will deteriorate to, if that church should exist to the age of the Chinese religion. But I would remind Mr. Kerr that there could be no counterfeit God without a genuine one to pattern after. These spurious imitations are evidence that mankind has once known the true God.

*Advises God*

If there were a God, the gentleman insists that he (God) would arrange things better;—there would be no accidents, no calamities, no suffering. That is one of the stock arguments and assumptions of those who are constitutionally opposed to acknowledging the possibility of any being superior to themselves, which assumption is, that he knows just exactly what God would do in any given case, if there were a God; and as God does not take his advice any more than he does that of thousands of others, no two of whom are likely to agree, why, of course, God is no God at all. Notwithstanding that all these godless, so called scientists allow thousands and even millions of years for Nature to evolute man up to his present state of imperfection, they will turn around and require that God should have perfected everything at the beginning. They will not permit Him any time at all to process a thing between its inception and its completion.

Now if this astute discoverer of "no God and no soul" would take the trouble to study what Jesus taught 1900 years ago, and what the early Christians did then, and make a comparison of those teachings and doings with the teachings and doings of the so called Christians of today, he would find such a discrepancy between them as to prove the latter's claim of being followers of the Christ to be utterly fallacious. He could not help but know, that if Jesus should reappear and insist that those claiming to be Christians should readopt the beliefs and life of 1900 years ago, he would not only be repudiated, but that more than likely he would be as summarily dealt with by them, as it is said he was then by the Jews. The Christian church has gone over completely to Paganism; and its history since it became the Roman state church is no sample of religion or religious life; and for anyone to take his cue of opposition to God, or to the Scriptures, from what the Christians do or teach, is to engage in fighting windmills, like Don Quixote. However, to destroy this perverted institution at this date, would help the Almighty to get rid of a noxious waste product; but to do so, with the motive to substitute that which is no less a fallacy, is to fulfil that prophecy in which satan is said to be arrayed against himself. Knowing this, that neither party represents the truth, we can contemplate their "scrapping" with the same satisfaction and serenity with which the Irish are supposed to view the Kilkenny cats.



That they may vanquish each other as did those famous felines is our wish, making room for a new and true religion, whose tenets of faith will accord with the truths of science.

*Evidence of "No Soul"*

Mr. Kerr's claim that there is no soul, is based upon equally conclusive evidence, or rather lack of evidence, that the gentleman never saw one; ergo, there is none. For while he refuses to accept the statement of any one else as to having seen such a thing, he demands that his own positive and dogmatic assertions in the matter shall be acquiesced in, as absolute and undeniable. He does this in spite of the fact that he knows he has not looked, and cannot look, into every possible place where a soul might be lurking; and he also knows that his vision is not capable of perceiving all that may be revealed by microscopes or telescopes yet to be invented. And, although he knows that he cannot discover and follow the trail of an animal, as can a dog, and that he has not the instinct displayed by dogs, cats, pigs, and the carrier pigeon, of sensing the direction and finding their homes, over strange roads or no roads, or over strange countries, for five thousand miles, as has the homing dove, yet he knows positively (because none of his five senses has discovered it) that there is no soul.

He seems not yet to have learned that there must be accommodation; that there may be communication. Without hook and line, or other device for catching fish, we could enjoy but a very meagre piscatorial diet; and the boy with no hook and line, who would deny there were fish in the creek because he could not see any, or catch them with his hands, would not be any more unreasonable than this man, who denies the existence of God or soul, because he has not yet supplied himself with the means of communicating with them;—and he would refuse the means were it in good faith offered him. Because he cannot, at his instant behest, walk and talk with God, as it is said Adam did, therefore he condemns the story of Adam as a lie. But let me remind him that he has not accommodated himself to the communication with God, as did Adam. He is not in, nor will he get himself into, the Garden of Eden, as was Adam. He wouldn't know the Garden of Eden if he were looking at it, over the fence; and he would not go into it if the gate were wide open, and the two-edged sword that guards it were locked in its sheath. It would appear to him to be a hateful place, because primarily the Garden of Eden is a highly cultivated state of human life, wherein the burning and supreme desire of the heart is love to God and the neighbor, leaving no room whatever for those selfish loves that now so completely dominate mortal life,—the love of money, of fame and dominion, or the lusts of the flesh; while for the narrow, selfish love of family, will be substituted the love of the whole human race.

No indeed, God Almighty would not be all good, all wise, or all powerful, if he did not allow everyone to stay in hell just as long as they liked the place, and the things that belong to it. He is not going to snatch anyone out of the devil's dominion and its miseries, until they get so sick of them that they are ready to sacrifice all of its supposed joys and delights to get out. It may be news to this knowing scientist, that we are all in hell, here and now; and that too,

for a very useful and necessary purpose;—nothing more nor less than to prepare us for heaven; that is, for perfection. Hell is a condition of life; it is evil because it is a state of imperfection, through which all must pass and suffer its pangs, as well as enjoy its delights, until, through this school of experience, we are disciplined into perfection, a condition which the race has not reached.

*Founds a Church on a Negation*

Now this negator, to give his "no-things" some tangible objectivity, has patterned after the church divisions and started a cult of his own, which he calls the "Church of Humanity." But it is a queer church of humanity that denies the humanity of God. Perhaps, though, if he knew that God is human; that God is a man; that he exists in and not outside of the race, experiencing with us all of our sorrows as well as our joys, it might enhance his opinion of God somewhat. Perhaps if he could know that God is not the impossible mythical being that Christian theology makes of him, but a real factor in the growth and development of the race, as a seed is the chief factor in the development of the plant, it might effect some modification of his views.

He cannot reasonably deny that everything in existence must have a cause; and also that the cause must be adequate to the effect. To be so, the cause cannot be less than the effect; it must at least be as great. For instance, the cause of a tree or plant is the seed from which it is produced; and the sole purpose of vegetable life is to reproduce its seed—its cause, with which to perpetuate the species. Now, as we delve into the secrets of Nature, we find that about all the things that manifest any degree of life, develop as from a seed—an egg, or an ovum, which is the same thing; and that the life of all is renewed and perpetuated through the reproduction and re-implantation of this seed. Finding this to be true of all things within the limits of ordinary observation, is it too great a stretch of the rational faculty to conclude that the greater things, the human race, whose span from seed-time to harvest strains the confines of history and the universe itself, may also have a similar origin and method of perpetuating their existence?

A seed is the highest and final product of that which brought it forth; therefore we must conclude that the perfect Man, when brought up out of the race, is the Seed-Man of humanity—of the universe; for all below man must exist from man, and for the benefit of the race. All other mortal men are imperfect imitations of this Seed-Man, as the cells that multiply and float in the sap of the plant, are but partial imitations of the cell-seed originating that plant. All men may aspire to, and finally (in their order) become absorbed into, the creative Center—this God-Man, of whom the sun is the merely physical counterpart and representative; just as the progressive cells in the plant finally merge into and become a part of the seed.

Now this man may be called God, Savior, Seed-Man, first Cause, or what not, as may be desired; but do not clothe him with the impossible attributes or monstrous qualities with which the Christians do. Spare Him that inconceivable monstrosity of a tri-personality; one of whom they charge with the heinous crime of exacting the vicarious atonement from his own son, and who also can send a

soul to the torments of hell forever, for one short lifetime of sin; do not ascribe to him the poetic phantasy of speaking worlds into existence by eternal fiat, but know him instead to be in the race, as a potent power impulsing and directing racial development, just as the potent life of the plant, absorbed from the seed, impulses and guides its growth to the reproduction of the seed. God lives in and of the race. He is just as dependent upon humanity, as humanity is dependent upon him. They cannot exist apart, any more than a man's body can live without its spirit or soul; or the spirit live apart from a material body. Mortal humanity is the soil into which Deity plants himself—his Spirit, and through the development of the resultant church as the Tree of Life, reproduces himself a Messiah—Savior, after which that church is cast aside as of no further use in the progress of the race. It may long retain its form, the empty shell, as did the Jewish church; but the life—soul, has gone elsewhere; it is a dead church.

*The Abode of Spirits*

The soul, spirit, or life of the vidual man follows a somewhat analogous course. It does not originate in the conception or birth of the child; it pre-existed in the parents, as spirit entities, and takes this natural course to re-embody in a domicile of its own. For the spirit of man, call it mind if you will, cannot exist apart from material flesh and brain. When the body dies, that which has given it life and action withdraws and seeks a temporary domicile in some congenial personality, perhaps a favorite child, where it resides as a guest or tenant at will, until it succeeds in securing a re-embodiment—a home of its own. Thus parents transmit their life to posterity, with memory cut off, but with the results of their experience impressed upon the entity, to be carried along in the race, to bless or curse it, according to whether those results are uplifting or degrading.

Thus through numberless embodiments, in which the vidual man obtains the widest possible range of experience, with all degrees and conditions of human life, man acquires that amplitude of wisdom attributed only to the Gods, of knowing good from evil. And with the application of this wisdom, in choosing the good and rejecting the evil, he is ripened into that perfection of manhood denominated immortal life; that is, complete or full life, in which the two sex principles are joined in one form, as they were in Adam before the rib episode occurred, and as they are in practically all seeds, though separated in the developing plant. This condition in plant life, though a state of imperfection, as compared to the perfected fruit, is a necessary part of the process of reproducing that fruit; and it is a forceful illustration, as well as an exact correspondent, of mortal man's fractional, divided, and consequently imperfect state; transitional, however, as in the vegetable kingdom, toward that to-be-restored manhood, wherein God created them male and female (in one form), and called their name Adam. (See Gen. v: 2.)

*Method of Creation*

To sum up and make clearer what has been partially indicated, God, man, and the universe have always existed, and always will; but as there are waste, decay, and death, there must also be renewal, re-creation, and resurrection, to continuously maintain God, man, and the universe. As the tissues of the human body waste away and must be rebuilt, so does the universe, with all it contains. God (the central or highest Man), as the anthropostic Sun, radiates his creative life force outward and downward, toward the

circumference, evolving to lower and simpler forms of life in their respective degrees, until the mineral kingdom is compassed; then there are reaction and return, by the vegetable feeding upon the mineral, the animal upon the vegetable, the human upon the animal and vegetable, and finally the God kingdom feeds upon and absorbs the human; so that that which went out from the throne of Deity, the central mentality, as pure thought and desire, as impregnative essence of life, falls into lower and still lower forms of Deific expression, until at last it crystallizes into matter, and is in time again raised up. Hence, through a long course of varying degrees of refinement, that which has once been coarse matter and the lowest form of spirit, is fitted to be reinvolved into the Deific center. This creative operation is well symbolized by the physical sun radiating its gravic rays down through all degrees, to the confines of the material universe, to be in time returned, in the form of levic essence, converging to the center, to again replenish the fires of the solar orb.

The Koreshan system of creation is logical; it accords with all the laws of Nature, and is in harmony with the teachings of Scripture. But let us contrast it with "Kerr's Discovery," which says that man's origin is from matter, by chemical action, through a long course of evolution, and that when a man's body dies that is the end of him; he goes back to matter—to oblivion. Therefore, the intelligence which he has gained is lost to the race, except what may be imbibed through teaching and the example of life;—a poor moiety indeed. To have such a system of creation is to endow matter with intelligence to direct to no end and purpose; for if something cannot come out of nothing, as his scientific ilk contend, by a parity of reasoning, neither can something come out of that which does not in some form contain that something, any more than water of itself can rise above its source. Mental capacity could not be derived from matter, by any possibility of chemical action, unless matter possessed mental capacity. Mr. Kerr scoffs at and animadverts in frantic disapprobation, against the idea of a God; yet he makes a God, a first Cause, of matter, the very lowest of all things in creation, instead of the highest thing, as any right thinking man would.

*Relation of Spirit  
and Matter*

Besides, he places matter alone; he accords it no counterpart, no opposite, with which to contrast it, or with which it may interplay, to work out its purposes and possibilities, as has everything else. If he can name any other thing in the universe that enjoys the distinction of no opposite, then it will be conceded that matter may also be such an anomaly; if he cannot, then he must admit that matter also has an opposite, and that it is what we name it, spirit. For instance, we have light and darkness; heat and cold; up and down; in and out; white and black, and so on through the whole category of known things. The modern scientists (those who assume to know) don't know what matter is; they cannot define it, simply because they do not recognize spirit as its correlate, with which to contrast it.

Spirit and matter are two opposite manifestations of substance, both equally substantial; and their interplay through transposition of one to the other, by means of alchemical transmutation, supplies all the wondrous phenomena we witness in the processes of Nature. Matter is spirit at rest, and spirit is matter in action; and the combination of the two working together produces the phenomena we call life; their separation, death. Neither dies in the sense of going out of existence; the form is dissolved and dissipated, but the substance, the spirit and matter, merges into other forms. Nothing is lost in the economy of Nature; it only appears to be, because in the kaleidoscopic changes that are constantly taking place, human observation is too obtuse to follow the many and intricate ramifications.

# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresch), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from April Issue)

### Thirtieth Credential—The Man of Sin; the Son of Perdition

“**L**ET NO MAN deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” (II Thess. ii: 3, 4.)

According to so called orthodox interpretation of the Bible, the foregoing passage is applied to “the Jewish apostasy; either to some false christ or the spirit of Judaism personified.” Koreschan Science does not entertain such a view; for the Apostle does not refer to things past, but to things future. The text speaks of a *future* “falling away.” The Greek text has a definite article, signifying *the* falling away; that is, a specific kind, the falling away from the truth of God into fallacy, and the good of God into evil. The declension of the church began to show itself at the close of the Apostles’ career, and reached its greatest stage of perversion during the dark centuries, and to the present time, which is the night of the medieval period of the history of the world, as verified by church history.

Now we come to the problem of the question: Who is “the man of sin”? The Greek text reads: “*ho anthropos tes hamartias*,” the man of sin. The definite article *ho* (the) denotes one special and extraordinary man. Who is this man? Sacred Scripture is its own interpreter, as it speaks of *one* such character. We read: “He [the Almighty, the Spirit of prophetic Truth] *made him to be sin for us, who knew no sin.*” (II Cor. v: 21.) If He was made to be sin, then he is the *opposite* of what he was; for he was born holy, without sin, and separate from sinners. In view of this fact, what is the logical or rational and consistent conclusion? That Jesus himself, when he comes at the end of the Christian age, although the same individuality and identity, but with a new *persona* (covering) and with a new name, is “the man of sin, the son of perdition.” That may seem terrible; but it is the truth of God, and a logical procedure of reasoning cannot escape from it.

The word “perdition” is from *perdere*, to make waste, to consume; that is, to consume by a process of burning,—alchemical combustion. This process of combustion takes place when “the old man” is entirely consumed. “Death, then, is complete; there is nothing more to die, because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; *the man* [‘the man of sin’] is then made alive.” Then will the “new man,” the “Ancient of Days,” the “Sage of the City of Restoration,” stand forth as the

Immortal, the crown of creation, “his face shining with a new glory.”

Let us further elucidate the problem as to how *the man* was “made to be sin for us.” This was done typically, when he “who knew no sin” crossed himself with sinful humanity, as *typified* in the crucifixion on the cross of Calvary. *Antotypically*, He was made to be sin when he entered his Church at his translation; for then he both ascended into the throne of the Eternal, and descended into sinful humanity. (Eph. iv: 8.) By his descent he planted himself as the divine Seed in his Church, at Pentecost, by the baptism of the Holy Spirit, which was his transformed bodily substance.

The same lesson is also illustrated in the breaking of the unleavened bread at the Lord’s Supper, and by the Passover in the Old Testament. The Passover was a peculiar occurrence, just as the breaking of the bread was peculiar. Both the Passover and the bread were symbols of the Lord’s body; they constituted tokens of the passing over of the substance of his life to his Church. And by entering into His Church, which subsequently declined and fell away from the original truth and good, he was made to be sin by his indwelling and further descent into the sinful race he came to save.

The foregoing truth is corroborated by the text: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death.” (Rom. vi: 3, 4.) Take notice that no water baptism is here meant, but the baptism of the Holy Spirit; for only by the fact that He transformed his bodily substance to Holy Spirit, could he enter into his Church, and thus “bury” himself in each member who received him. The baptism of water signified an outward sign of the baptism of the Holy Spirit. There is also a marked difference between the form of the water-baptism of John the baptizer, and Jesus the Christ.

His holy body, transformed to Holy Spirit, passed over into, and was eaten or appropriated by, his Disciples. They absorbed his pure, holy body, in the quality of Holy Spirit-substance, as illustrated by the taking of the broken bread and the wine, the tokens of the Lord’s flesh and blood. They thus appropriated or assimilated the transubstantiated body and blood of the Christ. In this light we can comprehend the declaration: “The bread that I will give is my flesh.” And again: “Whoso eateth my flesh and drinketh my blood, hath eternal [age-lasting] life.” The age-lasting life is immortality in the flesh in the physical world. When? “At the last day;” that is, the end of the Christian age, and beginning of the Golden Era of light and life, of universal harmony and happiness.

Thus the Lord (his entire substance—spirit, soul, and body) entered his Church, and through the declension of the church, he took upon himself the sins of the world; that is, he was actually “made to be sin,” *in* sinful humanity. He did this that he might bring up with him, in the resurrection or reincarnation, “the dead in Christ,” which

are in the "second death," that is, the *sensual* death.

In order to change this sensual death, this mortal and corruptible structure, to an immortal and incorruptible one, it is necessary that something of an entirely opposite character should come into sinful humanity; just as illustrated in a way by a process of ingrafting, by which a wild or useless tree can be made to bear choice fruit. The entirely opposite quality of substance consisted of the immortal and incorruptible life substance of the Lord Jesus; consequently, it had to be eaten and appropriated by his Disciples in the quality of a Holy Spirit-substance, which in due time would bring forth first, "the man of sin," the "Sign of the Son of man;" then, by a further development and unfolding, the "Lord CYRUS," the "Sage of the City of Restoration;" and ultimately, by his apotheosis and baptism, the Sons of the Eternal.

The foregoing process is seen in a kernel of wheat when planted, provided it is followed out logically and consistently. The seed is the product of a previous planting and harvesting. What becomes of the seed when planted? What does the dark soil, in which the seed is planted, represent? Where is the location, habitation or abode, of the life or spirit of the seed? A remarkable transformation takes place with the planted seed, both as to its structure and function. What performs the transformation? The life or spirit in the seed, together with the radiations of the sun, the moisture, and fertilization of the soil, causes a sprouting, a new vivification, then an external blade and stalk, and finally the full corn multiplied in the ear. This procedure of transformation is as true in the divine-human domain as in the domain of the vegetable kingdom. "Thou fool, that which thou sowest is not quickened, except it die." (I Cor. xv: 36.)

Thus, as Jesus the Christ was made to be sin by descending into the sinful humanity, his Church, and took upon himself the sins of the world, as declared by Sacred Scripture, he must appear some time as the "man of sin." His immediate followers testify that "the man of sin" has appeared, born of natural and sinful parentage, "the son of Jesse," as prophesied. The process of "cleansing the sanctuary" (Dan. viii: 14) began in 1839, when KORESH was born, and proceeded within his extraordinary mentality until 1870, when, at the age of 30, he was illuminated; this enabled him to separate truth from fallacy, good from evil, as his unparalleled Science of Universology demonstrates.

By reason of his illumination he saw "the mystery of iniquity," and "the abomination that maketh desolate" (II Thess. ii: 7; Dan. xii: 11); he cognized that the "wheat" sown nineteen hundred years ago constituted the origin from above, and the "tares," the origin from below. The lower nature is to be overcome by a process of substitution, and of burning (combustion); for God Almighty will so flow into the "man of sin," the Sign of the Son of man, that "the process of overcoming will not only be complete, but there will be a radical transformation of the man to whom the keys of the kingdom of heaven were committed in the beginning of the age; into whom the natural truth and life of the Lord descended; whom the Lord [the invisible] will *perfect* now, at the end of the age, and who will feed the lambs and sheep as the resurrected Peter

(Rock), in whom will be manifest the resurrected Messiah."

When the "Lord CYRUS" comes as the Immortal, "as a brand plucked out of the fire," the alchemical fire of anatomical transformation, it will have consumed his "filthy garments," and substituted a "changed raiment," with a "fair mitre [dignity] upon his head." Then will be fulfilled literally all that is prophetically stated in Thess. ii: 4 to 11; that is, the "Lord CYRUS" will *oppose*, not merely theoretically, but practically, everything in the world that is of a fallacious and evil character and quality, and "exalt himself," by divine birthright, "above all that is called God, or that is now worshiped" as God; especially that hideous fallacy, the monstrous misconception of Deity so universally prevalent,—that of a "great universal spirit, everywhere and nowhere, infinite and incomprehensible."

By divine birthright the Lord CYRUS "will seat himself," after his theocrasis, "in the temple of God." God's temples are the Sons of God; "temples not made with hands," as foretold in Holy Writ. In and through the 144,000 Sons of God, the Lord CYRUS will exhibit himself as the true God, and "will fill with awe, wonder, and consternation, when necessary, the minds of humanity, for the purpose of the enforcement of his mandates for the perpetuity and preservation of order of every degree of development."

II Thess. ii: 1-12 presents the Lord, at his second coming, as "the pole of good and evil." This has been a great mystery, but it is now revealed by the Science of Koreshan Theology. Nineteen hundred years ago the Lord represented the pole of good exclusively, while Judas Iscariot represented the pole of evil. The Messiah whom the Jewish dispensation produced, was "the Tree of Life;" while the Messiah of the Christian age constitutes "the tree of the knowledge of good and evil." Read II Thess. ii: 1-12 in this light, and the misunderstood passage will appear clear.

The first coming of the Messiah at this end of the age is both good and evil; for the evil involves all the powers of antichrist. Indeed, Jesus, in his descent into the hells, assumed all the conditions of the hells. He became wicked, a satan or adversary, antichrist, because he was made to be sin for us, who, in his personality nineteen hundred years ago, knew no sin. His coming down through the Christian age is after (*lit.* according to) the working of satan (*lit.* adversary), because he became himself "satan, with all power, and signs, and lying wonders."

Any one familiar with the career of the apostatized church, in which the Lord has been during the medieval period, and even to the birth of the Messiah, in 1839, can trace the working of satan, with all power, and signs, and lying wonders. At his illumination he "awakes as one out of sleep, and like a mighty man that shouteth by reason of wine;" for he sees "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity can not enter. Yea, truth faileth and he that departeth from evil maketh himself a prey; and the Lord saw it and it displeased him that there was no judgment." Then He will turn so called wise men backward, and make their knowledge foolish.

(To be continued.)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Four things come not back,—the spoken word, the sped arrow, the past life, and the neglected opportunity."—*Anon.*

**I**N THE *Review of Reviews* for May we find an article by Robert L. Owen, U. S. Senator from Oklahoma, on the subject of repealing the tolls on the Panama Canal; "Panchó Villa, Man and Soldier," with portrait, and many illustrations, by N. C. Adossides; "Mexico's Economic Resources," by A. G. Robinson; "Contrasts of New York and Foreign Harbors," by W. C. Brinton; "Schools of Journalism," by James Melvin Lee; "Canada in 1914," by P. T. McGrath; "First Aid for Legislators," by Charles F. Carter; "The Freight Rate Increase," editorial, illustrated. Cartoons of the Month. "Announcements of Conventions, Celebrations, and Expositions, 1914." The "Progress of the World" covers the political situation, and "Leading Articles of the Month" includes everything of interest from art to meat-eating. New York.

The *Scientific American* of April 4 has an editorial on "The Redemption of Mesopotamia," being an account of the restoration of the fertility of the soil through the rebuilding, by the Turkish government, of ancient dams and aqueducts, at a cost of \$75,000,000. In this issue may be found a number of remarkable astronomical theories based, as usual, upon hypothesis. Other articles are: "The Most Powerful Government Wireless Plant," Radio, Va., by John L. Hogan, jr; "Fighting Dust With Dust," to prevent coal mine explosions, by J. H. C. Kershaw. April 11 continues the series on "The Problem of Our Navy, by the Editor; "The Plumbing of the Humau Body," is by Sir W. Arbuthnot Lane; "Protection From X-Rays in Radiography," by Jacques Boyer; "Vocational Guidance and Efficiency," by Benjamin C. Gruenberg, is very good. There is an extremely interesting article on "Nebuchadnezzar as a Builder," by Edgar J. Banks; other articles are: "Safe Moving Pictures," by Arthur J. Lang. April 18 has "Moving Pictures Without a Screen," by the English Correspondent; "Powdered Coal for Fuel," by H. N. Holmes; eighth number of series on the "Navy Problem;" "Drydocking in Panama Canal Locks," by C. W. Fisher, Naval Constructor, U. S. N. "Aeroplane Lamps," by Dr. Alfred Gradenwitz. April 25 has "The Lake Washington Canal Locks," illustrated. In the ninth of the series on the Navy, "The Need of a Council of National Defense" is suggested by the Editor, with portraits of five suitable members of such Council; also, of Legislative and Army and Navy members; an illustrated article entitled "Some Interesting Wiles of the Art Faker," shows the extent of fraud in the manufacture of antiques. "Stalking Game with the Kinematograph," by the English correspondent. Many other valuable articles and the usual "Inventions," in every number. New York.

The *Woman's Journal* of April 4 tells of Lethbridge, Alberta, adopting woman suffrage and commission form of

government. There is an editorial giving details of the disgraceful incidents connected with the last arrest of Mrs. Pankhurst in Glasgow. New York laws still discriminate against mothers in guardianship of children. Los Angeles has woman District Attorney. Governor of Wisconsin sends cholera serum to owner of hog, but informs a mother suffering from tuberculosis, who has large family to support, that no appropriation has been made for such cases. April 18, Nation-wide equal suffrage amendment is favorably reported by Senate's Woman Suffrage Committee, with one dissenting vote. Mother Jones is held in prison "incommunicado" in Walsenberg, Colo.; she has smuggled out a letter of appeal for trial. Under the heading of "A String of Pearls," A. S. B. makes telling points against anti-suffragists' methods of misrepresentation. Mr. Nevinson, a well-known war correspondent, tells of the horrors of war as he has seen it, especially as affecting women; it makes him sure that they should have a voice in the matter; he refers to the Irish women in the present state in that country. Wyoming, where women have voted for 45 years, has the smallest percentage of unmarried women in the Union. Woman voters in Alaska help elect non-partisan ticket. Many women were chosen as tax collectors at the recent Illinois elections. Read Numbers, Chap. xxvii: 1-12, for earliest record of Jewish women's protest against unequal conditions; 158,000 women voted in Chicago; 104,000 men voted in New York; in New York there are 204,000 more women than in Chicago. Miss Helen Taft joins the Suffrage League at Bryn Mawr; her mother has joined the anti's; one of many instances of family differences. Miss Lucy Stone, founder of the *Woman's Journal*, was the first woman to take a college degree. In 1849 Elizabeth Blackwell, the first woman physician in America, took her degree at the head of her class; there are now 7,387 in the U. S. There is an awakened interest among college women. Boston, Mass.

The May *Astrological Bulletin* has article on "Eclipses," by Maud Lindon; "Jewish Calender," compiled by Henry Christian Langrehr; "The Children of the Cusps," by Edith F. A. Panton; "The Chemistry of Gemini," by Dr. Carey; "The Nativity of Our Lord Jesus Christ," by Rev. Dr. Butler, an ancient writer. Portland, Ore.

The May *Chiropractor* has several fine articles under the heading of "Faculty Talks," by Drs. Burich, Vedder, and Firth; in the "Legal Dept," the Kansas Supreme Court Decision is considered by F. H. Hartwell, L. L. B. There is quite a telling hit on doctors by an editor, quoted from *Brush and Pail*. A very creditable issue. Davenport, Iowa.

*Our Dumb Animals* May issue has on its cover a beautiful picture of a fine collie dog. There is, also, a pathetic picture illustrating "The Moan of the Old Horse;" a prize of ten dollars is offered for the best verses, not exceeding sixteen, upon this picture, to be received by June 1, at their office. Too much cannot be said in praise of this publication, not only on account of its beneficent influence, but for the paper as a work of art in its line. Boston, Mass.

*Correct English* for April maintains its usual excellence. It has many helpful suggestions of students and the "Busy Man." "Practical Lessons in Speech," by H. Chester Tucker; "Daily Drills;" "Penmanship;" "Queries and Answers, etc. Evanston, Ill.



## Topics of Interest & Importance



### THE FUNCTION OF MODERN GOVERNMENT

#### *The Masters of Industry Dominate and Control Legislation and the Working Classes*

BY MADISON WARDER

**T**HE IDEA once prevailed that governments exist for the purpose of promoting the welfare of the people within the limits of their jurisdiction. That, at least, was the theory of governmental function promulgated by statesmen, professional orators, and educators in general. The common people, until recently, have regarded the state as a beneficent institution, designed especially to protect them from all forms of aggression, whether from without or within the national environs; and they have ever been ready to yield up their lives, should the necessity arise, for the preservation of its integrity. That, however, was before they had acquired the wisdom that is born of judicious use of the investigative faculty. Now that disillusionment as to the character of the forces that control the affairs of state is proceeding so rapidly, the allurements of the patriotic call, as sounded by corporate interests and their lackeys, is no longer attractive to the enlightened citizen.

In the light of the publicity that of late years has been flooding all spheres of human life, exposing the hitherto hidden operations of those who have manipulated the social machinery to their own profit, modern government stands revealed as the servant, not of the people, but of the capitalist class. This class, though relatively small as to number, wields a power so tremendous that it is able to dictate all public policies; and few men in official life dare to voice opposition to its mandates. Indeed, it seldom allows the election of a candidate for public office, whose mental determination is not in line with its political designs.

In the present stage of capitalist development, domination at the ballot box is a comparatively easy task. Through the operation of a fallacious system of private property, capital has obtained absolute control of the very means of existence of the working masses; a fact which has a powerful coercive influence upon the sovereign citizen in the voting booth. Moreover, capital has almost the solid support of the so called professional classes; those who, by virtue of their calling, are disposed to look down upon the brother sweating in the field, factory, and mine to keep civilization in trim. It owns, body and soul, the great majority of moulders of public opinion in the various educational agencies. It commands intellectual prostitutes innumerable in pulpits, college halls, and editorial sanctums, who are pouring forth a continual pean of praise of the "divinely ordained" system of competition. Capitalism continues to maintain the preacher, the professor, and the editor, only because it finds them useful in the task of psychologizing those who toil. Their mission in life is to befuddle the mentality of the worker while the capitalist picks his pocket; and right well do they perform that mission.

When those exalted personages whom he has been

taught all his life to consider the acme of unadulterated wisdom are almost a unit in assuring him that under the benign influence of the competitive system his lot is one greatly to be envied of all men, the worker can hardly be expected to display extraordinary political acumen; but when to this hypnotic bombardment is added capital's gentle hint that antagonism of its purposes would entail suspension of his opportunity to exist at all, it is not remarkable that he marches up to the polls year after year and votes for his own further subjugation.

It thus happens that modern government, being wholly in the control of organized capital, has now only one significant function; namely, the extension and augmentation of capitalistic influence and aggression. In many years, but few important actions have been taken by any of the so called civilized nations that have not been in express furtherance of this design. The state is in fact no longer political; it merely expresses the administrative functions of organized capitalism.

The present attitude of the nations toward the Mexican situation, beautifully illustrates the completeness of the domination of modern government by the masters of industry. The unanimity of purpose displayed in the general indorsement of the policy of our own Government is in itself an unusual circumstance, indicating clearly that international organization of the moneyed interests is an actual fact. All of the nations involved are aware that the aggression of foreign capital—aided and abetted by the Mexican government—is the real cause of the present revolt. Knowing this, they all stand ready to give our Government any assistance that may be necessary to protect the interests of the foreign investor.

The natural resources of Mexico offer a rich field for capitalist exploitation; and since the Mexicans are not sufficiently advanced in the scale of modern "civilization" to properly develop them, foreign capital must do it. Hence for years past, wealthy syndicates from various countries have been busy securing from the Mexican government, at nominal cost, "concessions" of vast tracts of oil, mineral, and agricultural lands.

Immensely valuable as these concessions are, when touched by the magic hand of labor, they are worthless if no one can be found to do the work. It is the candid opinion of the investor that the Mexican working class was created especially to furnish the labor power necessary to make his investments profitable; so he has virtually enslaved them by the thousands for that purpose. The demand of the revolutionists is that peonage shall cease, and that the lands be restored to the people.

But international capitalism is determined to protect its own; so we have the spectacle of a concert of the world's great powers endeavoring to force the blessings of capitalistic dominance upon this courageous, if half-civilized, people. At this distance it looks very like the little spat indulged in by President Wilson and General Huerta, while ridiculously inadequate as a *casus belli*, was intended only as

a blind to cover up the organization of nations that should force a cessation of the rebellion, and allow capital to absorb in peace the remainder of the country's wealth. A significant feature of the peace negotiations was the attempt to so broaden the mediation plans as to include arbitration of the differences between the Mexican federals and the revolutionists. With capitalistic governments as arbitrators, it is unlikely that the grip of capital will be loosened to any appreciable extent.

It is hard on the Mexican people, but such, it seems, is the trend of destiny. The forces of capital must be concentrated into one international corporate amalgamation, and this followed by a like organization of the international labor forces, to insure the culmination of the great battle of Gog and Magog, in which shall be disintegrated the last remnants of the old competitive order. Then the industrial peace of united life, fostered by a government whose function shall be to insure the welfare and happiness of all its people, will prevail throughout the world.

### The Jesuits In the United States

#### PART II

BY O. FREELAND

IT IS WELL KNOWN that the present supreme pontiff, Pius X, is very friendly toward the Jesuits, though it is not known whether or not he is a member of the order. It is certain, however, that the Jesuits are now in high favor with the Papacy, since it has evidently been determined by the Roman hierarchy to employ the Jesuits as one of the most efficient arms of its forces in the making of America Catholic. It is customary among the Roman Catholics to designate the general of the Jesuits as the Black Pope; the regular supreme pontiff is the White Pope, since he usually makes his public appearances clad in white robes. But we call attention to this merely to indicate the actual and potential power of the Jesuit general, and the possibilities for mischief lurking in the name, so far as the secret powers of Jesuitry may be active in this country.

In concluding this inquiry, let us glance at the manner whereby the Jesuit's mind is trained for the purposes of the society; then we shall see wherein lies its fearful effectiveness as an organization, and of its members individually. The novice is educated in the sciences, in literature, history, philosophy, and in the questionable theology of Liguori, Dens, and "Father" Gury. Under the manual rules, the general of the society is invested with the powers of an autocrat, although it maintains a semblance of democracy. The general is elected by ballot of the provincials or chiefs within the organization, and may be deposed for cause. From novice to general, all members are bound by rigid vows of obedience to the maxims and laws written by Loyola and his successors.

One may enter the order at the age of thirteen; but it requires years of drill, and a dreary novitiate extending over a period of many years, before the novice is admitted to the final vows. They adopt no uncertain course; for when the Jesuit has taken the oath that stamps him a full-fledged disciple of the society, he is to their liking; a finished product as a mental and physical being, whose superiors henceforth dictate his every thought and action.

Such is the manner of training, and the sort of spiritual pabulum fed to the Jesuit, that he practically merges his identity into that of the order or society. He must obey his superior under all circumstances, and is compelled to look up to him as standing in the place of God. Not under any excuse or for any reason is he permitted to use his own judgment; he sacrifices his intellect and blindly obeys.

When he is commanded to do a thing which he deems sinful, perhaps a crime, he dare not refuse obedience, lest he be disciplined by solitary confinement or worse. He is commanded to subscribe without mental reservation to the following: "I ought not to be my own, but his who created me (namely, his superior), yielding myself to be molded in his hands like so much wax. I ought to be like a corpse, which has neither will nor understanding."

The Jesuit vows allegiance to the general and the Pope, promising to go at any time, to any place in the world, in the service of the church. He makes oath, signed by a pen dipped in his own blood, that he will persecute all heretics (non-Catholics) who refuse to be converted to the Papacy. The Jesuit not only surrenders control over his reason and understanding, but absolutely sacrifices his will and substitutes that of his superior, even though the latter may be far beneath him in mental capacity and culture.

We ask, can any self-respecting man join this society, or any other, under such conditions and rules? History shows that it has not attracted men of genius or powerful and independent mind. The novice from first to last subjects himself to the destructive processes of mental extinction; and what remains is a human being stripped of all the qualities that distinguish a courageous and self-reliant man. Jesuitical training and the policies of Jesuitry render its members keen, alert, and always obedient servants of the society; they are persons of one idea of a two-fold character—the welfare of the society and the prosperity and power of the Papacy.

Herein we find the causes which are at once the strength and the weakness of Jesuitry. Its history of nearly four centuries fails to give us a single example of commanding intellect and originality, or one of genius. Many of its able administrators have been men merely of iron will, gloomy fanatics who directed the society, first, for its own benefit, and secondarily, for the Papacy. Hence, even the popes have tried to abolish them; and when Innocent XIV in fact decreed their abolishment, the Jesuits murdered him.

The Jesuits accomplished nothing of lasting human benefit; their trail everywhere is marked by bloodshed of the innocent, and by rapacity. Isolated cases may be cited on the other hand, to show a Jesuit honestly teaching and preaching Christ; but the efforts of the society to plant the cross, were expended in the cause of the Papacy;—that should be remembered. Their chief and principal business in Europe has been to meddle in politics; and the record is at hand which proves that they have caused long and bloody wars. They not only employ all available means whereby the Papacy's power may be made universal in the United States, but are always busy in the maintenance of the society's wealth and power. They declare that it is

done for the glory of God, the Papacy, and the benefit of mankind.

They imagine the world stands still when Jesuitry is idle. Therefore, we find in them the most active, secret, and vastly influential corporate power within the Papacy. As they did not shrink from crime in the dark ages to achieve advantages for the Papacy, we may confidently expect history to repeat itself; and the non-Catholic population cannot in reason expect Jesuitry, with all that it implies, to be merciful here and now, in its attempt and intention to make America Catholic. KORESH has described their purposes and methods, and it behooves the people to heed this warning.

### Theocrasis of, and Baptism from, Jesus

BY DR. J. A. WEIMAR

KORESHAN students know that the term "theocrasis" is derived from the Greek word *theos*, God, and *krasis*, a mixture, infusion, absorption. A synonymous word is "apotheosis," which signifies literally Deification; *i. e.*, becoming God by absorption into Deity, the goal of which is eternal life; a life beyond and most interior to the external, physical environment. It is the third state of being. By no possible means of interpretation can theocrasis or apotheosis be applied to the first state of existence of mortal life; and, only in an accommodative sense, to the second state, the arch-natural or immortal manhood.

Theocrasis and apotheosis both refer to the *incorruptible* dissolution, by a divine electro-magnetic combustion of the immortal body of Jesus. A mortal body can and is promised to be transformed, but not theocrasised. Theocrasis cannot be applied to a personality conceived in sin and shapen in iniquity; it can only be applied to an immortal personality; a personality of which it can be said, that it is "holy" (integral, *i. e.*, a biune being, male and female principles united in one), "undefiled, separate from sinners, and made higher than the heavens," in whom there is "no sin."

Jesus was an immortal or biune personality before his theocrasis, otherwise no "incorruptible" dissolution could have taken place. Let us be consistent and not misunderstand the three states of being—mortality, immortality, and eternal life. The first two refer to the physical world, the third to the spiritual world, beyond and within the exterior.

By the statement, "baptism from Jesus," we mean that his immortal, biune, and perfect body was translated or changed by an alchemical process to Holy Spirit. Thus, matter was converted to spirit-substance, and this spirit-substance was communicated to His Apostles at Pentecost. By this baptism or communication of Holy Spirit to the Apostles, the Lord made his abode in the interior of the intellect and will of his initiative and primitive Church. This Church supplanted the Jewish church, at least so far as recognition by the Lord is concerned. The new Church became the kernel, while the old Jewish church became the shell or husk.

### Cause and Promise of the Divine Baptism and Waiting Time, Nineteen Hundred Years Ago

The cause of the baptism was the incorruptible dissolution of the immortal or biune, perfect body of Jesus, and the

communication of his dissolved substance to his Apostles. Every one familiar with Sacred Scripture and the Science of Koreshan Universology concedes the foregoing truth. During the forty days between the Lord's resurrection from the typical tomb of Joseph, and his theocrasis or translation, according to Acts i: 3-5, the Lord "showed himself" repeatedly to his Apostles, generally in the garb or form of another personality. For instance; once as a "gardener," another time as a "travelling stranger." Undoubtedly, the Lord had a definite purpose in appearing thus in changed form; for he taught his Apostles valuable lessons which, under other circumstances, he could not have so effectively communicated. We read: "By many infallible proofs" he spoke to them, at intervals, during the "forty days," "of the things pertaining to the kingdom of God."

He also "commanded them that *they should not depart from Jerusalem, but wait for the promise of the Father,*" who was one with the Son. The "promise" was: "Ye shall be baptized with the Holy Spirit not many days hence." The Apostles, however, misunderstood the meaning of the Deific promise; for we read: "They asked of Him, saying, 'Lord, wilt thou at this [that] time restore again the kingdom to Israel?' Why did they misunderstand the Lord? Can we discern, from the text and context, the reason of this? Certainly, we can. In verse 4, of Acts i, the Lord commanded them not to depart from Jerusalem, but to wait for the promise of the Father; and in verse 5 he specifically states that the promise was that they should be baptized with the Holy Spirit not many days hence. A *preconceived* idea was the cause of their misunderstanding.

This is why the Lord's precise statements found no lodgment in the Apostles' hearts (minds). Evidently this is the fact, else they would not have confused, at this particular time, the promise, the baptism of the Holy Spirit, with the restoration of the kingdom to Israel. (See verses 5 and 6, Acts i.) Here we have a *typical* illustration and *common* example of the reason why Disciples of one and the same teacher may misunderstand what is taught by the terms employed.

A restoration of the "kingdom to Israel" preoccupied the minds of the Apostles; consequently they confused restoration with baptism. This is on a par with the idea of expecting a birth before conception and gestation, or fruit before the tree has brought forth the leaves and the blossoms. Similar confusion of terms, statements, expectations, and states or conditions will obtain at this end of the age. Then the Disciples *leaped over* the reception or impartation and experience of the baptism of the Holy Spirit, to that of the restoration of the kingdom; thus, it must not surprise us if a corresponding condition, but of an opposite character, should prevail among the Lord's Disciples at this end of the age.

A unity or harmony of mind, among the Lord's Disciples, was an absent quality *up to the time of Pentecost*. They did not look for a spiritual afflatus, the impartation of the very life-substance of the Lord; so we must not be surprised to find a similar condition, only in a reverse manner, at this end of the age. Some individuals naturally run to one extreme or the other.



**Extraordinary Effect of the Baptism on the Apostles and "Devout Men"**

We read: "When the day of Pentecost was fully come, they [the Apostles and Disciples] were all with one accord in one place. And suddenly there came a sound from [lit. out of] heaven [not the physical], as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues [male and female cherubs or spirits] like as of fire, and it [they] sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii: 1-4.)

Mark, when the day of the outpouring of the Holy Spirit, the divine baptism, was fully come, then the Apostles and Disciples, who were previously disunited mentally (doctrinally), "were all with one accord in one place." Note specially the statement, as it will help to distinguish your faith and knowledge from the spurious presentation of anti-Koreshan circulars, booklets, and ambiguous statements. A marked preparation for harmony must have gone on among the Apostles and Disciples, from the time the Lord commanded them not to depart from Jerusalem, until the day of Pentecost was fully come. Harmony of purpose took place within forty days. Therefore, let us "wait for" *God's own time*, who then wills and performs his purposes.

The "sound from heaven as of a rushing mighty wind," is interpreted by KORESH to signify "the breath of God, the pneuma, the wind of the Word, containing the germs or words of the Logos, the seed or sperminal essence of life, by which the receptacles of life, the Disciples of the Lord, were impregnated with the germinal beginnings of the new creation. They were thus *begotten* of the Spirit." (See booklet, "Reincarnation.") Mark, they were not "born" at that time, as the Bible translators erroneously rendered it repeatedly, or as believed by the various modern churches. The period of gestation was to be of nearly two thousand years' duration. The divine act of begetting, and the birth, "the redemption of the body," as described in Rom. viii: 18-25, must be wisely differentiated.

The reader will do well to peruse verses 5 to 11 of Acts ii. The "devout men out of every nation," who were temporarily present at Jerusalem at the time of the Passover Sabbath, were people of the so called "lost ten tribes," or "twelve tribes," by including Ephraim and Manasseh, according to the Apostle James, i: 1, who were "dispersed" among and intermarried with the so called heathen nations of the then inhabited world. The "Passover Sabbath," also called the "Feast of Weeks," was one of three great festivals of the Jews, in which all the males were required to appear at Jerusalem. It was also called "Pentecost" (the fiftieth), because celebrated on the fiftieth, counting from the second day of the Passover; that is, seven weeks after the 16th Nisan or Abib, which corresponds with our month of April, and the spring season, when the sun begins the forces of generation throughout the world in general. And as there is an exact correspondence between the physical and divine-human sun, we may rationally expect the "latter rain," so called in Scripture, in the spring season, which seems to be corroborated by the statement, when "the fig-tree \* \* \* putteth forth leaves, ye know

that summer [the new era] is nigh." (Matt. xxiv: 32.) (Mark, the Bible speaks of two seasons only, summer and winter; just as in Florida, spring and summer are one, so autumn and winter are one.)

The description of the people that were present begins with the farthest east, the Parthians; then the enumeration proceeds farther and farther westward, till it comes to Judea; next come the western countries, from Cappadocia to Pamphylia; then the southern, from Egypt to Cyrene; finally, apart from all geographical consideration, Cretes and Arabians are placed together. This enumeration is evidently designed to convey the thought of universality.

The eighteen nations that are enumerated, said: "We do hear them [the Apostles and Disciples] speak in our tongues the wonderful words of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." The two classes of people, the one "amazed" or believing and being elated, the other "mocking" and doubting, have come down the stream of time to our day, by the operation of the law of metempsychosis or transmigration of the soul from one embodiment to another. The former class is the progressive, the latter the retrogressive. Thus, we need not be surprised to see the two tendencies—the "amazed" or believing, and the "mocking," doubting and rejecting—manifest at this end of the age. However, it is wise to doubt if no phenomena are observed, which must follow the theocrasis and the sequential baptism with the Holy Spirit, as effect follows cause. If effect does not logically follow cause, then to doubt is proper and wise. The ancient Seers of God held firmly to the truth, that "*a posteriori* cannot follow without *a priori* preceding, and *vice versa*," that is, from effect to cause, and from cause to effect are logical procedures.

In reply to the mocking class, the Apostle Peter gave his first public lecture which, under the influence of the outpouring and reception or absorbing of the Holy Spirit, had such an extraordinary convicting effect upon the people that we read: "They were pricked, [pierced, convicted] in their heart, and said unto Peter and to the rest of the Apostles, men and brethren, what shall we do? And Peter said unto them, Repent and be baptized. \* \* \* Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls." The statement, "were baptized," in this connection means, they were baptized with the Holy Spirit, as no water baptism was mentioned.

**The Powerful and Marvelous Transformation Which the Reception of the Divine Baptism Wrought in the Apostles, Disciples, and Devout Men 1900 Years Ago**

The three thousand souls added to the Church, "continued steadfastly in the Apostles' doctrine and in the fellowship, in the breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, prais-

ing God, and having favor with all the people." (Acts ii: 41-46.) "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of land, or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet: and distribution was made unto every man according as he had need." (Acts iv: 32-35.)

The powerful and marvelous change of mind that the reception of the baptism with the Holy Spirit wrought nineteen hundred years ago, is to be repeated at this end of the age, when a similar baptism, only "much greater and more powerful," is due to take place, according to Sacred Scripture and the Science of Koreshan Universology. For at this end of the age, the baptism will not merely bring about a change of the mind (soul and spirit), but will embrace the entire anatomical, physiological, and mental or spiritual structure.

If the baptism of the Holy Spirit brought about a commonwealth (nineteen hundred years ago) among people of eighteen different nations,—thus solving the "Gog" (roof or capital, false commerce), and the "Magog" (floor or labor, wage-slavery) questions, and in addition, accomplished a marvelous unity of purpose in doctrine and practice in religious matters, is it not rational to expect according to the Science of Universology, a greater and more powerful baptism at the dawn of the Golden Age near at hand? For the sake of making a still greater impression let us recapitulate the principal phenomena which the baptism of the Lord Jesus wrought: 1, They continued steadfastly in the Apostles' doctrines; 2, in fellowship; 3, in breaking of bread; that is, in the serving of meals; (the Lord's Supper is not meant here, as some sects erroneously teach;) 4, in prayers; (true prayer is desire for the welfare of all); 5, fear (reverence) came upon every soul; 6, many wonders and signs were wrought; 7, all that believed were together in a social relation; not scattered and disunited; 8, they had all things in common, believing in and practicing communism; 9, they sold their personal possessions and goods in order to provide for all as every man had need; 10, they were with one accord in the temple, no inharmony among them or different opinions in doctrine and practice; 11, they ate their meals with gladness and singleness of heart (mind); no anxiety or worry about the necessities of life; 12, they praised God and were in favor with all the people.

Other marvelous phenomena which the baptism wrought, are recorded in the fourth chapter of Acts: 1, The multitude of them that believed were of one heart and of one soul: there were no schisms or divisions of opinion in doctrine and practice among them, but rather harmony and tranquillity; 2, not one of them said aught of the things he possessed was his own; 3, they had all things in common; 4, with great power the Apostles gave witness of the resurrection of their Lord and Master; 5, great grace was upon them all; 6, not any among them lacked the necessaries of life; 7, they sold their possessions and laid the proceeds at the Apostles' feet, *i. e.*,

in a general treasury; 8, distribution was made unto every man according as each had need.

What a wonderful, powerful and far-reaching transformation the baptism of the Holy Spirit wrought nineteen hundred years ago! And we are assured by the Author of the unerring Science of Koreshan Universology, that a similar baptism, at this, the end of the Christian age, and the beginning of the Golden Era, will eclipse in magnitude, power, and phenomenon the "early rain." Let no one deceive you; if any one claims a divine baptism, without the attending divine phenomena, put him down as a deceiver. This truth will help you to distinguish your faith from the spurious presentations of the esoteric power now so rampant among certain people. Let the marvelous phenomena that attended the divine baptism nineteen hundred years ago, be your safeguard and example.

The conservation of the sex energies through the perfect control of the affections of the mind, so that the thoughts are diverted from sensual attractions, is the means by which insulation is effected; and the object for which such insulation is induced, determines whether the act is a righteous or an unrighteous one. When the Lord Jesus inaugurated his church, it was not accomplished by a regard for popular and public opinion, and an effort to create an organic unity of an incongruous mass composed of irreconcilable factions and personalities. He knew better than to attempt to organize society without applying the laws of organic unity through universal polarity. He therefore chose twelve men whose very lives would be sacrificed, if need be, for his gospel, to whom he could commit his doctrines, making the twelve the circle of insulation. Their energies were all directed to Him as their Educator; they had nothing to give to the world but what they received from him. This was the nucleus around which His church was established.—*Koresh.*

#### A Review of "The Theory of Social Revolution"

BY N. C. CRITCHER

THE AUTHOR of "The Theory of Social Revolution," Brooks Adams, attacks his important subject in a fearless and impartial spirit, which leads him into very deep waters, from which he has not been very successful in emerging with the remedy for the to-be-feared consequences of the violation of the fundamental laws of equity. He sees, only too clearly for his own peace of mind, where the trouble lies, and in his closing chapter, "Inferences," makes the prediction which justifies the title of his book.

In tracing the causes of the present conditions, he looks back over historic times, finding there the same causes leading to the same effects; that being the inexorable law. His opening sentences are fine: "Civilization, I apprehend, is nearly synonymous with order: \* \* \* Now, although the optimist contends that since man cannot foresee the future, worry about the future is futile, and

ERRATUM—By mistake the publisher's name was omitted from the review of Mr. Adams' book on page 152. The publishers are Macmillan & Co., New York City. Price \$1.25.

that everything in the best possible of worlds is inevitably for the best, I think it clear that within recent years an uneasy suspicion has come into being, that the principle of authority has been dangerously impaired, and that the *social system, if it is to endure, must be reorganized.*"

Beginning here, he traces the rise from Revolutionary times of what he terms the industrial capitalistic class, composed, in the main, of administrators and bankers. "This class," he thinks, "attained its acme of popularity and power, at least in America, toward the close of the nineteenth century." Then began the resistance manifested in the Interstate Commerce Law, and the Sherman Act, and "having for its mouth-piece the President of the Union itself."

"History may not be a very practical study, but it teaches some useful lessons, one of which is that nothing is accidental, and that if men move in a given direction, they do so in obedience to an impulsion as automatic as is the impulsion of gravitation. Therefore, if Mr. Roosevelt became, what his adversaries are pleased to call him, an agitator, his agitation had a cause which is as deserving of study as is the path of a cyclone."

Proceeding with the consideration of the "agitation," he thinks "the result has been that the Progressive movement, bearing Mr. Roosevelt with it, has degenerated into a disintegrating, rather than a constructive energy, which is, I suspect, likely to become a danger to everyone interested in the maintenance of order, not to say in the stability of property."

The temptation to extensive quotations is great, as the author's treatment of his subject is supported by profuse illustrations from history extending back to Rome, and through the French Revolution, where may be found conditions so germane to our own, (though somewhat differing in the immediate causes,) as to "point a moral" that we would do well to heed, if, indeed, the time to do so has not already passed.

"Were all other evidence lacking," he says, "the inference that radical changes are at hand might be deduced from the past. In the experience of the English-speaking race, about once in every three generations a social convulsion has occurred; and probably such catastrophes must continue to occur in order that laws and institutions may be adapted to physical growth. Human society is a living, working organism, working mechanically like any other organism. It has members, a circulation, a nervous system, and a sort of skin or envelope, consisting of its laws and institutions.

"This skin, or envelope, however, does not expand automatically, as it would had Providence intended humanity to be peaceful, but is only fitted to new conditions by those painful and conscious efforts which we call revolutions. Usually these are warlike, but sometimes they are benign, as was the revolution over which General Washington, our first great "Progressive," presided, when the rotting Confederation under his guidance was converted into a relatively excellent administrative system, by the adoption of the Constitution."

The author points out the possibility (already demonstrated) of a few men, or even of one man, controlling such

enormous masses of money "as to become clothed with various of the attributes of sovereignty;" but sovereign power is usually considered a trust, which is not found in this case. "If capital," he continues, "insists upon still exercising sovereign power without accepting responsibility as for a trust, the revolt against the existing order must probably continue, and that revolt can only be dealt with as all servile revolts must be dealt with, by physical power." That is, of course, by force of arms.

Continuing, the author treats of the subject of highways, and the various methods adopted by nations for the protection of transportation, which leads him to the monopoly of railroads and other means of transportation by capital at the present time. This brings into view the change in the functions of our courts, caused by the power of capital used for its own protection, influencing the judiciary, until it has overstepped its proper place, and becomes a legislative body, rather than an interpreter of existing laws. This he shows to have become a most serious menace to the well-being of the country.

This subject covers many pages, and while most interesting and valuable, as matter for thought, cannot be quoted further here. In fact, the difficulty in selecting for quotation is embarrassing, from the abundance of important matters considered, as for instance: "Franchise rights;" "Police Power;" "Pressure;" "Fixing of prices;" "Reasonableness;" the change in the House of Lords; and the detailed account of the French Revolution.

Summing up in the closing chapter, which he entitles "Inferences," we find our author fully conscious of the fact that in money may be found the cause of the evils which beset us. He does not say, with the Bible and Koreshan Science, that "the love of money is the root of all evil," but others would naturally be led to that conclusion by his statement of the existing facts. He sees that capitalists have become specialists to a degree that warrants, in their minds, the regulation of every function of the body politic; law, they consider their servant, and the means of transportation (upon which the life of the community depends) their private property.

"Apparently modern society, if it is to endure, must have a high order of generalizing mind—a mind which can grasp a multitude of complex relations; but this is a mind which can, at best, only be produced in small quantity, and at high cost."

The type of mind to which the author looks for a solution of these complex questions has already found its antitype in the Author of Koreshan Universology, which, as its title indicates, is a universal science, treating of the form and functions of the universe, and proving it to be the pattern upon which social order must be formulated. This demands an absolute knowledge, founded upon a demonstrated premise, establishing the form, hitherto only hypothetically asserted, and used as a "working hypothesis." An hypothesis is a guess, and upon this guesswork our present civilization rests, as upon a foundation of sand. And when the winds of faction, and the waves of social disorder break upon that edifice, it will surely fall,—and great will be the destruction thereof. The revolution of which Mr. Adams has premonitions will surely come, "for without the shedding of blood there is no remission of sin."

# The Open Court of Inquiry

N. C. Critcher

## LIFE AND DEATH

**Koreshan Science Gives the only True Knowledge on This Vital Subject**

Question 217. "What is life and what is death?"—E. C. D., Pa.

**B**EFORE answering this question, it may be well to give some consideration to the prevailing beliefs in regard to life and death. It is generally supposed that mankind as we see them, carrying on their various avocations, and indulging in the pleasures, innocent or otherwise, with which their time is occupied, are alive, and that death is that last act in the drama, when the body is deserted by its occupant, the spirit.

If that be true, then the word "death" would apply only to the body; the spirit, according to the generally accepted idea, taking its flight to some unknown region, where it continues existence as a disembodied being. In fact, we are all familiar with the term "deathless spirit" as applied to that which animated and controlled the physical form. But Koreshan Science teaches that man is mortal,—body, soul, and spirit, and continues to be mortal until, by obedience to the laws of life, he shall attain immortality.

If man is now mortal, having been created originally in the image and likeness of God, what is the cause of the deterioration? And by what process can he again attain that condition? Nowhere, outside of Koreshanity, do we find the answer to that question; but as we find in the Scriptures a warrant for the effort to attain all knowledge, even to that concerning God, than which nothing can be higher, (see Isaiah xlv: 11); and as through the illumination of the Messenger, the Elijah of this age, CYRUS, the Anointed, this knowledge has been brought to us, it is incumbent upon us to give that knowledge to the world.

This will best be done in the words of KORESH himself. In the article, "The Mission of the Lord," FLAMING SWORD, Sept., 1896, is given the following statement: \* \* \* "Man is subject to two general states as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality, and the other is mortality. One is life, the other is death; and in his present career he is in one or the other of these antagonistic relations.

"When man was created, God breathed into his nostrils the breath of life and he became a living soul, and this by virtue of the very breath of the Lord God, or Spirit with which he was endowed. By the disintegration of Adam, and the removal from him of that principle by virtue of which, while it remained in him, he was an integral structure, he became a mortal soul. From the living condition or state to which he attained by the influx of the Spirit of the Lord God, he declined to the opposite condition or state; namely, that of mortality.

"All men born from the segregated structure, or from the pair subsequent to their removal from paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead. \* \* \*

"The great and fundamental doctrine concerning the

original transgression is simply this: man died in consequence of sin. Are we to question the fiat of the law of death by entering into controversy with Jehovah-God, and limiting, by restrictive definitions, the purport of that fiat? We repeat, that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, its influence extended to every fibre and molecule of the physical organism. \* \* \* Man is born in sin and shapen in iniquity, because the animal processes of procreative procedure are those through which the laws of life or immortality were originally violated, and by which there is a continuity of violation."

In "Life versus Death," Guiding Star, Vol. II, p. 206, KORESH says: "Man is educated both by observation and ecclesiastical culture, to expect the common corruptible termination (death) of the body. He is born into the inheritance of desire *not* to die. In other words, the inherent and innate proclivity of human desire is to live. The belief that man must die, is in direct conflict with his *desire* not to die. This conflict is the prime factor in that process of disintegration which consummates in corruption. \* \* \* Man desires natural life, because it is the only life with which he is acquainted. \* \* \* Man must be cultured into the experiences of the divine life before he knows whether he can enjoy them or not, and thus desire such a life in preference to the natural one. \* \* \*

"If man ever attains to a desire for a heavenly life in preference to the natural, it is because he has had implanted in him the germs of that life which, when approaching maturity or fruitage, incline him to return to their former joys; these germs of the higher life being in the involved forms, the aggregation of previous evolutions in the higher degree.

"When regeneration approaches maturity in man, he begins to prefer the immortal life to the mortal one, and naturally seeks for the science of the immortal state. By the science of immortal life, we mean the science or knowledge of what it consists, and how acquired. The science being in agreement with the new desire, there obtains a reconciliation. The conflict between the love of life and the conviction of death ceases, and man comes into his state of rest. \* \* \*

"The first step toward the new culture must be a correction of the desire for life. The mind must be taught to incline toward the divine condition both in natural and spiritual qualities, and to turn from the sensual nature. \* \* \*

"The dispensation, from the time of the planting of the germs of life to the present (the end of the age), was required for the process of regeneration to produce the fruit. Now that the end is come and the new dispensation is consummated, we look for the harvest. It must come through the destruction of the last enemy; namely, death."

In "The Coming and Sowing of the Seed-Man," KORESH says: "The new Church is actually the Lord's body; and when resurrected, the Book of Life is opened, evolved or unfolded, and constitutes the first-born from the dead, the first-fruits of the resurrection."

**The Coming Cataclysm**

Question 218. "Will anything of a serious nature happen to this earth, causing great loss of life?"—*J. N. D., Tex.*

**K**ORESH predicted many years ago, the cataclysm which would result from the change of the relation of the ecliptic to the equator; a change occurring at the end of every twenty-four-thousand-year cycle. The last great change in that position is now being discovered in the Arctic regions by geographers, shown by the well-preserved remains of tropical animals buried alive by just such a sudden catastrophe. Flora of the same regions are likewise found there.

In the March issue of *Current Opinion* is an interesting description of "The Submerged Continent Over which the Mammoth Ranged," now covered by the Atlantic Ocean. While modern so called scientists record results of their observations and research, they are none of them able to give the cause of these phenomena. Here may be seen the wide gulf separating them from the true Scientist, he who not only sees the effect, but from his amplified intellect is able to deduce the cause, infallibly, from the effect.

The catastrophe will cause great loss of life, the time having now arrived for a reversal from the Piscatorial age of most extreme proliferation, resulting in a continually degenerating type of humanity. The concentration of spiritual entities in the decreased number of people, will produce a race of intellectual giants. To understand this fact, it is absolutely necessary to keep in mind the location of the spiritual world—not disembodied spirits floating around in a sea of ether, or gathered in a body, waving palms and forever singing hymns, but *in* humanity, where even the God himself develops from age to age, till in a *persona*, or mask, as in the Lord Jesus, he can be seen by human eyes; the Spirit being the interior, and always invisible. The developing Divinity may be seen in Enoch, Noah, Moses, Abraham, Elijah, and now in CYRUS, the Lord's Anointed, who will, in his second coming, bring to the birth the Sons of God.

**Personality and Spirit**

Question 219. "If there is no function without form, do astral bodies reside in human brain cells?"—*P. W., Mo.*

**K**ORESHAN Science teaches that spirit, even the God Spirit, is not at all times functioning in personality (the mask or *persona*). In the spiritual world, which is not a separate and distinct locality, as has been believed,—the abode of disembodied spirits,—but which is in humanity, the spirit functions through the brain where it is temporarily dwelling. This may be plainly seen in the case of obsessing spirits, who manifest as insanity, and in many forms of disease.

If every thought is an entity, as taught by KORESH, it is evident that in all teaching, and other interchange of thought, there is also an interchange of entities. The human brain is indeed a habitation, where one, the ego, being the proprietor or host, receives and entertains those thoughts or entities which are congenial to him. Many of the difficulties of life would be avoided by the recognition of this power of dismissing unwelcome guests, by (figuratively) shutting the door in their faces; *i. e.*, becoming positive by the substitution of higher and better thoughts.

In "The Science of Mental Therapeutics," FLAMING SWORD, Feb. 17, 1899, KORESH says: \* \* \* "What was it that passed from John the Baptist, when John saw the Lord coming through the throng bordering on the river Jordan, where the great Prophet was baptizing, and was made conscious of the Lord's Divinity through the descent of the pneuma (spirit) in the form of a dove (type of regeneration) lighting on Jesus? "Was it the passing of the pneuma (not psyche) from John to Jesus, or what was it? Who shall answer? It was the voice of God, the veritable Logos, the *spirits* of the dead which John had gathered into himself, into the vortex of the resurrection. He had aggregated them for the express purpose of transposing them to the Christ of God; for immediately afterward John was taken and cast into prison, and what followed is conclusive evidence that John had lost his prophetic power.

"Just as the evil spirits had departed from the man of Gadara, by the thousands, so the divine spirits departed from John, passing into the Lord, and leaving John destitute of the power of prescience; for he sent two of his disciples to know if he was the Messiah, or should they look for another? \* \* \* By what power were these spirits made to transpose themselves from one person to another? And is there any similarity between this case and the doctrine of modern hypnotism? \* \* \*

"Every mind is constituted of thousands of spiritual beings, and these beings either dwell in the cells of the external cortical area (the internal area), in the central cellular groups of the encephalic mass, or in the locations of the various organs of the body; but no spirit can exist independent of external or material organic structure. Organism is the substantial basis of all spirit life, and the channel through which all pneumatic and psychic phenomena are manifest."

**The Length of the Ages**

Question 220. "When will the Christian age end, and is it, or will it be, the same length in time as the Jewish age which preceded it?"—*J. N. D., Tex.*

"**T**HE GREAT Consummation," FLAMING SWORD of Oct. 19, 1900, opens with these words: "This ends the dispensation. We are now in the throes of the final struggle. The forces of disintegration are hastening the dissolution of the old church and state. \* \* \* What is signified by the end of the Christian dispensation? The birth of the Messenger of the Covenant in 1839, his career of thirty years, and its esoteric and reflex influence throughout the world in the revolution which has taken place in public sentiment on all lines; in the impetus given to invention, and in religious, moral, and social latitude; in the illumination of the Messenger at the end of thirty years—in 1870, at the time the papal head declared the dogma of papal infallibility, both secular and spiritual, and failed to demonstrate it in his fiasco of the Franco-Prussian war, when the papacy lost its last vestige of temporal supremacy; \* \* \* in the fulfilment of the times which passed over Rome's two phases of existence—seven times 360 years, which are 2520 years.

"This period (1870) ended the seven times, and marked the downfall—the end, of Rome's temporal power, and was one of the significant events in the coming of the new dispensation. \* \* \* The next thirty years were spent in the

concentration of mental energy, and in the final establishment of the nucleus of the new church, in the pivoting of the Koreshan System in construction of the organic cell; that is, in the formation of the biologic battery, upon which will depend the ushering in of the conflagration that will dematerialize the tens of thousands who will be 'put to flight' in the final enunciation.

"The next twenty years will be replete with the revolution and its concomitant events, which will ultimate in the organization and extension of the kingdom of righteousness throughout the world. \* \* \* The present and coming generation will be occupied in the organic grouping which is to constitute the new kingdom. There are two distinct comings of what the Christian world denominates the 'coming of Christ.' The first is the manifestation of the Messenger of the Covenant; he is the forerunner of the kingdom's establishment. The *first* is the personal manifestation; the *second* is the coming of the Sons of God."

The length of the different dispensations, while not the same, is approximately so, being regulated by the movement of the sign Aries through the constellations of the Zodiac, subject to definite degrees of foreshortening.

#### The Jewish Age

Question 221. "Was the Jewish age a type of this, the Christian age? What is the next age, and what changes, religious and political, do you expect? Will there be war?"—*J. N. D., Texas.*

**T**HE types of the Jewish age, *i. e.*, the sacrifices, the atonement, the passover, the lifting up of the brazen serpent in the wilderness; and the journeyings of the children of Israel for forty years were all prophetic, and found fulfillment in the Christian age. The Old Testament is written in symbolism, and can only be understood and interpreted by the illuminated mind—the same mind that inspired it.

KORESH has explained many of these types in different writings, especially those relating to the Elijah of this age, the Messenger of the Covenant, of whom: Cyrus, the Persian King, was the antitype. The study of the Old Testament in the light of Koreshan Science will well repay the student.

That there will be war on an unprecedented scale, is not only foretold in the Bible and corroborated by KORESH, but the preparation constantly going on among all nations is a confirmation that cannot be overlooked by any reader of the signs of the times. One of the most striking indications is the untiring cries of "peace, peace," heard on all sides.

#### The Divine Birth

Question 222. "What is meant by being born of water and of the spirit?"

**I**N THE article entitled, "Born of Water and the Spirit," FLAMING SWORD, October 26, 1900, we read as follows: "The Lord Jesus came into the world at the end of the Jewish age, born of the Virgin Mary. His was not merely the birth of the spirit; it was the birth of water. What is it to be born of water? This question cannot be understood until the character of water—as pronounced by the Scriptures themselves—is comprehended.

"The waters which thou sawest \* \* \* are multitudes, and peoples, and nations, and tongues." Peoples, nations,

and tongues constitute waters, according to the declaration of the angel who came to edify John as to his wonderful vision. To be born of water, then, is to be born of these forces and characteristics. There are various degrees of these qualities. Multitudes, peoples, nations, and tongues are both spiritual and natural. That depends altogether upon what plane of thought the mind is operating.

"In the beginning of the Christian dispensation, the Lord was born again. Why? For the reason that from this status as Abraham, the father of the Jewish race, he had passed along through the entire Jewish age from one partial incarnation to another, the same spirit inhabiting different men from generation to generation, until Abraham was born again as the Christ of God, the Son of God, the offspring of Deity. \* \* \* Those who were born of the Spirit nineteen hundred years ago, *saw* the kingdom, but did not *enter* it."

In "The Manifestation of the Man of Sin," FLAMING SWORD, October 18, 1901, may be found this statement: "The Elijah of this age was born in 1839, a fact which cannot be disputed if the Bible is taken as authority. \* \* \* This is the birth of the man of sin, the birth of the Spirit which took upon itself the sins of the world. It is the same Spirit in a new garb, for it is written: 'Upon him that overcometh \* \* \* I will write my new name.' Though it is the same Spirit, it is a new personality."

In the GUIDING STAR of August 1888, p. 248, after the statement that about 1914 would occur events corresponding to the fall of Jerusalem, KORESH says: "We have come then upon the great event of the *new birth*, wherein the new genus of beings (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges; these natural truths being represented by the water-carrier. \* \* \* 'Except ye be born of the water and of the Spirit, (both), ye cannot *enter* the kingdom of God.'

"One of these births the church experienced 1900 years ago; namely, the birth of the Spirit. The other, the birth of water, which is the destruction of death, and is the New Birth, or the birth of the immortal body, is to come as the resurrection or the reincarnation. This will occur as the immediate sequence of the annunciation of the new Science, the science of immortal life, which is no more nor less than the new and everlasting gospel.

"The birth of water is now about to appear. This is the resurrection of the race, the process by which the spiritual angels and the natural humanity will conjoin, and be transposed and transubstantiated from the spiritual heavens and natural humanity, to the domain and realm of the higher degree; namely, that of the Order of Melchizedek, the true order of the eternal Sons of God."

In "He Cometh as a Thief In the Night," FLAMING SWORD, April 21, 1894, KORESH says, referring to the coming of the Lord Jesus nineteen hundred years ago: "He afterwards came by the operation of the Holy Spirit, which was his second coming in that age. He now comes in one person, (as the Spirit of Truth and without observation,) through whom the central theocrasis will occur, after which he will come in the manifestation of the Sons of God, and every person who has the eye, that is, every person who has the light of the body (the light of the body is the eye); namely, the Christ, will see him."

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### Interesting Reading and Announcements

UNDER the initial article of this issue KORESH teaches, in the language of analogy, the marvelous doctrine of anatomical and physiological metamorphosis, or the laws and processes of the possibility of the attainment of immortality in the flesh. Read thoughtfully what is said under the following subhead: "The Physical Cosmos the Analogue of Man; Bones in Mental Solution; Skeleton of the Resurrection in the Doctrines of Life."—"The Fall and Death of the Two Witnesses."—"The Bones Are Held in Solution in the Currents of the Encephalic Circulation."—"The Bones Must First Be Resurrected, after which the Flesh Will Be Put upon Them, as Described in Ezekiel."—"Creation and Birth of the New Kingdom Analogous to Vidual Development; Breathing the Breath of Life into the New Order."

In what particular or specific feature or form is the physical cosmos the analogue of man? In the language of Koreshan Science we answer, in the fact that "the universe embraces the biunity of both the male and female in an integral and per-

fect structure." This fact, the union of the two, the male and female, makes the physical world perpetually recreative.

The original man as described in Gen. i to ii: 16, was biune; that is, two-in-one, and is therefore called "the Son of God." (Luke iii: 38.) When the division of the two principles came about through the "deep sleep" (Gen. ii: 21), elsewhere called "the fall of man," then man became a divided or mortal (imperfect) being. In order to restore man from the fall, Jesus the Christ, the archetype of the new creation, who embraced within himself the male and female principles, came, and by death was planted or sown in the race. What will be the harvest of such a planting? Life from among the dead; that is, immortal life, immortality in the flesh. By planting an immortal being into the fallen man, the mortals become immortals in God's appointed time, for the immutable law is: What is sown or planted, that kind shall be harvested.

KORESH, the High Priest of the Levitical Order, will be the first to arise as the Immortal, as he himself declares: "The descent of the New Jerusalem is from the spiritual heavens, and this descent is to resurrect *the man*, and to restore him to immortality." (F. S., Vol. xxii, No. 4, April, 1908.) The New Jerusalem made her abode in the mentality of KORESH, the Messiah of the new age, at the time of his marvelous and unparalleled illumination. And who shall say that the New Jerusalem forsook him when he passed into the interior for a further conjunction with Elijah, or God the Lord, who was in him, as the ego-Spirit of the Truth of God; when he himself declares, in the above cited reference, that in her descent, the New Jerusalem is to resurrect *the man*? The *one* man first. "Restore" him to what? The unambiguous answer is: "to immortality." If you believe it, then confess it. "How long will ye halt between two opinions?"

Those who doubt the anatomical trans-

formation should read and re-read, and ponder over the fact that the Almighty has created animals, birds, and insects which, according to the doctrine of correspondential analogy, represent certain characteristics, careers, and experiences in the life of man. Logically reasoning from this premise, there must exist some creature, in the animal domain, which goes through a process, at some time during its career, that resembles the process of change from one state to another. And we are not disappointed in this anticipation or expectation; for the Entomologist, Mr. Augustus Busck, of the Government Bureau, has discovered, in the Panama Canal Zone, a "silk-hair-like spinning creature," which, in the language of the Entomologist, "undergoes an extraordinary process of physiological change."

If there is a physiological change, then there is also an anatomical change; for the one could not take place without the other. For we are informed that at a certain stage of the creature's career, "it locks itself up in a sort of temporary coffin, which resembles a dainty and wonderful, net-like cradle. It being a sort of temporary death." "And one is not surprised," continues the Entomologist, "that it should have suggested to a poet a likeness to the entombment of the human body."

The Entomologist further informs us that during the extraordinary process of change, "all of its internal organs are broken down and reduced to a structureless jelly-like pulp. Its entire digestive system disappears, and nothing of its inside works are left, except the nervous system. Then out of the aforesaid pulp, by some process altogether beyond our understanding, entirely new organs are built up."

This "process of change" can only be understood by a knowledge of the Koreshan law of transmutation, through which any kind of matter-substance is changed to spirit-substance, and the spirit-substance to new matter-substance. Concerning this, KORESH, in "The Immortal Manhood," declares: "A knowledge of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being. All matter has been spirit; all spirit has been matter."

The so called "Resurrection Bone," *etc.*

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conveys the same doctrine of anatomical and physiological change; for KORESH declares: "Bones represent fundamental truths or doctrines, or, in a more literal sense, personalities, who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life." According to the initial article of this issue, "bones" may be held in "mental solution;" that is, as a fluid or as spirit-substance. And the spiritual city, the New Jerusalem, is the *etsem* (rib, bone; strength or life), which awakes the dead, the "valley of dry bones," as described in Ezekiel xxxvii.

The bear, in the language of universal symbolism, teaches the same lesson of physiological change; for "the bear," KORESH says, "involves both the principles of life and death. The hibernation of the bear symbolizes the power to lay down the life and take it up again; hence, the power of the Lord to descend into and resurrect the race *with his own resurrection.*" (F. S., Vol. xii, No. 41, Aug. 26, 1898)

KORESH says: "The symbolic language of the bear can only be known by a knowledge of the history of bruin's habits. The bear is essentially the bearer. The bear is the type of *carrying*, hence the name bear. What part of the power of God (the Word) does the bear represent? He has the power to so plant himself as to perpetuate the circulation of the blood, while the organ of respiration is hermetically sealed, and the powers of digestion are suspended. He accomplishes this by relaxing the lingual muscles so as to allow his tongue to drop back into the larynx, thus sealing up the windpipe. In other words, he swallows his tongue into his windpipe, and shuts off his wind (*pneuma* or spirit), and thus hibernates. He also has power to recall that wind and *raise himself from his hibernation*; that is, he has power to lay down his life and take it up again." (F. S., Vol. xiii, No. 34.) Read also No. 35, page 4, that "through the process of *bear-ing*, there might proceed the fruits of the resurrection, after hibernation."

Koreshan students should not overlook or set aside the foregoing citations concerning anatomical and physiological transformation. We reiterate what KORESH declares: "The descent of the New Jerusalem is from the spiritual heavens, and this descent *is to resurrect the man, and restore him to immortality.*"

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fluid or spirit substance, and the spirit-substance to a new blade, stalk, and seed again, then no one should doubt the transformation and resurrection. It is a known historical fact, that wheat has been found, perfectly preserved, but thoroughly dry and shrivelled, in exhumed mummy-cases, which have been buried for many centuries; and yet when the seeds were planted, the wheat grew and bore seed of the modern kind.

Another marvelous and extraordinary occurrence we find in the law of parthenogenesis or virginal propagation. If that law is in operation only once in twenty-four thousand years, then correspondentially it is possible, by reason of another law, to transmute the apparently dead body of the Messiah of the age, to a new and immortal body; especially, in view of the fact that the Spirit of that body is the ego-Spirit of the Lord Jesus Christ, or, in other words, his Individuality; and, in addition, KORESH's mentality being the habitation of the spirits of the New Jerusalem, his "Bride" and "Wife" (Rev. xxi: 2, 9; John iii: 29), who, as we are assured, will "resurrect the man, and restore him to immortality."

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The tenth successive year without a forest fire has just been passed by the Powell national forest in south central Utah.

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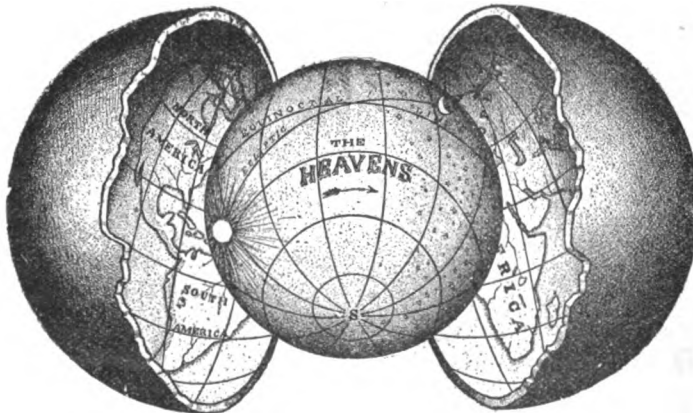
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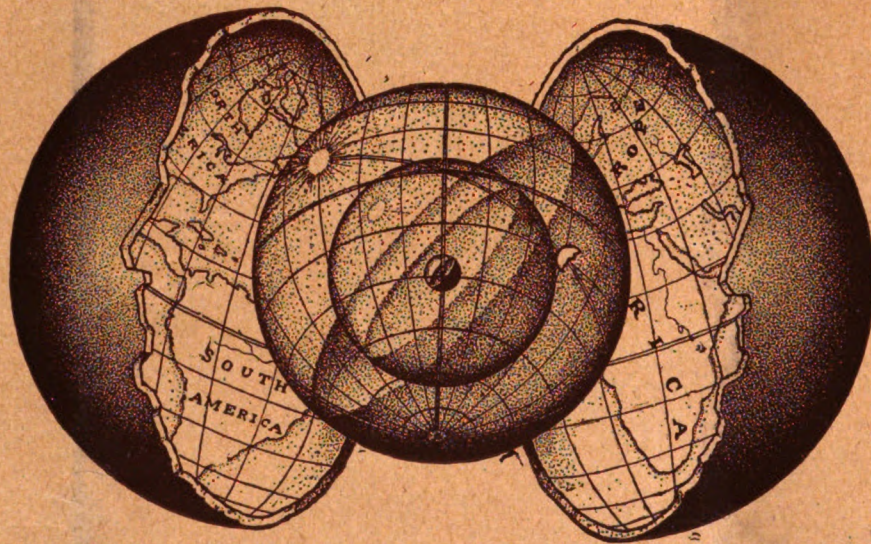
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# The Cellular Cosmogony



Discovered by Koresh  
In 1870

# The Flaming Sword



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ESTERO, LEE COUNTY, FLORIDA



# The Flaming Sword

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

Vol. XXVIII. No. 6.

Estero, Florida, JUNE, 1914, A. K. 74

Whole No. 777

## The Alchemical Laboratory of the Brain

Only Through a Comprehensive Knowledge of the Laws of Correspondence Can Social and Universal Order Be Established

PART XXIX.

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

**T**HE UNIVERSAL muscle is represented by the various characteristics of industry. The bones, then, are the resources of life, as represented in the classification of industry in the social kingdom. Bone will come to its bone, in the development of the coming order. A railroad combination is a bone; a great coal combine is a bone. Every trust involving the coöperation of millions of dollars, and representing a specific form of industry and commerce, is a bone; but all these belong to the cadaver of the closing age, and are merely the antithetical ensamples of what will comprise the readjusted bones of the resurrection. These bones of the universal man will be readjusted in the anatomical framework of the universal social fabric, and industry (the muscular system of this anatomy) will be so adapted as to constitute it a reconstructed manhood, governed by the absolute relation of subordination until, when the readjustment is complete, the breath of God will move upon the universal man, to engender independent life and social liberty.

It is only through a comprehensive knowledge of the law of correspondence, that the social order can be reëstablished in the organic formation of an immortal fabric; and no individual can exist as an immortal being, until the universal structure attains immortal life. When the anthropotic macrocosm is so corrected in its organic character as to correspond to the alchemico-organic cosmos, the individuals consociated in the aggregate grouping of the Grand Man will necessarily have become immortal.

By immortality we do not mean eternal life, for immortality is the stage of transitional being, from the arch-material to the invisible and eternal. Immortality is the product of the conservation of the natural resources of our being, and the key-note of conservation is rest. Therefore we reiterate the statement, that the conservation of the sex potencies is their sabbath of

rest; and when it is declared that "Thou shalt remember the sabbath day to keep it holy," allusion is made to the seventh principle or ultimate of human existence, and through its conservation and divinely legitimate appropriation, the fruit of immortality will be assured to the race of men.

We have set forth the law of the order of the resurrection of the bones, in the kingdom of the resurrection, whence we shall continue the analysis of the vidual framework, relating each bone as we proceed, correspondentially, to the osseous structure of the Grand or Macrocosmic Man.

### The Alimentary Canal of the Macrocosm and its Correspondence in the Alchemico-Organic Macrocosm

There are seven distinct divisions of the digestive tract, beginning with the stomach. The alimentary canal is the tract through which the food is prepared for its absorption into the body. The process of digestion commences with the stomach, and continues through the entire length of the tract. In the passage of the aliment through the digestive organ it is subject to seven distinct metamorphic influences, through which the *ingesta* is adapted to seven distinctive absorbent processes.

In every one of the seven divisions of the alimentary canal there is the creation of a special and distinctive quality of lymph corpuscle, to effect which the aliment, as it passes along the tract, must meet the seven qualities of excreta eliminated from the body in the exudations of the alimentary surfaces. Corresponding to, and presiding over, the functions of the alimentary canal, are the seven divisions of the inferior gyrus of the frontal lobe of the cerebrum. This gyrus or convolution has so many distinctly marked subdivisions as have been defined belonging to the digestive tract; and they definitely perform the same number of functions

of perceptive metamorphosis, as mental channels of absorption and elimination, as we find physiologically operative in the alimentary tract of the body.

In fact, the seven phrenological organs of the inferior gyrus of the frontal lobe of the cerebrum constitute the alimentary channel for the appropriation of mental pabulum, and effect for the mental field what the digestive tract of the body effects for the assimilative processes of that more material though not more substantial domain. The optic, olfactory, and gustatory nerves are the prime channels of ingress to the gyrus of mental perception; and whatsoever passes these portals to the citadel and dome of thought, reaches the point of conscious possession through these seven steps of the temple of intellectual construction.

Every organ of the cortical area, or every grouping of cortical substance outlined by the sulcus of its own environment and limitation, is a complex alchemico-vital laboratory for both the generation of mental essences, and the generation of the animal and organic essences which, through the fibre, communicate with and supply its corresponding physical organ in the body. Every cell (spherule) is the generator of intellectual lumen (mental light) and of affectional calorine (mental heat). These two comprise the principles of wisdom (light) and love (heat), and correspond to the light and heat of the sun. These spherules are not merely elaborators of conscious intellectuality; (let the reader never fail to discriminate between the terms intellectuality and intelligence; intellectuality being the possession of knowledge, and intelligence its communicator, conveyance, or impartation;) they are elaborators of the cerebral essences which traverse the fibres either to the cavities of the brain, or to the parts of the body over which they preside and with which they communicate.

#### **How Visual Essence Is Generated and Transmitted**

Those acquainted with the literature of Koresban Science already know that visual essence, or that substance proceeding from the mind through the visual organ, the eye, is generated in a group of cortical cells situated behind the ear, and is carried forward from that region through the optic tract, decussating at the commissure; following the optic nerve, it focalizes from the expanded inner sheath (the retina) of the eyeball within the vitreous humor, whence, passing through the lens and pupil, it comes to another focal point just outside the eye. From that external focus it radiates in every direction, touching every object by which the ray is obstructed.

So far, the visual essence has not produced vision. When these radiations touch objective things and are reflected back to the external focus, thence through the pupil to the focus within the vitreous humor, back to the retina and thence to the cortex, the mind is said to perceive. The lines of radiation become the wires, so to speak, over which the impression of the object is pictured upon the retina. Vision is not complete to the mind when the impression of objective things is planted from the retina upon that cortical area where

the visual essence is first generated. The impression is transmitted from cortical area to cortical area, through the gyri or spirals of the cerebrum, until the perceptive organs define the impressions. At the points where the last impressions of the mind are made, where conclusions are reached, there the beginnings of the corresponding actions in the body are instituted.

That portion of the cortical area mapped out by the inferior gyrus of the frontal lobe of the cerebrum stands under and comprises the support of the upper region of the lobe. It is the basis and continent of that which rides upon it, hence it is the region of the understanding. It cannot be supposed, because the fibres of the optic tract are not traced beyond the visual cortex at the posterior region of the cerebrum, that communication is not made from that portion of the cortical area where the fibres terminate, to other portions of the gray matter. Impressions of external and objective forms and qualities made upon the retina are conveyed to and impressed upon the orbit of the spherule.

The cells comprising the primary visual surface are the receptacles of innumerable imprints, which, by endosmic impulsion, are conveyed from the spirals or gyres of one cerebral realm to another, until they implant themselves upon the phreno-physiological centers of each special quality of differentiation in what is denominated the perceptive region,—the absorbent tract of cerebral alimentation. The afferent fibres determining from this region, as the spokes of a periphery to its hub, or as lines from a circumference to a common center, pivot in what the phrenologists denominate the organ of alimentation or alimentiveness. It is the liver of the head, and corresponds to the liver of the body; it bears the same relation to the digestive tract of cerebral and mental alimentation, as does the liver of the body to the digestive tract of the body.

#### **The Double Function of the Organ of Individuality**

The reader will understand that every organ of the brain being the center of an intellectual faculty and function, is also the center of the corresponding physiological function; for the process of elaboration which is active in the generation of essence, and which passes out from the mind as intelligence, is also active in the elaboration of serum, which passes through the fibre to its corresponding organ in the body. The organ of individuality operates physically to divide and unite; to disintegrate one kind for the integration of another kind. It is the disorganizer and the organizer, the tearer-down and the builder-up. It acts indirectly and involuntarily to disintegrate, but directly to organize and integrate.

The organ of form acts physiologically upon the digestive tract, and through this upon the body, to formulate or to create form; it acts mentally to determine and differentiate forms. The organ of size, as a physiological organ, adapts the limitation of size to other proportions of the organism, and determines the adjustment of the relations of parts to the whole, solely upon the basis of the size of proportions. As a mental organ it discriminates regarding size and proportions as related to space. We note the functions to which special al-



lusion is made, merely to illustrate the law of mental and physiological relationship in the co-unity of mental and physiological function.

If the human body is the microcosmic structure, or the universe in its least form, which is a settled fact, according to the principles of Koreshan Science, and the microcosm has an alimentary canal or digestive tract, then the macrocosm, being the expression of the organo-vital microcosm, and a co-ordinate organic and corresponding structure, must also possess an alimentary canal or digestive tract.

Can we find the digestive tract of the alchemico-organic macrocosm? "The epigastric or solar [sun] plexus supplies all the viscera of the abdominal cavity. It consists of a great net-work of nerves and ganglia, situated behind the stomach and in front of the aorta and *crura* of the diaphragm." Maintaining that the cellular theory of the universe is the correct one, and that the metallic laminae or plates comprising the circumferential shell are so related in their contiguity as to provide interstices for the transmission of liquid and semi-liquid ingesta, we successfully locate what in the alchemico-organic domain corresponds to the alimentary canal in the physiological.

**The Universal or Grand Man Is the Organo-Vital Structure Incubated**

The universe is a shell or egg. Life is in process of development within the shell;—we care not how much the pseudo scientists and crank philosophers of the age urge to the contrary. The universal or Grand Man, the man in his greatest form, is the organo-vital structure incubated (in-cube-ated). That which hatches from the shell, though modified in form to adapt its relations and functions to the convenience of performance, must embrace, in the modified structure, all the properties and relations of form, and the corresponding and coördinate functions contained in the incubated egg.

It is a fact that the organic constituents which conspire to form the circumferential area of the ovum, when incubated, form the inner structure and framework of the modified organism. In the universal shell or ovum there are seven metallic strata or laminae, composed of the seven primary metallic substances. They are contiguously juxtaposed, and are acted upon alternately by the actinic activity of the four primary essences; namely, photoine, scotoine, calorine, and cruosine. These are the primary essences of the solar radiations, successively projected upon the surfaces of the laminae or plates of environment during the course of the sun's orbital motion.

The alternate expansion and contraction of the laminae—occasioned by the alternate projection of the solar cruosine and calorine (cold and heat essences), this projection describing a circular or circumscribed plate—provide a circular cavity between the plates or laminae, which is continually impuled forward around the circumference. This, following in the sun's course, describes a spiral circuit passing around between the laminae through the interstice north and south, and south

and north, as the sun moves toward the tropic of Capricorn and toward the tropic of Cancer.

Thesediscular cavities are filled with liquid mercury, which becomes more and more semi-solid as it progresses through the interstice of the plates, passing from one plate to another until it finally passes out and discharges from the outermost interstice into a great river or sea of liquid fire, thence, through sublimation, to be carried back to resupply the origin of the mercurial current.

(To be continued)

**THE KORESHAN SYSTEM OF COSMOGONY**

By KORESH

**Telescopes More or Less Imperfect at Best; Likewise the Lens of Every Human Eye**

PART XVIII.

**N**O ASTRONOMER pretends to believe that a telescope can be made which does not embrace more or less of the uncertainty of astigmatism. No optician lives, who does not know that the lens of every human eye has more or less the uncertainty of astigmatism; how, then, can an observation be made, involving the immense distances pretended to obtain by the men who believe in the Copernican system of astronomy? If correct calculations are made of relative locations of stars, in view of these uncertainties, what comprise the factors of certainty?

This may be answered first, by the statement that the stars are within our atmosphere instead of beyond, therefore the factor of refraction does not enter into the problem; second, the base line is concave instead of convex; and the lines upon which the relative location of the star is made, in the determination of parallaxes, are convergent toward the object which is observed within the atmosphere, and at a short distance from the point of observation.

We were asked the question: "If the experimental operations of the Geodesists should not prove the Cellular Cosmogony, would that invalidate your claims regarding other parts of your System?" We replied: "Our system of theology, sociology, and government is founded upon the fact of the concavity of the earth. We are as positive regarding the truth of the inside theory now, as we shall be after all the corroborations of the Geodetic work." The importance of the Geodetic operations resides in the fact that we shall have in hand the results of practical mechanics applied to the earth's contour, so that no man can refute or gainsay them.

A direct line extended at right angles from a perpendicular post strikes the earth. This we have demonstrated absolutely. That the earth is concave, there is not the shadow of a doubt. It destroys the last ray of hope entertained by the scientists, who, upon the basis of the Copernican system, either deny God, or what is worse, say they do not know whether there be a God, or not.

In extending the air line we have proven, by simple mechanical application, the concave theory. We have found the ratio of curvation to be about eight inches to the mile. This is the first time in the history of the

world (so far as known), that a like or corresponding measurement has been taken for the determination of the contour of the earth. We are enabled to assert positively the undeniable fact of the Cellular Cosmogony, for which we have contended twenty-seven years; and we challenge any scientist in the world to meet us with our array of absolute facts. We place positive demonstration against assumption. We know what we are talking about. We know that the so called scientists know that what they are presenting to the world is merely pretense, for not a scientist living pretends to claim that the premise of the Copernican system is anything more than conjecture—an unproven hypothesis.

**The First Step of the Copernican System Is a Mere Hypothesis or Guess**

We have suspended the plumb-line. From this we have extended, at right angles, an air line which strikes the earth proportionately to the height of the perpendicular. This experiment can be repeated a thousand times with the same results. There is not a loop-hole for the poor deluded advocates and devotees of the heathen system of astronomy, which holds the world (the Christian world) in the chaos of midnight darkness.

There is not a so called scientist in the world who dares accept our challenge, for the simple reason that the scientists (?) have wit enough to know that no argument is conclusive that is predicated upon an assumption. The first step in any argument must be demonstrated to be true, or the whole argument, with the conclusion, falls to the ground. Astronomers know that the first step of the Copernican system is a mere hypothesis. They know that it has not been demonstrated, and that any system resting upon an assumption, or a piece of guess-work, is liable to fall to the ground. Our first step is not an hypothesis. We *know* our ground. We not only assert that a straight or air line extended at right angles from a perpendicular post will touch the earth in any direction it may run, but we know it because we have made the experiment, and have found the results precisely as we declared they would be.

We expect to find greater obstacles in the way of public recognition than did Columbus in his efforts to carry forward his project of discovery, for greater issues hang in the balance of this adjustment of human belief. It is a death-blow to the modern Christian church, for if the church which pretends to be imbued with the Holy Ghost, or the Spirit of Truth, can permit the world to be so entirely ignorant of the first principles and laws of creation as it now is, it is a holy spirit hardly worth cultivating.

**The Koreshan System of Cosmogony Confirms the Bible and Upholds the Principles of the Christ**

While our System of Cosmogony confirms the Bible and upholds the principles of the Christ of God, it shows unmistakably not only where the mother of harlots resides, namely, the old church of Rome, but it as unmistakably and unequivocally points out the daughters who are the harlots; for if the mother of harlots is a church, then the daughters of whom she is the mother, must also be churches. Where are these daughters?

What is the fundamental principle of the old mother church? The tri-personality of the Godhead. What is the fundamental principle of the daughters of the old church? The tri-personality of the Godhead. This fact alone establishes the cognate tie which identifies both as belonging to the same family.

We adore the Lord Jesus as the Son of God, the fullness of the Godhead bodily; God incarnate, the Creator of the universe and Savior of men. We denounce the modern church as the very essence and form of corruption, and as great a persecuting power as God ever permitted to flourish as the green bay tree. Koreshanity will revolutionize human thought and application. It is the end of the old and the beginning of the new age. He "turneth wise man backward and maketh their knowledge foolish;" (hence they must be fools;) he "confirmeth the word of his servant, and performeth the council of his messengers." Read your Bible, and learn that the man with the plumb-line will build Jerusalem, and lay the foundations of the city.

**The Geodetic Survey**

I learned, as my first great lesson in the inquiry into obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that whenever educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity, the deniers have always been wrong.—*Prof. A. Russell Wallace, the Eminent Naturalist.*

In the stubborn resistance immediately manifested by a few who would have rejoiced had the evidences produced by the employment of the Rectilineator been favorable to the Copernican theory, we find history repeating itself. Because of this, we publish the above quotation from the pen of a recognized scientist, which reveals the character of the opposition to the facts of demonstration and observation in its true light. Fallacy is rooted and grounded in the very heart of humanity, and will not abandon its hold without a struggle.

For the benefit of the reader, we here recall the idiotic opposition to the facts of the discovery, by the noted Harvey, of the circulation of the blood in the human system. Although he produced the evidence,—made ocular demonstrations of the flow of the blood through the arteries and veins of the human body,—the physicians and anatomists of the old schools refused to investigate. Today, there is not a man that can be found to deny the circulation of the life fluid through the arterial and venous systems.

When the telescope was invented and began to reveal the movement of satellites about the planets, the facts observed by Galileo and others were stubbornly denied by the astronomers of the Ptolemaic system; and for years Galileo succeeded in inducing but few to witness the phenomena through the telescope. One scientist who had more zeal, prejudice, and jealousy than knowledge and wisdom, wrote a dissertation on the telescope, attempting to show how astigmatism could be produced in the lenses, and the lenses made to revolve in such a way as to give the appearance of the satellites

revolving about the planet Jupiter. That man lived and died without ever having made a single astronomical observation by means of the telescope. What did he know about the telescope? The sequel proved that he knew nothing; yet he denied that the objects that were seen, were possible to be seen.

**Geodetic and Geometrical Ratio of Earth's Concavity**

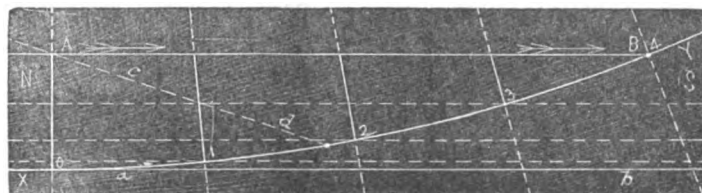
The earth's concavity is considered as an absurdity, and the long line of demonstrations of the same, the mere result of deception and fraud. What do our critics know about the facts we have observed? Upon what reasonable ground can the evidences we present, be disputed by those who have never undertaken the lines of experimentation we have projected? The opposition to our work today is as unreasonable, absurd, and idiotic as that manifested against the work of Harvey and Galileo. We persistently proclaim the facts we have observed and obtained; they are as persistently denied by a few who have never ventured near the surface of water to test its contour. We have surveyed a line by means of a mechanical apparatus, the results of which are as easily (?) explained away by a few who have never seen the apparatus, and who know nothing about its capabilities or methods of use, as the moons of Jupiter were explained by those who had never observed their motions through the telescope. These so called explanations of the results of our survey, we purpose to overthrow.

We have surveyed a line upon the Gulf coast of Florida. The measurements were such as to demonstrate conclusively the concave arc of the earth's curvature upon which the survey was made, and not only the *direction* of its curvature, but also its *ratio*. In this survey we found a definite ratio of approach of the earth's surface to meet the rectiline extended from an altitude of 10 feet above the water level. The line was extended into the water's surface at a distance of about four miles from the beginning of the survey, as shown in the diagram accompanying this paragraph.

XY being the concave arc over four miles in length; AB, the air line, A, the beginning, ten feet above the water, and B, the point of extension into the water; N is north, S, south; 1, 2, 3, 4, the mile stations; *ab* represents the external tangent parallel to the air line, showing the ratio of curvation of the earth's surface for each mile of the survey, while *cd* represents a line referred to later in the article. The ratio of the concave curvature was in proportion to the square of the distance; at the end of the first mile the distance between the air line and the water's surface was eight inches less than at beginning, because the earth in this distance had curved upward eight inches; the second mile, about two feet and eight inches; third mile, six feet, while at the end of the fourth mile the line extended into the Gulf.

In the diagram, the lines of perpendiculars extending from the air line to the arc at 0, 1, 2, 3, 4, decrease in length in precisely the same proportion that the earth curves concavely. Not only was the proper ratio found to exist at the end of seven miles, but also

at the end of every eighth of a mile from the beginning of the survey. Let each reader capable of making a mathematical calculation of the ratio of curvature of a



concave sphere 25,000 miles in circumference, test this ratio and the results obtained by the survey, and it will be found that such ratio cannot be obtained by the extension of a right line upon any other than a concave surface; the geometrical principles involved will not admit of it.

**Two Classes of Objections Urged**

We confront two classes of objections to the character of the Geodetic work upon the coast of the Gulf of Mexico. From several sources, it is claimed that the Rectilineator is not sufficiently accurate to extend a straight line; while from others comes the accusation that we purposely inclined the first section at the starting point so as to extend the line into the water at a distance of four miles; from others, that the first section of the apparatus was not accurately leveled, but inclined toward the earth by mistake. We suppose these two classes of objections seem satisfactory to the minds expressing them.

We knew the objection would be urged that the apparatus was not accurate, and therefore took extra precautions, not only that such objections might be overthrown, but also to insure the accuracy required for such work; we did not devote four weeks to making the apparatus accurate, for nothing. The method employed to insure further accuracy, was by making the apparatus neutralize its own inaccuracies by reversal or turning-over of each section at every alternate adjustment. This process would correct any error arising from any inaccuracy of the brass-facings—for whatever error in the line would result from a single cross-arm being more or less than .005 of an inch out of right angle, would be corrected when that section should be reversed, as every mechanic well knows.

A source of inaccuracy is also attributed to the contraction and expansion of the material of which the apparatus is constructed. Those who make this objection have never seen the apparatus, and consequently cannot appreciate the fact that the plan of its construction obviates the effect of whatever contraction or expansion occurred. Besides, there are no sources of error or inaccuracy—those of adjustment, settling, vibration from the wind, or change of temperature, that could conspire to produce a deviation of the air line always in the same direction; check up all the errors that occur, as is done by all surveyors, and the value of the "elements of chance" is found to reside in the fact that the deviations are finally neutralized.

It is supposed that settling played an important part in the descent of the line surveyed; if so, why

should the line descend .15 of an inch for the first eighth of a mile, and 6 inches for the eighth between the 19th and 20th tide stakes? If settling produced the descent, this would be manifest by returning over the same line. We returned over the *same* line for a distance of  $\frac{1}{2}$  of a mile, to ascertain if there would be any deviation. The fact that the horizontal axis of the apparatus projected the line on the *return* survey, to the same points on the record stakes indicating the air line in the forward survey, is proof of the fact that the factors of settling, if any existed, were absolutely neutralized, for they did not swerve the apparatus from a true and direct rectiline course. Let those who make such objections explain how the exact and definite ratio was obtained, if we did not extend a rectiline from the beginning of the survey.

#### The Objections Contradict Each Other

We now come to the examination of the charge that we purposely inclined the first section so as to permit of extension of the line into the water in four miles. Our burden at the present time is not that we failed to produce the evidences that the earth is concave, but to get such minds to see the utter absurdity of such objections. The fact that these objections contradict each other, is conclusive proof that both classes of objections are made without a foundation of conclusion, and are simply subterfuges with which to evade the evidences afforded through the accurate survey.

Suppose that we did purposely incline the first section out of level, what would be the result? The charge involves the admission of three things,—very necessary factors in the work of extending a rectiline. First, that our mathematics was exact—necessarily so, to calculate the angle of inclination; second, that we were capable of making some *absolute* measurements of angles in the adjustment of the first section of the apparatus; and third, that the apparatus, in order to extend a line from the inclined position of the first section into the water at a distance agreed (?) upon before the work began, would have to be perfect and capable of extending a straight line, for with what else than a perfect apparatus and accurate measurements of angles, could we strike the water at the distance desired from a given inclination of the first section from an absolute level?

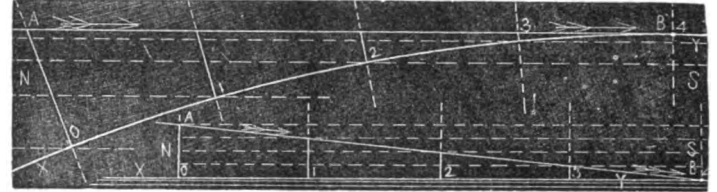
In order for the charge to be true, we would have to extend an absolutely straight line, involving just the kind of adjustments and minute measurements that the other class of minds say is impossible. We know that the first section was level, having applied two of the finest levels obtainable. We made no mistake—the accuracy of our line depended upon getting the first section in the absolutely correct position.

#### Reply to Charge of Inclining First Section

We will examine the charge in another light—in the light of geometrical principles, and will endeavor to illustrate our exposition of this charge and objection in the two diagrams in the following cut: Let XY represent the convex arc; AB the air line, beginning at an

altitude 10 feet \* above the water, and inclined out of level so as to strike the water in four miles; N is north, S, south; 1, 2, 3, 4 indicate mile stations along the line of survey.

Now contrast the ratio of approach of the line to the water's surface that we have exhibited in the cut



illustrating the line extended over the concave arc. In the first diagram, the line began *parallel* with the water's surface, and ended *obliquely* to it. In this, the line begins at a definite angle from the horizontal, and ends coincidental with or parallel to the horizontal at B. The ratio of approach of the line to the water's surface would be just the reverse to that really obtained. As for instance, beginning ten feet above the water, at the end of the first mile the line, according to the basis of the charge, would be four feet nearer the water's surface than at the beginning.

The ratio of approach of the line to the water's surface would be more rapid at the beginning of the line than at the ending, and the ratio of divergence of the line from the end of the line to the beginning would be in proportion to the square of the distance from the end of the line; whereas in fact, in the survey of the line at Naples, Fla., the ratio of convergence of the air line and the water's surface was less at the beginning of the line and greater at the ending. If the air line had really descended at the ratio of four feet for the first mile, and so on in proportion, the line would have extended into the surface at a distance of  $1\frac{1}{2}$  miles from the beginning of the line, and the angle of inclination from the horizontal would have been enormous.

If the earth were a plane, the result of inclining the first section of the Rectilineator so as to extend the line into the water in four miles would be an even ratio of descent of the line, as represented in the diagram below the convex arc in the above cut, in accordance with the principle of convergence of two straight lines. XY would represent the water line; AB the air line as per charge; N is north, S is south; 1, 2, 3, 4, the mile stations. The approach of the line to the water for the first mile would have been  $2\frac{1}{2}$  feet; for the second mile,  $2\frac{1}{2}$  feet; and the same for third and the fourth. The air line would sustain the same obliquity to the horizontal throughout the line of survey.

On the *convex* arc, the deviation of the horizontal axis of the apparatus would be greatest at the beginning

\*Really, to conform to the fact that the air line extended into the water in four miles at an angle, with the horizon  $1\frac{1}{2}$  miles beyond the end of the chord, the altitude of the starting point, on the convex earth as per charge, would have to be 18 feet and 8 inches, instead of 10 feet! For the sake of simple illustration, we have represented the line as terminating at the horizon, and consequently parallel to the water.

of the line, and horizontal at the end. How was it? The line showed no perceptible deviation from the horizontal until near the end of the first eighth of a mile, and increased continually as the line progressed, until at the end of 2½ miles, the obliquity of the air line to the horizontal was sufficient to extend the visual line from that point to the surface of the Gulf, below the horizon.

**Other Experiments Corroborate the Survey**

The above replies to the objections will be conclusive to those who will consider and comprehend the facts. It would be impossible to satisfy a man who doubted the accuracy of the multiplication table, until he came to a knowledge of some simple principles of mathematics. We do not expect to reach those who will not or cannot reason; their minds will have to be changed by the turn in the tide of popular favor from the old to the new system. But it seems strange to us that, in the face of the facts obtained; in view of the fact that no such direct means have ever been applied by the old-school scientists; in view of the fact that they admit that all the so called evidences of the earth's convexity are only cumulative and circumstantial; and in view of the fact that those who criticise our work were not brave enough to face the issue and participate in the experiments performed by the Geodetic Staff,—that the direct and absolute evidences we have produced should be rejected by any mind capable of realizing the geometrical principles involved in simple right angles.

Corroborative of the demonstration of the earth's concavity by means of accurate survey, we have the long line of evidences obtained by other means,—tests of the surface of water on canals, lakes, and seas—tests and experiments which can be repeated upon any body of water to the satisfaction of the skeptical. The facts we have observed and the line we have surveyed demonstrating the earth's true form, are susceptible of test. We challenge contradiction; but our challenge will have to be answered upon the field of contest, to which we dare the scientific critics, in the many lines of experimentation through which we have obtained the facts we announce to the world.

*(To be continued)*

**KEY TO THE LAW OF JUDGMENT**

*(From the Writings of KÖRNER)*

**The Scientific Exposition of the Symbolism of the Rider on the White Horse Settles the Whole Subject of the Coming of the Messiah**

**PART VI**

**I**T MUST not be understood that we draw our conclusions from Swedenborg; if, however, we take his premise, then the conclusion is inevitable that the universe is eternal, and was never created from the conditions usually assumed both by theologians and so called scientific men. One statement from Swedenborg ought to settle this question with every professed follower of the great Seer. The statement is as follows: "It is to be observed, however, that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but are in God as a substance; for God is the very, the only, and consequently the first, substance and essence [first as to quality], which is and subsists in itself. That all and everything was created out of the divine love by the divine wisdom, is signified by these words in John: 'The Word was with God, and the Word was God. \* \* \* All things were made by him

[the Lord Jesus Christ]; \* \* \* and the \* \* \* world was made by him.'" As love and wisdom are eternal, they have always operated, and do operate; hence they always have created, and therefore creation is an eternal and perpetual process.

The foregoing is initiatory to one single exposition of John's portrayal of the coming of the Lord,—the manifestation of the Rider on the White Horse. The scientific exposition of this symbolism of the Revelator will settle the whole subject of the coming of the Messiah, so far as the specific character of that coming is concerned. "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

It will appear obvious to any reasonable mind that the harlotry here referred to is the adulteration of the truths and goods of the church, and that it would be impossible for any power to adulterate truth and good except such as had been given possession of the life which God had committed. To the church was committed the truth and good of life; namely, the Lord himself, whom the church received as the Holy Spirit. The great harlot is none other than the church itself.

**When in Time Did Judgment Begin?**

Let us ask when in time did this judgment occur? Our answer is, that in 1870 the event of the judgment was reflected into the natural world, when the last vestige of temporal power was wrested from the Pope of Rome; subsequently the Pope became a self-imposed prisoner at the Vatican. The temporal power ended, and the Pope became a "prisoner!" What does it mean? It means that the great whore had received her judgment at the hand of the Almighty. Rome as a secular power ended there and then; ended, never again to recover her temporal authority. Who was the great Judge? Emanuel (God) the Victor. Who was his type in the earth? Victor Emanuel, King of Italy, by whose authority Rome was taken when Louis Napoleon was compelled to withdraw his troops from Rome because of Germany's victory over France.

The year 1870 ended the temporal supremacy of the papal hierarchy. The significance of this great event, terminating the seven times 360 years of prophecy, cannot be overestimated as bearing upon the coming of the Lord. The holy city to be trodden under foot, which the Adventists imagine to be Jerusalem, is not the old Jerusalem, but the representative city of the Christian church, and that city is Rome itself. The false prophet is the one in authority over the power which the city represents.

**The Twelve Symbols and Twenty-Four Elders; and What They Represent**

"And again they said Alleluia. And her smoke rose up for ever and ever." The smoke of the great whore signifies the false worship which is an eternal concomitant, in the hells, of the true worship of God in the

heavens. "And the four and twenty elders and the four beasts fell down and worshiped God, that sat on the throne, saying, Amen, Alleluia." Who the four and twenty Elders are, cannot be known except through the science of natural correspondences. The alchemico-organic (physical) universe in all particulars is a type of the organo-vital field of active being. Because of this, the alchemico-organic can be taken as the pattern of the progress and final structure of organo-vital existence.

On the circle of the earth defined by the equatorial division there are represented twelve distinct principles coördinated into six pairs of particular function. These twelve are: Aries, Ram; Taurus, Bull; Gemini, Twins; Cancer, Crab; Leo, Lion; Virgo, Virgin; Libra, Balance; Scorpio, Scorpion; Sagittarius, Archer; Capricornus, Goat; Aquarius, Water-bearer, and Pisces, the Fishes. These twelve symbols represent twelve distinct principles, and because of this the twelve natural divisions are defined by twelve circles drawn parallel with the axis of the earth through the north and south poles, at the places on the earth where these circles cross the equator and the ecliptic. The twelve circles give twenty-four points of contact on the equator, dividing the equator into sections of 15 degrees each. These circles represent in the alchemico-organic, what the Elders signify in the anthropotic.

Of course, it will be asked: "Why do these meridians represent Elders?" Because the Presbuteroi were elderly men nearly completing the circle of life, and because the meridians are not full cycles, but extending from the south polar zone through the north pole, back to the polar zone again at the south. The meridians are incomplete cycles. These meridians also represent positive and negative electro-magnetic currents flowing to and from the equator. Upon the basis of the inside theory, the circles curve down to the equator; therefore they fall down, and such falling down corresponds to the falling down in worship of the Elders.

But let us enter further into the details of this falling down and worship of the Elders. In the literal and external degree, the twelve Patriarchs and twelve Apostles were the twenty-four Elders. The falling down of the Patriarchs was their descent to the Christ, in whom they were, and whom they worshiped. Worship is supreme love, and such love is conjunctive unity. The twelve Apostles fell down through time to a corresponding unity, thence worship; and because of this, John was permitted to see the twenty-four Elders fall down and worship. The four animals ("beasts") are the Lion, the Bullock, the face of a man, and the Eagle. These are Leo, Taurus, Libra, and Scorpio. In this presentation is defined the exact time of the specific manifestation of the Messiah. The reason of this is because the Revelator has thus defined the relation of these constellations to their signs, at the closing period of the dispensation.

#### **The Animal Life of God Represented by Four Beasts; the Symbolic Meaning of Water**

The four beasts (animals) are primarily represented in the Lord. He was the Lion of the tribe of Judah; he was the man (Balance), therefore the face of a man; he was Scorpio (Eagle), because he was the science of liberty of which Taurus is the love. In the descent of the Lord into the race for the purpose of regeneration, taking upon himself the conditions of the degenerate and sensual humanity, he "fell down and worshiped." Because everything which takes place on the grander scale of cycles also transpires on the lesser scale, it

follows that John had, in the future, observations of the things which would occur both as to the consecutive and the simultaneous orders of active being. John saw the things to come as if they were then in operation; for he saw in operation the things which were to come to pass. These were presented to him in the language of symbolism.

"A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great." The Voice from the throne is the projected personality having the fulness of eternal truth, this being the true science of immortality. To come from the throne is to hold and to possess all truth, for the throne is the truth in contradistinction to the altar, which is the office of sacrifice. He says: "our God," because he has taken upon himself the condition of mortality, and so far as life is concerned, he is in the state of all mankind; that is, of mortal condition in the body.

"And I heard as it were the voice of a great multitude," because, being projected from the throne of God, and therefore being the Messianic center of the race, he involves the entire New Jerusalem, which is in him. He constitutes this Voice in the natural world, because the person is the projected speech of the heavens which he represents, and of which he is the material focus. "And as the voice of many waters," because waters signify multitudes, peoples, nations, and tongues, as had already been revealed to the Revelator by the angel sent to him, to give to him the keynote of interpretation. "And as the voice of mighty thunders," because thunder is the vibratory resonance of the metallic plates which constitute the circumferential shell of the alchemico-organic world.

#### **The Lion's Roar, the Voice of the Resurrection**

This vibration dematerializes the atomic substances of the materials which produce the rainfall, and these things express in natural symbolism the things which John was permitted to see. The Lion's roar and thunder signify the samething. The Lion's roar is the Voice of the resurrection. It is that vibration which comes from fear, and in this instance the fear of the Lord, which is the beginning of wisdom. It is that vibration which disintegrates the humanity that is about to put on immortal life, by the utter destruction of the old man and the change of the mortal to the condition of immortality.

Voice signifies personality, and also the tangible manifestation of thousands. This may be known from the fact that John the Baptist said: "I am the voice of one crying in the wilderness" of Judea. When John said, "I am the voice," he meant himself personally; therefore it may be known that voice in the literal sense means the tangible person. There is no such thing as person except in the external visible. *Persona* (mask) is the word from which person is derived. In the broader sense, the Voice of a multitude is the visible manifestation of the Sons of God, who are in the form and character of the Son of God, brought forth in the fruition of the resurrection of the dead.

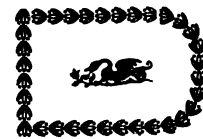
Let the waters bring forth the fowl of the air, means nothing else than the production (from peoples, multitudes, nations, and tongues) of the perfected offspring of humanity and Divinity, which will have the power to ascend by translation into the angelic and celestial dominion of the Sons of God. Jesus the Son of God, was the Eagle in that he had the power to soar when he disappeared from view after his resurrection, through his translation into the intangible realms.

(To be continued.)



# The Indicia of Human Progress

BERTHALDINE, MATRONA



## EFFICIENCY IN THE COMING KINGDOM

Conservation on Every Plane of Existence an Essential Factor of Perpetuity

**B**IBLE STUDENTS are familiar with the fact that the Lord at his second coming exclaimed, as he contemplated human activities in the world field of the doomed order: "Why this waste?" So many intelligent people are uttering this same exclamation in the fields of their respective operations, that one can almost sense the inherent presence of the Lord in men who knew him not as the greatest of the prophets of world-wide restitution to the divine order of economy. The spirit of this Prophet, the Elijah of the golden age of science, is the declared quickener of men in the mortal flesh, to such a newness of life on all lines of conservation and equitable distribution as to provide for the actual redemption of our bodies from their mortality.

Thousands there are whose minds contemplate hopefully the statement: "Ye are transformed by the renewing of your minds." A few feel they have every reason for believing that the supreme Prophet of the new era has walked as the "lone Messenger" of truth among the unbelieving, still slumbering multitudes who are yet to awaken. He recognized the standing again of men in the flesh, who, like Joseph's brethren, knew him not, but are yet to recognize him as their supreme economist and benefactor, and be saved by him in the time of famine, as the Shepherd from Joseph, the Stone of Israel.

Those who confounded economy with penuriousness and an irrational lack of faith in their God and humanity, are going to wake up some day to the works of Joseph in our modern Egypt. Waste is not peculiar to any one domain of our modern existence, but in none is it more disastrous than in the sex and religious affairs of the world. If there had not a halt been called by a fiat of the Almighty, in our modern Elijah, the redemption of our bodies and works of righteousness would have become impossible. Ours is a God, the God of Israel the Savior, who never leaves himself without a witness, and in this revolutionary period he has not lacked the voice of the one most faithful.

His archives and nucleus remain to tell the story of this long foretold faithful Martyr to the cause of the truth that is to free whosoever will be free from the law of sin and death. There is but one genuine science of the Decalogue, and it is to become the savour of life unto life, or of death unto death, as men in the flesh are prepared to estimate it when it becomes known to them, as the authorized basis of human endeavor to know the Lord and do his commandments.

Men may strive for economic efficiency as the legitimate means of social salvation; but any form of it failing to come into harmony with the science of the Decalogue, awaiting the allegiance of all whose stand-

ing again would result in the more abundant life of immortal manhood, must be classed under endeavors "to climb up" some other way than the Lord's declared one way.

The Decalogue begins with the declaration that "Thou shalt have no other Gods before me." It is indicative of the right of a personal God to absolute worship, as the seat of being of universal empire. The person must necessarily involve the brain containing the throne of the central mind, and be its altar, or center of equitable exchange, of the descending or baptismal degree of the ascending or aspiring degrees of intellection and affection. The Almighty provides for a square deal at this seat of commercial exchange.

Whether the garb of the central mind of man be of mortal or arch-natural flesh, if properly credentialed its presence is easily recognizable in the degree of manifestation indicated by the sure word of prophecy, to those whose God is the Lord. From personal manifestation to personal manifestation, the mind through its ever faithful witness foretells its habitation that is to be; the revelator of its hiding place. This mind is ever in the generation of producers and productions of righteousness, which is obedience to the eternal law. This law recognizes waste as an inevitable concomitant of life, but provides for its economical utilization in the domains to which it is consigned.

The great question for every age to answer, at its initial point is: "Where is the Lord?" Ages or dispensations are defined by the movement of the "Sign of the Son of man." This Sign is always distinctly credentialed, and is the supreme product and prophet of his era. His greatest work is to declare the message that answers the question, "Where is the Lord?" and to indicate the way of his passing over the life forces of one dispensation to the succeeding one, and the science of their reincarnation for their revelation in the power and great glory due for the new era. The properly credentialed Prophet appeared in due season, delivered his message and indicated, in harmony with his scientific character, both the doctrine and the personality of the way, and the evolution from it, of the new era,—orders of life. The conditions of man's practical entrance into the life of the world to come are specifically defined in the new Sociology, as founded upon the new Cosmogony.

The prime condition of identification with the first-fruits, we see to be the ability to perceive in the brother mortal we have seen, the God whom we have not seen, and treat him accordingly. We all know what we want of our fellows, according to the degree of their association with us in daily walk and conversation; and if relations have been established in the order of law, according to the new sociology, in the full recognition of those relations. Without such recognition, and the economic adjustment of mundane affairs in harmony

with them, the generation of the power of organic unity is a thing impossible to realize.

When religion becomes the vitalizing factor of every function of life, it becomes the animus of all big business, industrial, commercial, and domestic. Efficiency for the commonweal requires a study of Nature's own operations, characterized as they are by marvelous efficiency and lavish prodigality. Nature, as a whole, is the universe. The study of its Cosmogony, as involved in the anatomy of the perfect Man, gives one an insight into the interdependence, primarily of the masculine and feminine attributes, as involved in one form; and the relation of that form to the increase of its kind, and to every subordinate display of the primarily involved sex forms of all, evolved as part and parcel of the physical universe.

The central kingdom of the living Word has its most perfect type in the bee kingdom. The ruling spirit of the hive is the commonweal. This finds its most involved and highly organized expression in the queen bee, vitalized for the reproduction of every line of life essential to the commonweal of the whole. Her vitality for her divine use is expressed in the great glory of its power to reproduce, with increase, the best that is to be; the expression of the greatest love. Greater love hath no man than this, that a man lay down his life for his friends.

Said the Perfect in love, and in obedience to the death of the cross, the divine alchemy: "Ye are my friends if ye do whatsoever I command you." In the commonwealth hive of the bee kingdom, the instinctive love of use fulfils the order of law as the covenant of life. The perpetuity of the cycle of life at its best, must be found in the secret of immortality, the reproduction of Motherhood, divine—or biune in form and function. This secret of the ages, the supreme Prophet of the age of man's reproduction in the image and likeness of God, possessed and communicated to all seeking that image and likeness. To attain it, the woman, the common mother seen by the children of men, must be restored to her rightful dominion; *i. e.*; preëminent freedom in every domain of constructive service to human society.

The initiative of this restoration is her established rights by the laws of the land, to her own body, and the products of her labor as a woman. This requires not only her sexual but her economic freedom, from every form of masculine dominance detrimental to her constructive efficiency as a possible mother of men. Such freedom will make of motherhood once again a lasting joy, a perpetual crown of rejoicing. In the children of men thus gotten from the Lord, filial devotion will rise as an incense for the perpetuity of life in the Mother of all living. This incense is so vital to the perpetuity of all that is best in humanity, that its decline marks the twilight of the ages till night settles down, in which no man can work for the glory of God in the good of humanity. The love of money, the love of unearned increment, and the desolating waste of all things follow in its wake.

In the returning of men gotten from the Lord, filial

devotion to the Motherhood of God, so vitalizing to all that is best in womankind that it becomes a sweet incense on the altar of the Most High, and when in obedience to his command it focalizes in his name on the earthen vessel of his choice, there is to come to the whole earth a time of refreshing and restitution of all things, from the presence of the Lord, as man in his own image and likeness.

#### The Life "More Abundant"

**K**ORESH declared Mahomet to be a prophet of God well suited to the genius of his people. This suitability is true of every major prophet who in the order of law, in any age, becomes as God to his people. "As God" was Moses commanded to be to Israel the elect of Jehovah; the law of divine love incarnate. The name Jehovah (the Seed-Man of the universe had become so sacred to Israel, as to be barely breathed by the initiate of the law of his being. When Mahomet had finished his heroic personal work in the service of his kind, he had prepared receptacles for the spirit of his life, whose embodiment dissolved in its tomb. This embodiment represented various degrees and qualities of his being, to which his receptacles corresponded intellectually and affectionally.

It is due to their exaltation or hallowing of his name that no devout Musselman, in the utterance of his formulated daily prayer and praise, fails to turn his face, in confession of the name of his prophet, toward his tomb as the visible symbol of the prophet's sacrificial life for all who should believe in that name. This act has attested, through centuries, to a tie of fellowship that has made the Mohammedan world practically a unit, until the time of the end, when the earth is to become the inheritance of one Shepherd, whose name, above every name, the name of the All-knowing, is to become known to all nations, and be confessed for all it implies to every rational mind.

The Gentile kingdoms of present-day dominance into which lost Israel was long ago absorbed, in several self-evident ways, were promised a sign of his presence in and with them at the close of the Christian era. This "Sign" was to be a Prophet like unto Moses, with the functions of Elijah the prophet, who should be the voice of the personality of the presence of the Spirit of Jehovah, the Spirit of the truth, constituting him Cyrus the Anointed, Shepherd, and Stone of Israel, from Joseph.

This reincarnation of Joseph in mortal form as to the veil of his flesh, incorporated the stick of Judah (Jesus) as the world-saving Spirit of truth, but who, as to his flesh through its dissolution, had given his life for the world as Holy Spirit. The mind or mentality of the man which ascended, being the mind of the eternal, found its throne in the son of the Gentile Jesse, whose son, CYRUS, became the Son of man, ripened for its reception and perfect service as the Sign due the Gentiles; Elijah the Prophet, the restorer of all things. He was the restorer of all things, preparatory for the reception of the New Jerusalem, his own life-saving love of the



truth he taught as the pure river of the water of life; the science of the law as the covenant of life.

"Life more abundant," is the hunger cry of thousands upon thousands, *i. e.*, the Lord's life, sociological, personal, immortal, eternal, in the longed-for life of every Lord-begotten Son of the Most high. It is the power of truth in ultimates, truth in its scientific degree, applied as the New Jerusalem gospel of the kingdom, to give that life. Receptivity to this gospel for its use, constitutes the water baptism of the foretold "latter rain." Its powerful stimulus to exaltation of thought and consecration of life rightly used, results in the consummation so devoutly to be wished,—the baptism of fire, effecting man's translation to the spheres of life more abundant. This life, naturally and sociologically speaking, has its mapped-out correspondence in the physical heavens and earth, and in the brain and body of man.

The keys of knowledge; the laws of transmutation and analogy used by the Master of genuine science, have supplied man with the sociological constitution of the kingdom of heaven in earth. The knowledge of this fact produces in those who have it, an insatiable desire for its right use for the subjection of all human hells to divine order. This desire quickens the whole man to willingness for newness of life. The life more abundant cannot obtain in earth, save as this subjection of the hells is accomplished by a constitutionally defined form of order. This must be worked out by man according to the pattern given by God working in those receptive to truth, as the science of the law; hence the truth lover, once knowing this aspect of truth, as God the Lord, Elijah the Prophet, will honestly pray for his more "inherent presence," his "more conjunctive unity," till ripened to see him in the fulness of his moral and intellectual glory and visible presence, because, like him, we reflect it as star to star, in the kingdom of the Father-Mother Deity.

KORESH declares Koreshanity to be the coming of the Lord due humanity. We confess our God as the eternal way defined by the science of the law in the person of its Prophet, as the eternal truth revealed in the verities established by his understanding mind, and as the life of the Lord his God, to be expressed by all who believe in his Name as that of the Overcomer, who sits down in his throne and subdues all things unto himself, to the end that there shall be one fold and one Shepherd, with the universe as their heritage.

Jehovah declared he was not sent save to the lost sheep of the house of Israel. These once found and restored through their confession of his new Name, are to stand as Saviors to all humanity, with his Name manifest in every forehead, the seat of intellectuality. This secondary manifestation of the Father's name implies a rational scientific obedience to the law, as interpreted by the heavens declaring his glory. His glory as the Son of Righteousness is best seen in his obedience unto the death of man in God's image, that he might as the seminal essence of Deity condescend to men of low estate; *i. e.*, descend into and with them (by the law of

the cross), to raise them up at the last day, to share with and confront him in the glory of his arch-natural kingdom, with his Name written where it will identify them with him, and him with them, as the Saviors of the more abundant life.

#### True Religious Freedom

RELIGIOUS freedom has been obtained for Wales by the devoted services to his people of Lloyd George. Religious freedom is a supreme desire of every progressive mind. It is something all true men are ever ready to die to obtain. Nevertheless, an analysis of the word religion tells us that it means to re-tie. It means captivity to something or somebody. We have the saying of the God of Israel, the Savior: "He [this implies somebody] shall lead captivity captive, and give gifts unto men." There are therefore limits definable, to the freedom of all men. The great question is, what and who shall define them? The head of the English government thought once that he had a right to define the limits of the religious freedom of the men of Wales. "His holiness the Pope" believes he has a right to define that of all born or made Catholics. The Lord Jesus declared: "One is your Master, and all ye are brethren;" and again: "If ye love me, keep my commandments."

"The Lord seemed to think the Decalogue the finest standard known for defining the limits of the freedom of men. He summarized the ten commands in two. Still men are not satisfied; they want to know how to keep the ten; how to keep the two. Each man who thinks about them has his own idea. Some wonder just how the Lord himself would apply them for their best use in the adjustment of the essential uses of social life. It seems to some that if He expected the commandments to be the divinely-ordained regulator of all human relations, there should be found somewhere an eternal science obtainable for their application in all the relations of human life.

The Lord recognized the necessity of man's development up to the point of receptivity to just such a science as the cap sheaf of all his numerous gifts to men, from the imperishable riches of his Solar mentality. He foretold that his begotten ones, begotten by the aspiration for joint heirship with himself in all things, should live to know the truth of life as he knew it, and be able to master the forces of life and death as focalized in themselves, as he had mastered his own.

The time has come for men everywhere to know the truth; the truth in elect personality; an elect personality called the Eye of God; and the Voice of truth; *i. e.*, its master Prophet or Teacher. His own are to hear his voice; (a personal attribute;) are to know the truth, and to be free from every obligation but that of obedience to this voice as heard by them. This freedom is defined by a promised "inherent presence," a "more conjunctive unity with this voice, till such an at-onement occurs that the Father's name will be recognizable in each to each, in all the members of the royal house-

(Continued on page 184)

# For the Younger Minds

Bertha M. Boomer

## THE REAL STORY OF THE FACE

How We Can Make Ourselves Look Attractive to Others, or the Contrary

**W**HEN SOME one tells you a funny story, your face wrinkles with laughter. At a sad story, your face wrinkles in weeping. Smiles and tears are such commonplaces that we never give a thought as to how or why we laugh or cry. Yet the ability thus to express emotions is one of the most wonderful faculties in our physical make-up. Upon the manner in which we make use of this gift may depend in large measure our success or failure in life.

How do you smile? You had to learn to walk and to throw a ball. You have never consciously learned to smile, and yet, when you feel happy, you smile without effort. How do you do it?

Years ago, Sir Charles Bell and Charles Darwin, the great scientists, found that, in addition to the muscles used in walking or ball-throwing, we have sets of face muscles to produce expression. Some of these muscles make us look sad, some happy, and so on.

Every time a set of these face muscles is used, the face assumes some expression. Try it and see. When you exert your muscles to smile, your face looks pleasant. When you use your muscles to frown, your face is unpleasant. You cannot exert any face muscle without producing an expression on your face.

The muscles you use most will naturally become the strongest. And the strongest muscles will determine the habitual expression of the face. To be sure, you cannot make your nose longer or your ears shorter. But if your face is unpleasant, you can make it agreeable by altering the expression. If you use your smiling muscles most, your face will gradually become pleasant to look upon. On the other hand, if you allow yourself habitually to think mean things, your face will reflect that meanness. The face muscles that you use most will finally determine the cast of your countenance. So you see that man is more than the maker of his destiny. He is the architect of his face.

Wonderful as this provision seems, Nature has provided another rule governing expression, that is more wonderful still. As we have seen, we do not consciously have to learn to use our muscles of expression. That knowledge is born in us. Even the smallest baby can laugh and cry. By this wonderful provision of Nature, the brain is so intimately associated with the muscles of expression that they react upon one another involuntarily. A certain frame of mind inevitably produces a certain facial expression. Test this before a mirror. Try to feel happy, and see how pleasant your face looks. Try to feel cross, and see how disagreeable your face becomes.

Conversely, a certain expression of the face will produce a corresponding frame of mind. Try this too. Smile, and right away you feel pleasant. Frown and look ugly, and immediately you feel mean and disagreeable. When actors want to simulate any emotion, they exert the muscles that express that emotion, and straightway they feel the desired emotion. You see the mind and the facial muscles always act alike. You cannot continue to laugh and smile

without soon beginning to feel happy. You cannot feel worried and disagreeable without making your face very unpleasant to see.

If you stop to think about this for a moment, you see what a tremendously important thing it is. Just as surely as you have a face, the story of your life will be written on that face. If you are mean and crabbed and disagreeable, your face will settle into a disagreeable expression, and everybody will avoid you. If your disposition is sunny and kind and gracious, your face will beam with goodness, and everybody will know at a glance that you are lovable. And the older you grow the more distinctly your face will tell the story.

When you go out into the world to earn your living, the first thing that people will ask is this: What kind of a boy is he? Or what kind of a girl is she? Under our present industrial system the employer has to teach young persons their trade after he hires them. So he is more interested in the applicant's character than in his present ability. And the character he will learn from the face.

It is just as the director of the employment bureau of a great department store said to me: "We base our choice largely on the applicant's looks. To be sure, the faces of boys and girls are not deeply marked. Many applicants have only begun to outline on the blank page of their cheek the picture that will eventually appear there. But even a sketch tells much. We know that almost inevitably a child will continue the facial development it has begun. The sullen, shiftless, don't-care kind of a face, we don't want. When we see a child with a face full of courage, hope, truth, good-cheer, and kindness, we pick that child quick. That is the sort we are after." If, then, our faces have so much to do with our future success, isn't it worth while to try to make them attractive by being attractive ourselves?—  
*Lewis Edwin Theiss in St. Nicholas.*

## A Fortune in a Tree

**T**HE most valuable tree in the known world is the famous avocado, or alligator-pear, tree, owned by Mr. Harry A. Woodworth, of Whittier, California.

The tree is just eight years old, and this year made \$5,002 for its owner. Mr. Woodworth has recently had a thirty-foot fence erected around his tree to keep out miscreants, and has had the tree insured against fire and wind with Lloyds, of London, for \$30,000. A local nursery-man produced this tree from a seed sent from the Mexican highland. Several more of these seeds were planted at the same time, and have grown into beautiful trees; but none have borne fruit. This tree stands thirty-five feet high, and its trunk is forty-eight inches in circumference. Another peculiar feature about it is that it began bearing when only three years old, as the avocado seldom bears before the age of eight or ten years. The fruit is the shape of a very large pear. It has a very dark green skin and contains one large seed, while the meat is of a creamy consistency. The tree bore 3,865 pears this year, which sold from six to eight dollars a dozen.

In order to save his tree from ruin in satisfying bud-wood purchasers, the owner has raised the price of buds from ten to twenty-three cents each. \$2,570 of this year's receipts from the tree came from the fruit, and \$2,432 from the sale of bud-wood. The raising of the avocado promises to become one of the leading industries in California. It is being propagated by thousands; and hundreds of acres are being set out with young avocado-trees.—*H. A. Woodworth, in St. Nicholas.*

# Light on Current Events

John S. Sargent

## "WHO MADE HELL, AND WHEN?"

"Surely the Wrath of Man Shall Praise Thee: the Remainder of Wrath Shalt Thou Restrain."—(Psa. lxxvi: 10.)

**D**URING a hundred years or more, and previous to the last half of the nineteenth century, hell had a prominent place in Christian theology. It almost held the post of honor in religious belief; and those who had the temerity to doubt the existence of a place so necessary to the canonically authorized scheme of salvation, were regarded as little better than infidels. Its torments were thundered from the pulpit in ceaseless and blazing oratory; to the sinner was portrayed the fiery furnace, with its horrors pictured in ghastly and terrifying realism. In fact, he was taken up, metaphorically speaking, and shaken over the seething pit until his teeth chattered with fright, and in imagination he could almost feel the hungry flames lapping at his cringing flesh.

The revivalist of the day could not well have dispensed with that demoniacal region as a fruitful means of making converts. It built up church congregations and church houses; it raised the preachers' salaries, endowed Christian colleges, and sent missionaries to the heathen. While doubtless, too, it unnerved the would-be criminal at times, and possibly saved many a hen roost and melon patch from youthful raiders. But today it has largely lost its efficacy, been overworked, perhaps, and palled upon human consciences. Like a bad boy whipped until he comes to defy the "birch," the public no longer fears the pulpit's lashings with the whips of the nether world; hence preaching "hell fire" has grown to be unpopular, and the trend is now toward the other extreme of picturing a gentle and loving Savior, so kindly disposed that he would almost spare a wicked flea, to go on sowing the plague microbe, rather than be so cruel as to shed its stolen blood by dispatching it. Thus the church is lamely following that *ignis fatuus*, public opinion, instead of asserting its God-given right, as well as the duty of manufacturing public opinion, and directing it in the way it should go, and is instead truckling to a sickly sentimentalism that demands smooth things prosphesied to them.

The old denominations, of course, still maintain a sort of private belief in a hell of fire and brimstone, but they are not parading it over-much in public; but new creeds are being originated, in which the belief in a hell is modified more or less, or eliminated altogether. Pastor Russell is popularizing his church by taking all the eternal torment out of hell, and just making it to mean eternal death in the grave or tomb. It is so comforting to be simply obliterated, if you are too bad to keep in the straight and narrow way, so that you can feel no after qualms for the glories you have missed, and also have the absolute assurance that the saints upon the battlements of eternal bliss cannot have the exquisite pleasure of witnessing your writhings in the unquenchable fires beneath. Other new isms are also springing up with similar beliefs, so that the church as a whole is being modified and changed, especially upon this

peculiarly unpleasant doctrine, and are wringing in the Scriptures, too, to prove it,—much to the delight and comfort of the timid and thin-skinned sinners.

### *Versatility of the Scriptures*

It is really wonderful how the Bible can be turned and twisted in all manner of ways to support any belief that human ingenuity may invent. If there is anything lacking to prove the Bible the most extraordinary book ever written, and therefore entitled to the credit of divine origin, the facility with which it may be made to serve every man's creed, no matter how diverse they may be, ought to supply the necessary evidence. No ordinarily written book could be so accommodating. Just as all good may be corrupted and turned to its opposite evil, so all truth may be perverted and made to support its opposite fallacy; and the evident fact that the Bible is now so completely harnessed as to serve every phase of the diversified beliefs of the mother of harlots and her progeny—the innumerable divisions of the Christian church, should characterize it as a Book of the highest truth, when rightly interpreted. Paul said to the members of the early church: "Now ye are the body of Christ," and that there should be "no schism in the body." The innumerable schisms in the Christian church today, show how far it has departed from the teachings of Paul, and are continuing to do so, by inventing a new schism almost every day; and this idea of no hell is one of them, which we wish to combat.

### *Hell Denied a Place Among Created Things*

We insist that hell has its proper use and place in human affairs, and should not be ungratefully dispensed with, because the human mind is developing until it can no longer be satisfied with that childish conception so long held, that hell is an after-thought of the Almighty, designed for the eternal punishment of those who did not, in one short lifetime in the flesh, elect to serve and honor him. That which has aroused us to the defense of that much-abused and misunderstood region, if it may be called a region, is a discourse by Elder J. T. Butler, Pastor of the Advent Christian church of Jacksonville, Fla., which is published in the *Florida Metropolis*, and in which he ransacks the Scriptures, and labors to prove that the Creator could not have made such a place as hell, considered as a place of torment; for, as he reminds us, after God had created all things, he pronounced them very good. Certainly he thinks such a wicked place as hell could not have been included in this category; and this statement of the Creator he takes to be a flat contradiction to the doctrine of an eternal, burning hell. But to clinch his contention still more securely, and that no one else was delegated to create hell, he quotes John i: 1, 2, in which the Word that was God, made all things, and without him was not anything made that was made. Notwithstanding the gentle (?) Jesus scourged a lot of money-changers (bankers, for that in reality was what they were)

out of the temple and called some of them thieves, while others he called vipers, the Elder apparently does not think that Jesus could have been so hard-hearted as to have made a place of eternal torment for these thieves and vipers.

*Hell Has Its Uses*

We will state right here that this student of the Bible has no doubt honestly imbibed, from prevalent theories, very narrow and one-sided views of Deity and the necessary processes of creation and salvation. It does not occur to him that the Almighty, seeing the relation of all parts of creation to the whole, might take a very different attitude toward this part (hell), from that which has been impressed as proper upon humanity by popular beliefs; so different, perhaps, that he could include hell as among the things that are very good. By way of comparison, we might regret the necessity of jails and prisons; and those persons who are in need of their restraint would most likely (and should) regard them with fear and dislike; but granting the necessity for them, all law-abiding citizens must hold them as good and salutary assistants to the preservation of law and order. Then again, the man who does not farm or garden, but who keeps a cow or horse, would regard the accumulating manure as a nuisance, to be gotten rid of the easiest way possible; but the farmer who knows the possibility of transforming it into needed grain, hay, and luscious fruits, would regard it almost a gold mine; and the viler it was, the more value he would find in it.

It ought to occur to the discerning student of humanity, that hell is a good and necessary condition for the race to experience; that it performs a useful part in the economy of God's creation; and also that the Lord, who is an husbandman, knows how to (and does) utilize it in perfecting his firstfruits of the harvest, quite as aptly as the wise tiller of the soil uses such corrupt matter as comes to his hand, for the production of his crops. The firstfruits unto God and the Lamb were the children of the resurrection,—the one hundred and forty-four thousand who stood with the Lamb on Mount Zion, and "were redeemed from among men." (Rev. xiv: 1-4.)

*Hell a State of  
Imperfection*

Christians generally have a very erroneous and fatuous idea of hell and of death. They imagine the former to be some mysterious abode beyond the grave, from which no traveler returns. Death, or the dead as mentioned in the Bible, they seem to think refers only to the dissolution of the body; whereas, it generally means those who are dead in trespasses and sins. That includes all mortal humanity, for all such are in sin, and being in sin, are subject to the death of the body until made alive by the breath of life, which is Holy Spirit, which, when breathed into mortal humanity, transforms all who accept it to immortal life by redeeming the body. This is what Paul (in Romans viii: 23) said that they who had the firstfruits of the Spirit were waiting for: "For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. xv: 53.) Therefore, so long as a man is mortal he is in sin, is corruptible, and subject to death. The devil having the power of death, therefore the mortal man is in the devil's

dominion, which is hell. To be in hell is simply being in a state of sin, no matter which side of the grave one may be on; or more correctly speaking, when the matter is fully understood, to be in hell or sin, is to be in a state of imperfection, waiting, as was Paul, for perfection, which was to come through the redemption of the body. This would be the transformation to immortal life, which would be the only thing that would redeem sinners from among men—mortal men, which is hell.

Now this implies that God made hell when he made mortal man, and that hell is eternal, because mortality is an eternal state or condition, through which mankind must pass in the course of their development and discipline, to that perfection which is immortal life; that is, heaven. And, too, the torments of hell are eternal; for the cares and anxieties for the things of this world, the greed for and the deceitfulness of riches, and the lusts of the flesh, constitute the worm that never dieth. These things being the perquisites of mortal man, will always be with those who are in mortality, and will not fail to provide the heart-burnings and the flammings of lust, of greed, and of hatred, which in the Bible description, make up the lake of fire and brimstone. That comparison is most fitting, because the fiery flames of burning sulphur, with their deadly fumes, were the most dreaded and demoniacal material fire with which man was acquainted. But though the hell of humanity with its torment is eternal, no one is consigned eternally to it; every one passes through it, in his preparation for eternal life, just as a child is developed, disciplined, and instructed for the life of maturity. In like manner, this mortal existence is the infancy of human life, and all pass through it, even the Almighty, when coming up as the Son of man. It is the school of experience which eventually, through many embodiments, qualifies them to know good from evil, and confers upon them the wisdom to choose the good and reject the evil. This qualification enables them to graduate; that is, to be redeemed from among men.

*Neither the Devil nor his Dominion  
Ceases at the Judgment*

Note that the text says, "redeemed from among men." This implies that there were men still unredeemed; and if so, they must have been in evil, consequently in hell. For wherever evil holds sway, there is the devil's kingdom; *i. e.*, hell. Therefore we cannot admit the Elder's contention, that if there is any hell, it will cease at the judgment described in Revelation, despite his quotation from Rev. xx: 4, 5: "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. And he that sat upon the throne said, "Behold, I make all things new." This would *seem* to confirm his insistence, did we not remember those still unredeemed; and also that in the previous chapter (Rev. xx: 10) it is said: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

It is not likely that "for ever and ever" could have elapsed and ended between the events described in the twen-

tieth and twenty-first chapters of Revelation. And although inhabitants of the lake may have been reduced to the three, the beast, the false prophet, and the devil, they and the lake were to endure for ever and ever; that would imply some hell left; and we cannot help thinking that the combination would be quite enough for seed with which to start a new hell, in opposition to the new heaven. And even though it is claimed in Heb. ii: 14, that Jesus became a partaker of flesh and blood, "that through death he might destroy him that hath the power of death; that is, the devil," it is beyond comprehension how the devil could continue to be tormented for ever and ever after his destruction was accomplished.

The only rational way out of these difficulties, without denying or ignoring a lot of plain and unequivocal statements of Scripture bearing upon the subject, is to conclude that the things mentioned in Rev. xxi: 4, 5, were intended for the redeemed, and them alone; the unredeemed having no part nor lot in the promises. The Lord, like the farmer who has gathered his harvest into the barn, is chiefly concerned about that, and has little thought of the waste of the straw and chaff left rotting in the field, to be utilized as fertilizer and saved in future crops. The Lord rejoices at the sinners who have returned, feeling that they are about the all in all at that time; leaving those who still delight to riot in the fires of unrestrained human passion, to revel in the lake until they tire of it sufficiently to make the necessary sacrifices to get out.

Hell is not located in some dark cavern under the earth, as our Christian contemporaries seem to believe, any more than heaven is away off among the stars. Both are within humanity; each person is a habitation of disembodied spirits, some good, some bad, usually struggling within them for the mastery. In this struggle is enacted, in each person, the drama of Dr. Jekyll and Mr. Hyde, until one or the other characteristic prevails, and the person becomes wholly good or wholly evil. In case the latter triumphs, the struggle will eventually have to be fought over again; because no one is eternally fixed in evil; for all life, having originated in God, must finally return to its origin—to God. As the circumference of the universe is the limit at which all radiations from the sun react and return to feed the fires of the sun, so there is a limit set, beyond which no wanderer from the fold can go, and from which he must return to his Maker. To believe otherwise is to dispute the Lord's own word, that his hand is not shortened that it cannot save. (Isa. lix: 1.)

*The Origin of Evil*

That this view of the Almighty and his work is correct and according to Scripture, and that he is not so over nice as not to create and make use of the hells, I need only call attention to one passage that stands out forcibly and unquestionably, to confound all who would deny this phase of his character. "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 7.) These are the Lord's own words, plainly spoken, and must mean exactly what he said; admitting which, there can be no denying the fact that the Lord, by his own acknowledgment, is the author of both good and evil, consequently the Creator of both heaven and hell. In

explanation, and by way of mitigating what may seem shocking to those nursing a one-sided (soft-sided) view of the divine character, I will state that it is impossible for the Lord to do otherwise. It comes of a law inherent in His own nature, his absolute perfection. He being the center of the anthropotic or human world, from which all creative power radiates, and to which all that is salvatory converges, therefore he must, within himself, be the constituent and expression, in its entirety, of all that which is found in humanity.

But let it be well understood that the good and the true are voluntarily given, while the evil and the false proceed from him involuntarily. Like the sun, Deity has a light and a dark side; and those who love and trust him, obeying his Word, upon them he will make his face to shine; but those who do not trust and obey him, will get the opposite from his reflex, because "they love darkness rather than light." For this reason the whole tenor of the Bible and the labor of the prophets is to induce mankind to seek the light. We see this principle illustrated in Nature, in the law of opposites, manifest in all her operations. We cannot produce anything good without at the same time producing more or less waste or deleterious matter. In smelting and refining metals, for instance, we are only after the metals; but there results a lot of dross, slag, or poisonous fumes, which we do not want, and which we regard as more or less evil and in the way. But in the wonderful advance in applied science, metal workers are acquiring better and more efficient methods by which these by-products are made useful. The Almighty may not, in the abstract, wish to create evil, or the hells, but as they must necessarily occur in the process of creation, he knows how to turn them to a good account, for the blessing of mankind and the glory of God, by transforming the devils of hell into angels of light. What indeed would the saints know, or what would God's Messiahs know, about saving mankind from sin, if they had not themselves been in sin, in hell, and overcome?

*Getting at Close Quarters  
With the Devil*

That Jesus did this by taking upon himself a body of flesh and blood is plain to every one. It was like boarding the enemy's ship for a hand to hand encounter with hell and death, at the close quarters of his own person; but the struggle was not entirely won at that time. The enemy had only been run down into the hold, carrying mortal humanity down and holding it prisoner there, through the lusts of the carnal flesh. Jesus rescued his own body from death and hell, and glorified it; but that body was of a superior order; it was born by immaculate conception. To redeem the bodies of mortal men it was necessary to get down into the hold of the ship; get into a body born of sensual parentage, that was conceived in sin and shapen in iniquity, as was David. (Psa. li: 5.)

John the Revelator, looking down the ages, saw one like unto the Son of man, saying, "I am the Alpha and the Omega, the first and the last." Meaning that he was the first, that is, the highest man; and as the last, that he was lowest man. In other words, the statement means that He embraced within himself all there was of man, from highest to lowest. He continued to say among other things, in this

first chapter of Revelation: "I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death." Having by the strategy of appearing as a thief in the night, disguised in a mortal body, He is to win the keys to the devil's dominion, and will open the portals of hell and death to all who will come out. But they can only come by being born into this world, stripped of all that belongs to the nether world. Not all will do this; they may want to come out, or think they do, but many have attractions they cannot consent to leave behind; they have riches, relatives, or honor among men, and not being able to carry them with them, they do not come. And while death and hell and the devil are destroyed in and for those who do come, those who remain must continue to suffer the inflictions of that which belongs to the life they choose, until some future time, at some future judgment, when they will be given another opportunity to come out.

### Political Outlook

#### *The Mexican Problem*

THE MEXICAN problem has suddenly and unexpectedly assumed continental dimensions. The readiness and whole-heartedness with which President Wilson accepted the good offices of the three South American republics,—Argentina, Brazil, and Chili, to mediate the differences with Huerta and the United States, has very agreeably surprised all Latin America, working a miracle overnight, in dulling the edge of their suspicions of the Monroe doctrine, and allaying much of their ill-concealed hatred of the United States. And while it is not generally thought that the A. B. C. mediation, as it is called, will succeed in its avowed purposes, yet in any event it can hardly fail to mark a new era in the mutual friendship and confidential relations of the political divisions of the Western world.

The intimations from Huerta, that his personality would not be in the way of a peaceable adjustment, encouraged the belief that the proceedings of the mediators would be easy sailing, but for the interests of a third party, the constitutionalists, represented by Carranza and Villa, who so far have declined to enter the armistice, or to take part in the deliberations at Niagara Falls. This adverse position of one of the parties so vitally concerned in the attempted concordance very seriously complicates the situation, and may result in preventing any peaceable adjustment between the first and second parties. In the meantime, various factions antagonizing Huerta's rule (the constitutionalists, Zapatists, and Figueroas, in the state of Guerrero) are closing in on Mexico City, which Villa asserts they would be in possession of within a week, but for the necessity of rebuilding the railroad which the federals had torn up in their retreat.

The position of the United States in possession of Vera Cruz, trying to maintain an armistice with the federal forces, and at the same time maintain a neutral stand against both the federals and constitutionalists; while manufacturers of arms and ammunition of other countries, including our own, reckless of all interests except selfish gain, are running in these instruments of war, to both Mexican factions, renders that position an extremely delicate one,

which with the best intentions and the strictest caution can hardly succeed in satisfying all parties concerned. Already Huerta's delegates at Niagara threaten to withdraw, because (so they complain) of too much bias at Washington toward the rebels. Such a denouement, in case Carranza will not join the peace parley, would doubtless be a happy solution of the entangling complications, so far as the United States is concerned; as otherwise she may be morally obligated to enforce the mediators' provisions upon the constitutionalists. At this juncture such a proceeding would seem exceedingly unfortunate, for with Villa's unprecedented success, the rebels bid fair soon to be in position to settle Mexican affairs themselves; and more especially too, as their way of settling them gives promise of being the only effectual way in which permanent peace, if it is ever to be had for unhappy Mexico, can be established;—that way is the settling of the agrarian or land question in a manner satisfactory to the peon or laboring class.

Villa may be the monster of brutality and cruelty he is represented to be, but it is likely that these qualities contribute very much to his successful leadership among a half savage people, who can best appreciate authority when backed by brute force. At any rate, with his country in the jaws of destruction, it is no time to be overnice about who rescues her. With all his ignorance and disparaging antecedents, he displayed a superior amount of common sense in penetrating Huerta's little trick to array all Mexico against the United States; and he evinced a high degree of patriotism in risking his own popularity with his people, to prevent Zapata, Carranza, and their followers from falling into the trap and throwing away their own cause, to fight the "Gringos." We honor old King David, whose career, if closely scrutinized will show him at times little better than this Mexican. If God could use him, why should we refuse the assistance of Villa in pacifying Mexico, so long as he shows a capability and willingness to do so? We think President Wilson inclined to this view; but the opinion is now advanced, that the European countries will refuse to recognize any provisional government set up by the constitutionalists; so the plot thickens, and the complications are unending.

### Aphorisms

The most dangerous "yellow peril" is the gold standard. By it, the idle rich are enabled to ride upon the back of industry. By it, land is monopolized by curb-stone farmers, while the cropper becomes a tenant, the resources of wealth are gobbled up, and the laborer becomes a wage slave; the only relief from which is rebellion and anarchy.

The modern trusts are the sharks in the great sea of human life, and the attempt to regulate them is likely to prove as successful as to attempt to say what the sharks of salt water shall eat, or what they shall not eat.

The difference between robbery that is reduced to a system, and operated under the forms of law under competition, and that which is operated haphazard by chance, is that in the former case the successful thief is honored and maybe sent to Congress, while in the latter case, if caught he is sent to the penitentiary.

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from May Issue)

### Thirty-first Credential—Lucifer, Son of the Morning, the Morning Star

“**H**OW ART thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.” (Isa. xiv: 12-14.)

According to Koreshan Science, the foregoing passage of Sacred Scripture describes the “bright and morning Star,” first, in his spiritual glory, before he came into the material world; second, as the one who leaves his glory and comes into the material world as the Savior of the race; third, his descent (typical and actual death, burial or planting) into the sinful race; and fourth, his second coming, with a “new name” (Rev. iii: 12; Isa. xlv: 28), in power and great glory, when he will exalt his throne above the stars of God; that is, above the Sons of God. We shall show that this language concerning Lucifer refers and is applicable as much to KORESH as to Jesus; for KORESH is the same individuality, bearing the divinely given “new name.”

The so called orthodox view concerning Lucifer is, that “It describes the fall of the mighty heathen king of Babylon, known as Nabonidus, who reigned from 555 B. C. till his fall in 549. First, [it is claimed] he is compared to the fall of the bright morning Star from heaven. Second, by a sudden change of figure of speech, the fall of Nabonidus is compared to the felling of a great tree.”

Another view, which contains as much fallacy as the previous one, but with a slight mixture of truth, is this: “The language [of Isa. xiv: 12-14] is so framed as to apply to the Babylonian king primarily, and at the same time to shadow forth, through him, the great final enemy, the man of sin, antichrist; he alone shall fulfil exhaustively all the lineaments here given.”

As so called orthodoxy has not the faintest conception of who “the man of sin (antichrist)” is, consequently its interpretation is fallacious at best; merely an hypothesis, a guess. True, a star, in universal symbolism, stands for a great and renowned personality; a king, prince, or nobleman; as, for instance, the wise men from the far East, who came to see the new-born king (Jesus) said: “We have seen *his star*.” (Matt. ii: 2, 10.) The resurrected from among the dead, at the end of the Christian age, are shining stars. (I Cor. xv: 41.) The messengers of the seven churches are stars. (Rev. i: 20.) The Lord in his second coming is “the Day-Star.” (II Pet. i: 19.) Angels, also, are called stars. (Job. xxxviii: 7.) Princes and nobles and great theatrical performers are called stars, by the newspaper world in general.

According to the scientific interpretation of Koreshan Universology, angels and archangels are spirit beings, either in a materialized or dematerialized state, who have been human beings in the material world. This view is contrary to modern orthodox teaching, but it is substantiated by Sacred Scripture; as for instance, in Rev. xix: 10: “I [John] fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.”

The Greek word rendered “fellow servant,” is *syndoulos*, which literally means fellow bond-servant. That this word cannot be applied to an angel or an archangel, in the orthodox sense, may be seen by comparing “Scripture with Scripture;” for the same word is employed in Rev. vi: 11, where it is said to the souls under the altar, who were slain, that “they should rest yet for a little season, until their fellow servants also and their brethren” *would be killed*. The Apostle Paul employs the same word, *syndoulos*, in Col. i: 7, applying it to “Epaphras, our dear fellow servant, who is for you a faithful minister [Gr. *diakonos*, deacon] of Christ;” and in the same book, chapter iv: 7, he applies the same word to “Tychicus, \* \* \* a beloved brother and a faithful minister and fellow servant in the Lord.” Thus, *syndouloi*, fellow bond-servants, are *not* a “class of beings by themselves,” nor are they “uncreated creatures,” as taught by orthodoxy.

Another point bears out the Koreshan view of interpretation; namely, the word “brethren,” in Rev. xix: 10, is in the Greek *adelphos*. The word in the singular is *adelphos*, brother; and *adelphē*, sister. The word is derived from *delphus*, meaning the same womb. Now if, according to orthodoxy, angels and archangels are a class of beings by themselves, and uncreated, then they are not “creatures,” born of the womb. Thus, orthodox teaching is not in harmony with Scripture teaching, nor with the etymology of Biblical terms.

With the foregoing preliminary remarks the reader is better prepared to understand Isa. xiv; and, in addition, it is essential to know, first, that this chapter is written in the language of universal symbolism; second, that without a scientific interpretation, it is impossible to understand it. The scientific sense was revealed in 1870, through Koreshan Universology, by its Author and Scientist, the Lord's Mouthpiece, the Messenger of the New Covenant, KORESH, the Sign of the Son of man, offspring of the root of Jesse.

In short, Isa. xiv describes the infolding and unfolding of the Messianic character and mission throughout the changes essential from the beginning to the final harvest or triumph, and the sequential establishment of the kingdom of heaven in the earth. This chapter of Isaiah presents the Messianic character, CYRUS (KORESH), as the most mystical and symbolic, the most complicated and wonderful. Here are the strange words applicable: “Blessed is he, who-soever shall not be offended in [*lit.* stumble at] me.”

"O turn again, Lucifer, Son of the morning,  
 No more from thy temple to wander afar!  
 Arise, like Apollos, the fish-disguise spurning,  
 And blaze on our vision, O wonderful Star!  
 To thee is our worship, O Light of the ages!  
 O Day-Star of promise! O Star of the sea!  
 Though deep calls to deep, and the fierce tempest rages,  
 We know thou wilt lead us in safety with thee:  
 To thy beautiful temple, the crown of the ages,  
 Thou surely wilt bring us in glory with thee."

### Thirty-second Credential—Theo-Anthropos, the God-Man

"That the man of God [Gr. *tou Theou-Anthropos*] may be perfect, thoroughly furnished unto all good works." (II Tim. iii: 17.) More literally rendered the Greek text reads: "That *the* God-Man may be complete, thoroughly fitted," etc. So called orthodox homiletical exegesis applies this verse to the exclusive ecclesiastical class; however, the Greek text does not speak of a certain class of people, but rather of one personality, *tou Theou-Anthropos*, the God-Man.

In the grammatical form given, it occurs only once in Sacred Scripture. And once the significant statement is given in a *reversed* form; namely, in I Tim. vi: 11, where it reads: "*O anthropo Theou*, O man of God," being applied, by the Apostle, to Timothy. The name Timothy is derived from *ti-me*, honor, and *Theos*, God. Thus, only in a derivative sense and prospective degree was Timothy, during his mortal existence, "a man of God." This is true of every other man and woman who was begotten, nineteen hundred years ago, by the Holy Spirit.

There is only one Theo-Anthropos now. He bears the divinely given "new name" (Rev. iii: 12; xix: 12); he is specifically "formed from the womb" (Isa. xlv: 24); he is "the root of Jesse" (Isa. xi: 10; Rom. xv: 12), whose name is CYRUS (Heb. KORESH, Isa. xlv: 28; xlv: 1). There are no *Theo-Anthropoi*, *i. e.*, God-Men, at the present stage of unfoldment and development of God's purposes with man (in the generic sense); for it is plainly written: "It does not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is;" that is, as he is *now*, and not as he *was*.

In no instance does Sacred Scripture say that we are *now* Sons of God; for wherever it is so rendered, the translators misrendered the Greek texts, being led thus by their erroneously conceived and infiltrated theological education and training. The Greek verb *gennaō*, rendered "born," means to beget, or to conceive, impregnate; and the Greek noun *tekna*, rendered "sons," means literally children, without regard to sex, for it refers to the *embryonic* state of existence and growth. The same law that is operative in the human domain, in regard to conception, growth (gestation), and birth, is also applicable in the divine domain. No child can be born before it is begotten and gestated; yet the translators entertained such a view, as their rendering proves. What a blunder they have made of the Greek Biblical texts which refer to the subject of divine conception, gestation, and birth!

If we were already Sons of God, during our mortal career, then why are we told that "it doth not yet appear what we shall be"? (I John iii: 2); and that "creation waiteth" in earnest expectation for the "manifestation of the Sons of God"? And "not only they [the creatures of

the creation], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, *waiting* for the adoption [*whiothesian*, sonship], to wit, the redemption of our body." (Rom. viii: 23.)

Verses 24 and 25, of Rom. viii, plainly state that we are as yet only "saved by hope;" not actually. For, says the Apostle: "Hope that is seen is not hope: for what a man seeth, why does he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Thus Timothy was only, in a prospective sense, "a man of God;" by no means "*the* God-Man."

The scientific writings of KORESH are a proof, to the "sheep" who know him and love to hear their Shepherd's voice, that he was "thoroughly furnished." It is declared by the prophet Malachi, that Elijah the Prophet is the Divine Storehouse; therefore he is thoroughly furnished. "Bring ye all the tithes [the pneumatic and the psychic sex forces] into the storehouse, that there may be meat [spiritual food in its scientific degree] in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven [knowledges of scientific truth], and pour you out a blessing, that there shall not be room enough to receive it." The consummate scientific doctrines on every conceivable problem of life, are a proof that there is a "blessing" vouchsafed or guaranteed, for which the majority have not "room enough to receive it."

### Thirty-third Credential—The Headstone of God's Temple Brought Forth with Shouting

"This is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the Headstone thereof with shoutings, crying, Grace, grace unto it." (Zech. iv: 6-8.) According to New Testament teaching, Jesus, the Messiah of the Jewish age, was the "foundation stone" of God's Temple; but when he comes at the end of the Christian age, he is the Headstone. The individuality and identity are the same, but the personality is another; for the former refers to the "inner man," while the latter designates the "outer man." The outer man is the *persona* or covering of the *pneumo-psychic* being, the spirit and soul, which dwell within. The personality nineteen hundred years ago was named Jesus; the personality at this end of the age is named CYRUS (Heb. KORESH).

Under the Twenty-eighth Credential we have seen that CYRUS, ZERUBBABEL, and the BRANCH are identical. Thus, this personality, "the root of Jesse," born in 1839, and illuminated in 1870, is the Headstone of the temple of God. The Hebrew word rendered Headstone is *roshah* from *rosh*, to shake. It refers to the head, for the head is that part of the bodily structure which is most easily shaken. The secondary meaning of *roshah* is beginning, and the head is the beginning, the first, the chief, the ruler. The Messiah of the age is all that and more, according to all the Credentials mentioned in Sacred Scripture.

In a temple the cornerstone is the chief stone, at least according to the ancient pyramid-shape method of a temple structure. The corner-stone of modern temples is not on top of the structure, but rather at or near the bottom. The pyramid-shaped top-stone held the entire structure together.



The correspondence of this is grandly carried over and applied to the Christ, the Anointed of God, of every age. (See Eph. iv: 15, 16; and Col. ii: 19.) That Zech. iv: 6-8 refers to such a personality and a pyramid-shaped temple structure is corroborated by the use of the word headstone, which leaves no doubt as to what is meant; and is also substantiated by the wording of verse 9, namely: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." In the antitypical application, the "house" or "temple" of God stands primarily for the God-Man, and secondarily for the Sons of God. (John ii: 21; and I Cor. vi: 19.)

That the BRANCH, ZERUBBABEL, KORESH, shall not merely lay the foundation of God's house or temple, but shall also finish it; that is, build the superstructure thereof, is definitely and positively affirmed by the prophet Zechariah. The finishing of the superstructure is not left for a successor, or another personality. Let no one deceive you by any means. Let the wording of verse 9, in Zech. iv, be ever before you, until it becomes rooted in your brain cells: "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent *me* unto you."

The pronoun "me" refers to Zerubbabel, and thus excludes any and every self-styled successor, or claimant to Messiahship. The primary meaning of the statement, "The hands of Zerubbabel have laid the foundation of this house," signifies that he has established the doctrine or science of immortal life. "The foundation of the house or temple," says the Scientist, "is what the temple is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that *he* shall lay the foundation, but does he also build the superstructure? The Lord declares: 'He shall perform *all* my pleasure.' *His* hands shall *also finish* it.' In the most exterior sense, to lay the foundation of God's house or temple, and to perform all the Lord's pleasure, that is, finish the temple, signifies the perfecting of the body; that is, "to resurrect the man, and to restore him to immortality." (See F. S., Vol. XXII, No. 4, April, 1908.)

When *the* man is resurrected, after the process of the anatomical and physiological metamorphosis, and thus restored to an immortal being, biune or two-in-one, a eunuch, in the divine arch-natural sense, then all who have eyes to see will shout, crying, "Grace, grace unto him." Meantime, let no one despise the day of small things (beginnings or manifestations); "for they shall rejoice [in God's own due time], and shall see the plummet in the hand of Zerubbabel, with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

**Thirty-fourth Credential—God's Plummet and Plumbline**

They "shall see the plummet in the hand of Zerubbabel." (Zech. iv: 10.) "Thus he showed me; and, behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel." (Amos vii: 7, 8.) "Judgment also will I lay to the line, and righteousness to the plummet: And

the hail [the crystallized truth which the Messiah promulgates] shall sweep away the refuge of lies, and the waters [the truths] shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand." (Isa. xxviii: 17, 18.) That is, the invented, heaven-going theory at death, and the supposed escape of hell while in the mortal state, will not stand the test; for the entire humanity is now in the "second death," the sensual death, and in hell, in purgatory, in the school of discipline and correction, right here in this natural world. And there is only one way out of it: "Blessed are they that *do* his commandments, that they may have right to the tree of life." The Tree of Life is the Messiah; through him we are able to overcome.

Under the Twenty-eighth Credential we have shown that ZERUBBABEL, the BRANCH, and KORESH are one and the same personality; thus, the Messiah of this age is God's plummet and plumbline. An ordinary plumbline, or a plummet with a line attached, as the Hebrew word expresses it, is for the purpose of indicating the verticality of a wall; or in other words, it is the instrument of adjusting the verticality of the wall. A plummet with line attached is also used by seamen for making soundings. The Author of Koreshan Science says: "The starting point of Koreshan Universology is the plumbline. This distinguishes Koreshanity from the premise of all other systems."

The prophet Amos says: "The Lord stood upon a wall made by a plumbline, with a plumbline in his hand." To what wall does the prophet refer, or what constitutes this wall? KORESH says: "The wall is the shell of the physical universe, in the external physical type; and to 'stand upon the wall' is to stand upon the earth's surface for the purpose of geometrical measurement. The plumbline is the first element in the construction of the trigonometrical figure, which constitutes the fundamental premise of the law of organic form. It is because the plumbline stands for the perpendicular, in structural mechanics, in geometrical measurement, and in the first element of the law of moral life, that it is said the Lord stood 'with the plumbline in his hand.'

"The Builder of the New Jerusalem and the Restorer of the temple comes with the principles of the perpendicular as the very starting-point of that structural arrangement which is to constitute the new organic order, called the kingdom of righteousness. 'For who hath despised the day of small things? for they shall rejoice, and see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.' Zerubbabel signifies 'sown in Babylon,' and refers to the Lord, who was sown in the church, which in its declension has become Babylon. Zerubbabel, in contradistinction to the 'true Vine,' is the BRANCH. The eyes of the Lord are the angels of the seven churches.

"The Lord Jesus was not the Branch, but in his coming at the end of the dispensation, he arises as the BRANCH. 'Hear now, O Joshua [Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the

graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land in one day.' (Zech. iii: 8, 9.)

"The Builder of this age must comprehend the laws of construction as pertaining to the alchemico-organic (physical) universe. Cosmogony must constitute the foundation of every principle of construction in all other departments of the universe. The laws of form as they pertain to the cosmos, pertain also to the construction of the social organism; hence, the importance of the 'plumbline' in the hand of the Builder, both as possessing the principles of construction and as the Indicator of divine authority."

With the foregoing in mind, we can comprehend in what sense the Messiah of this age stands upon the wall made by a plumbline, with a plumbline in his hand. He has stretched the line upon it, by a practical and scientific application of the plumbline and spirit level, by which he turns the so called wise men backward and makes their knowledge foolishness. The Koreshan demonstrated premise is: Let a perpendicular be erected at any point on the earth's surface, a straight line horizontal to this perpendicular will, when extended, touch the land or water surface, thus showing the earth's contour to be concave and not convex. An instrument like the Koreshan Rectilineator is essential for the extension of an air-line.

Any unbiased mind can see that when the Koreshan premise is carried out as outlined, the measurement reduces the earth (the universe) to proportionate limits, and brings its Cause within the comprehension of the human mind. The illimitable is made limitable, and the incomprehensible, comprehensible. Our effort to understand the universe and our aspiration to know God, are brought within our reach; consequently we are able to love, adore, and worship him intelligently.

#### Thirty-fifth Credential—The Eye of the Lord

"Those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. iv: 10.) The eyes of the Lord are the seven Angels, Messengers, or Messiahs in a given, long cycle of time. In the present cycle, which is about ending, there are "seven eyes" indicated; each one being the head of his respective church. These seven are: Adam, Enoch, Noah, Moses, Elijah, Jesus, and KORESH.

Each one of the seven eyes refers primarily to a personality, to God's verbal or living Logos, Word, or Expression of the eternal Deity. In another state or quality, the seven eyes are "the seven Spirits of God." The Spirit of God is transmutable to personality, and personality to Spirit. By means of this law the eternal cycle is perpetuated. This law of transmutation is most beautifully illustrated by the "Passover" in the Old Testament, and by the "Lord's Supper" in the New Testament.

Transmutation is the law of alchemy, the law of the cross, or the crossing of substance; that is, the interconvertibility of spirit and matter, by which the lower is absorbed by the higher, and *vice versa*. This is the law of conjunctive unity, which is the ultimate and climax of the law of growth and development. The possibility of carrying substance across from one domain to another by an alchemical transformation is a most wonderful law. When the Lord crossed himself with sinful humanity (his church), he

carried his *immortal* substance, by the operation of an alchemical process, over into the *mortal* substance of humanity, which, in due time, will redeem the "lost" he came to save.

What is known as "conversion" in the modern churches, is not redemption or salvation, for true conversion is synonymous with being born divinely; and such a one cannot backslide, for it is written: "Whosoever is born of God doth not commit sin; for his seed remaineth [*lit.* abideth] in him: and he cannot sin, because he is born of God. In this the children [sons] of God are manifest." (I John iii. 9, 10.) Again: "We know that whosoever is born of God sinneth not; but he that is begotten [*lit.* having been begotten] of God keepeth himself, and that wicked one toucheth him not." (I John v: 18.) True conversion is a complete change of soul, spirit, and body, which excludes backsliding and so called "revival." (Rom. viii: 19-23; II Cor. iv: 4; Eph. iv: 30.)

In Sacred Scripture as well as in Nature, "seven," as a number, is most significant; for instance, in Nature there are seven natural primaries or principles of the solar light. The light is manifest as seven colors: violet, indigo, blue, green, yellow, orange, and red. In the plant domain we find seven principles: germ, sprout, stalk, leaf, blossom, fruit, and seed. There are seven principles of life, wherever life is manifest, whether in the alchemico-organic (non-vital) domain, or in the organo-vital (human and divine): ingestion, digestion, respiration, circulation, assimilation, incrition, and excretion. The seven alchemico-organic (non-vital) principles correspond with the seven vital or divine Lights (Eyes;) that is, with the seven Messiahs or Messengers in a given, long cycle of time; consequently, no one can be the successor of the seventh, as that would make void the principles of seven.

Koreshan Science declares: "In the order of time, that is, the order of consecution, the eyes of the Lord have appeared at intervals, to correspond with the manifestation of the different Messiahs [as above mentioned]. 'The light of the body is the eye;' Christ is 'the true light, which lighteth every man that cometh into the world.' He must therefore be the eye.

"To light every man that cometh into the world, does not mean every one called a 'man' by an ignorant world, for there are few men. Men are the Sons of God. The people usually called 'men' are merely animals, not men at all. The men enlightened by the Christ [that is, by the Anointed Messenger] in any age of the world, and of whom the Lord is the Light, constitute the special Sons of God.

"The Angels [or Messengers] of the seven churches to be manifest at the end of the age, are the eyes of the Lord; and in a broader sense, the seven churches are the seven eyes. And the beasts [or living creatures, as mentioned in Ezek. i: 5-14, and Rev. iv: 7, 8] with 'eyes before and behind,' constitute the new Church, for eyes are the understanding; and the terms before and behind, mean *spiritual* and *natural* vision or understanding." With the foregoing consummate understanding concerning "the Eye of the Lord," we have an intellectual and scientific understanding also of such Scriptural references as: "I will guide thee with mine eye." (Psa. xxxii: 8.) "I will be known in the eyes of many nations." (Ezek. xxxviii: 23.)

(To be continued.)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Our character is but the stamp on our souls of the free choice of good or evil we have made through life."—*Cunningham Geikie*.

**I**N THE *Scientific American* of May 2 we have "The Problem of the Hudson River," by R. G. Skerrett; "The Guns of Panama," by C. M. Maigne, U. S. A.; "The Defense of the America's Cup," editorial; "Exploding Mines by Wireless Telegraphy," by Dr. Charles Forbes, Columbia University. In May 9 is "X-Ray Moving Picture of the Digestive Tract," a machine for the purpose of studying diseases of the stomach, by Herbert T. Wade; "Making of the Navy's New 14 in. Guns," by Louis E. Browne; "New European Designs in Aeroplanes," by European Correspondent. May 16 has interesting description of device for "Analyzing the Human Singing Voice," illustrated; "Lighthouses for the Aerial Navigator," by Dr. Alfred Gradenwitz, illustrated; "Have Plants an Unknown Sense?" by S. Leonard Bastin. May 23 cover has picture of the "Vaterland," the "Biggest Ship in the World;" illustrated description is also given; "The Scientist and the Athlete," by Jacques Boyer; Inventions in every issue. New York City.

The *American Review of Reviews* for June has a snapshot of Col. Roosevelt, for its frontispiece. The editor says: "Don't fail to read the comment on the Colombian Treaty (p. 682), with the reprint of the official text in facsimile, Spanish and English." Other special features are editorial resumes of the Vera Cruz and Colorado situations; "The Mexican Question in Cartoons," and "Going Through the Panama Canal;" Victoriano Huerta, the Man, the Soldier," by N. C. Adossides; an illustrated description of the N. Y. District Attorney's Office, by District Attorney Whitman, who has just convicted Becker the second time; "Supremacy in the Panama Canal," by David Jayne Hill, who was Ass't. Sec'y of State when the Hay-Pauncefote Treaty was negotiated; "How Dayton's City-Manager Plan Is Working," by L. D. Upson; "Santo Domingo: Our Unruly Ward," by T. Lathrop Stoddard. There are eight pages of interesting Vera Cruz pictures. New York City.

*The Woman's Journal* of May 9 gives detailed account of the victory of the women of Colorado in the strike district, also of the recommendation by the Senate Committee that the Shafroth amendment be passed; the Judiciary Committee of the House passes out the Bristow-Mondell amendment after twenty years' refusal to do so. The nation-wide parades of suffragists produced great enthusiasm. May 23, all the judges and clerks of election in "Bathhouse John's" ward have been removed by Judge Owens for flagrant frauds in the election; the state of Nevada is opposed to suffrage; men of Washington, Pa., celebrate Woman's Independence Day. William Dean Howells says: "Suffrage for women is bound to come; there are many arguments against it, but no reasons." May 30, women gain victory in Penn.

John Burroughs says he shall vote for suffrage whenever he has opportunity; a paper on suffrage by Ralph Waldo Emerson is quoted. Southern states are waking up and organizing suffrage leagues. The Nevada Equal Franchise Society asks women to follow the example of Calif., and institute a week of sacrifice to raise money for the cause.

The June issue of *Our Dumb Animals* has a very fine article on "St. Francis of Assisi," who was noted not only for his great piety, but for his kindness to all living things. The cover is a picture of a beautiful Guernsey cow, and there are many other illustrations of animals and birds. Boston, Mass.

The *Astrological Bulletin* for June continues the series of articles on "The Children of the Cusps," by Edith F. A. U. Painton; also, an article on "Comets," by Maud Lindon; "The Nativity of Our Lord Jesus Christ," by the Rev. Dr. Butler is continued. There is the usual matter of interest to astrologers. We have also received from Llewellyn George a little book entitled "Horoscope Indications," containing information valuable to those engaged in the study of astrology. Portland, Ore.

*Correct English* for May has its usual departments of "Vocabulary;" "Queries and Answers;" "Business English for the Busy Man;" "Practical Lessons in Speech," and "Daily Drills;" and has added "Our Exchanges," to which correspondence from readers is invited. Evanston, Ill.

The June *Chiropractor* has editorial on the question of legislation. "Faculty Talks," include one on "Instinct," by Dr. S. J. Burich; "Typhoid Fever," by Dr. J. N. Firth; "Chiropractic Philosophy," by J. H. Craven, D. C.; and "Blood vs. Vitality," by H. E. Vedder, D. C.; the Legal Dep't deals with legislation; also, many other items of interest and importance to chiropractors. Davenport, Iowa.

*Physical Culture* is a magazine devoted to the furtherance of the cult indicated by its name. It has many able contributors, among other notable ones being Mrs. Gilman, who contributes to the June number a very good article on "Romance and Reality in Married Life;" one on eugenics by Horace Fletcher; "Dancing, Its Story and Its Significance," is an interesting resume of the origin, causes, and effects of the dancing impulse now so strikingly apparent. Bernarr Macfadden continues his "Life Story," and there are other articles of merit. New York City.

The *Phrenological Era* for May has article on "Natural System of Temperaments," by the editor; "How to be a Public Speaker," from the *Phrenological Annual*; "Tobacco Hurts Health," by the Editor; "Beet Juice for Long Life," from the *Popular Scientific Journal* of India; and several articles on phrenology. Bowerston, Ohio.



## Topics of Interest & Importance

### THE ANCESTRY OF MAN

The Fundamental Basis of All Arguments of Modern Science Is Hypothetical

BY MADISON WARDER

**L**EST THE IMPRESSION should prevail that theoretical science, in these days of momentous occurrences in all departments of human activity, is not contributing its due share to the augmentation of the universal excitement, we hasten to assure an anxious world that science is yet on the job with a vigor and an aggressiveness unabated. The intellectual ebullitions of our higher institutions of learning have apparently suffered no diminution in resonance or general frothiness; and from out the seething cauldron of hypothesis there arises every now and then the wraith of a great scientific triumph, which lingers in the enraptured gaze of the empiricist quite a while before being dissipated by the rising semblance of the next monumental discovery. Especially active are the evolutionists; their eternal quest for ancestors causing them often to seek the light of publicity with a new discovery along that line. When our evolutionist goes gunning for ancestors he seldom returns with an empty game bag; and he now has quite an extensive collection of curios that he claims represent successive steps in the development of man from the lowest life forms.

Within the last moon or so, he has made quite a notable addition to the catalog of creatures of the lower orders that he is proud to acknowledge as forming part of his ancestral tree. Finds of fossils have been made recently by investigators from the geological department of the University of Kansas, that, in the evolutionists' opinion, weld yet stronger the bands that unite him to the creeping things of earth, and he is waxing right jubilant in consequence.

These fossils, picked up on the broad prairies of the Sunflower State, are not of the coyote or the grasshopper,—although either of these humble creatures, if found properly preserved in fossilized form, would serve the evolutionist as a very satisfactory prehistoric progenitor. They are fossils of some ancient cousins of the mud puppies common in present-day creeks, and they are supposed to be about 15,000,000 years old! They are also supposed to be the originators of the modern fashion, affected by the superior classes of animals, of wearing their backbones inside. This, the evolutionist declares, is positive proof of the hypothesis that at the time of which he speaks, the reptile whose fossilized remains he has discovered was the highest organism of which Nature could then boast; and that all higher types of life, up to and including man, came into existence because that ancient tribe of mud puppies evolved, through countless variations of type, into the modern vertebrates. You observe the beauty of the evolutionists' brand of logic! All that is necessary to prove your hypothesis is to advance a supposition in support of it, and presto! your proof is conclusive, your demonstration is complete, and you are entitled to a seat in the scientific row forthwith.

How the original vertebrate managed to split up into so

many distinct types, and yet carry its own type down through the countless intervening ages, practically intact, the evolutionist conveniently forgets to explain. If the mud puppy type could persist through the geological changes of 15,000,000 years, there is no reason why the human type could not do the same. If we could somehow get a view of conditions as they were at that remote period, we would very likely observe the ancestor of the modern evolutionist prowling among the rocks and caves of that day, gathering fossils of defunct mud puppies of a still remoter period, and speculating learnedly upon their probable potentialities as progenitors of higher types of life.

The trouble with modern science is, that it is builded wholly upon hypothesis. The fundamental basis of all its argument, the form and function of the cosmos, is hypothetical; and the structure superimposed necessarily partakes of the same fatal defect. When the evolutionist learns that the various kingdoms of life are persistent in an eternal cosmos, the all-environing shell of the earth in which we dwell, he will be in a position to realize that the formate relationship he traces from the lowest life form to the highest, is simply the conformance of organic structure to the universal model of all life forms, the physical cosmos itself. Instead of seeking the creative force through a reduction of life to its lowest terms, he will then discover the Creator in the highest possible manifestation of the life principle, the Perfect Man.

### Great European Exhibit Expert Joins the Panama Pacific Exposition Forces

[The following article from the Editorial Bureau, Panama-Pacific International Exposition, will undoubtedly be of great interest to our readers.]

**I**N harmony with the living thought of the modern world, human welfare—education in the conservation of physical, mental, and moral health—has been made the keynote of the Panama-Pacific International Exposition. The local point for the thousands of up-to-date exhibits along this line will be the five acre Palace of Education and Social Economy, presided over by Dr. Alvin E. Pope. These displays, to be installed by thirty-four foreign nations; by most of the states and territories of the Union; by the United States Government; and great corporations and humanitarian associations, will take the form of automatic working models, the most artistic and fascinating ever shown. As accessories, most of the exhibitors will employ moving pictures, phonographs, stereomographs, automatic transparencies, and relief maps.

The great feature of these popular scientific displays will be the animated models made of wax, blown glass, and metals, ranging from life-size human figures to models of objects enlarged from fifty to a thousand diameters. Heretofore it has been necessary to send to Germany or Austria for such models, there being no scientific artisans in America trained in this work.

The announcement is made by Chief Pope that the exposition has secured the services of the greatest exposition

expert in the line of human welfare and hygiene displays in the world. This is Dr. Philip Rauer, of Stuttgart, Germany. For his work as creator of the International Hygienic Exposition at Dresden in 1911, and of the world's Exposition of Building Trades at Leipzig this year, Dr. Rauer received royal honors and was decorated by King Leopold of Belgium and by Emperor William of Germany. At the Dresden exposition he installed a series of wonderful exhibits called "Der Mensch" (The Human Being), which is still considered the world's masterpiece. It is intended that this entire exhibit, covering the latest researches in the hygiene of trades, industries, traffic, and municipalities, shall be brought to San Francisco in 1915. Dr. Rauer's work here, however, will be directed toward the creation of wholly new wax and glass models and elaborate new displays, for fully one-third of the American and foreign exhibitors in the Palace of Social Economy.

It was possible to secure the services of this specialist only through the united efforts of the Exposition, the Rockefeller Foundation, the United States Government, and the United States Steel Products Company, all of whom have engaged him to supervise the creation of their social science and welfare displays at the Panama-Pacific Exposition. With Dr. Rauer, who arrived in this country recently, was brought to America a corps of wax modelers and glass blowers specially trained by him in this delicate scientific work,—artisans who have no competitors in the world. On their arrival in San Francisco they will at once begin the work of preparing the animated models for the exhibit to be made by the International Health Commission, which is a branch of the Rockefeller Foundation.

This display will illustrate the ravages of the "bug of laziness," the hookworm, which scientists claim afflicts a great part of the population of the United States, and a still greater proportion of the people of the tropics.

Following the completion of this work, Dr. Rauer will prepare the elaborate models for the hygiene and human welfare exhibit of the United States Government. This will be followed by similar work for the State of New York, for Cuba, Argentina, and other nations; for the General Electric Company and for the United States Steel Corporation, which is spending \$100,000 on an elaborate exhibit showing its method of caring for the health of employes. All of these exhibits are being prepared especially for the Exposition by the Golden Gate.

Among the models to be shown will be a human heart so large that visitors may walk through it and watch the pumping of the red and blue blood through the ventricles and auricles, and study the effects on the great life engine, of impurities in the blood, and of fresh air. Another of the hundreds of visualized wonders will be a human eye as large as a bay window, showing the destructive effects of bad factory lighting. Cuba will expend a liberal portion of her \$250,000 appropriation to show how her modern sanitary work in eradicating yellow fever and the plague, made the construction of the Panama Canal possible. Among her exhibits will be a yellow fever mosquito about the size of an ostrich, showing its two saws, its dagger, and its suction pump and poison injector at work on human flesh.

Dr. Pope, in announcing the addition of the noted Ger-

man specialist to the Exposition staff, declared that the coming of Dr. Rauer and his experts was all that was needed to insure the artistic and scientific perfection of the greatest series of human welfare exhibits ever shown at a world's exposition. In order to accept this call to San Francisco, Dr. Rauer declined offers from the Italian and the Belgian governments to take charge of large enterprises in Europe.

### Tragedy of the Idle Workers

BY O. FREELAND

IN THESE latter days of new religious sects; false prophets claiming a mission without divine credentials; of social unrest among high and low, (the latter's hatred for the haughty rich smouldering as the fires of a volcano under the social structure, and no man knowing when they may burst forth and cause the havoc which all fear, and none with sufficient understanding to prevent,) socialism and its causes are interesting and instructive topics for discussion. The causes that give vitality to the socialist party are indicated in the foregoing; but an analysis of socialistic philosophy would include a study of fundamental principles of government and the economics underlying the social order. Such a study, however, from a genuinely scientific viewpoint, would reveal a vast extent of disorder—a term accurately describing the present ruling church and state.

Those who are satisfied with the old political parties and their works are not seduced by the prospects which socialism has written in its platform, for there are many who are proud of their conservatism. There are sincere socialists who are rich; and these are often found among the learned professions, even among those who live in comfortable circumstances, and beyond the fear of want. Numerically, the strength of the socialists is recruited from the masses, who are the chief sufferers from the industrial system under which we live; the wage workers, and also the smaller employers who cannot command large capital. These feel the whip of capitalism, if not literally on their backs, the simile applies to inadequate wages and the uncertainty of employment, the hopeless competition with trusts and other monopolist combines, so that millions are either on the verge of bankruptcy or in the slough of that other extreme—poverty and pauperism.

The list of grievances of this majority would be a long one; and one can almost hear the cries and the groans of the wage slaves, or see their stunted forms as they spend their miserable lives in drudgery that others may live in luxury. We repeat the statement, that industry, as designed by the Almighty for a perfect state, is not only a necessity, an inherent law of human existence; but instead of being labor, it is to be a recreation and a pleasure.

Can one find happy mechanics or other workmen nowadays, confronted as they are continually with long hours, unsanitary working conditions, and meager wages? Few of them can say they fear no "lay off," or a definite discharge, for prolonged idleness is pregnant with terrors for all of them. Such are the conditions throughout the world, while we of the United States regretfully point out the victims of the sweat shops, of the mines and their owners; the cruelty of child labor in cotton mills and canneries; the underpaid shop girl; girls and mothers as factory workers, all

wornout, pale, and unhappy. Should not men blush, and the idle rich shudder at the thought that they enjoy and hold their wealth at such a price?

Then consider the idle workers spending weeks and months in a vain search for work, becoming at length embittered and desperate, filled with hatred for God and humanity. These are the stalking menaces to the peace of our fair and great country. We all know of the bread line in New York and Chicago, not to mention other cities, which appears to be a permanent institution, along with the slums and the tramps. It is even now as it was in the days of Noe, before the flood engulfed a reckless, laughing, and godless world. Ponder on the significance of the idle hordes in Los Angeles and Sacramento, threatening to take by force the food they are unable to earn by honest toil.

With the tangible evidences of untold wealth on every side, why were such vast numbers temporarily discharged during the past year, and why is it that about three million wage earners are idle today? Ask the rulers and legislators, and the answer comes,—it is due to a world-wide industrial depression. Meanwhile they know of no remedy; and the idle workers threaten to march to Washington, forgetting that in the opulent Capital they will be accused of being too lazy to work. Nevertheless, it is begging the question to say that these men are loafers by choice and tramps by profession, for the latter are the product of conditions created by the system—the competitive system, under which the masses never have had a chance for happiness. It is the business of teachers and statesmen to discover why there are idle men, since under a scientific economic system there should not be an idle person.

It is so easy to evade the issue by saying that universal industrial depression is responsible for closed factories and the idle masses who do the world's work. On the other hand, it requires insight, knowledge, and honesty to define, in truth, the causes of this same "industrial depression." Capitalist papers and learned magazine writers, and the majority of ministers dare not supply a truthful definition, lest they delve too deeply, and discover truths that might disturb the security of every human institution under the sun, and in particular, that which maintains the present wage slavery.

Men who are obliged to live in enforced idleness; those who are never sure of a decent livelihood, have time to think, and their thoughts are apt to breed mischief. What if they find leaders with a capacity for organization, and ready for violence? Has not Judge Gary of the great Steel Trust given warning against a possible uprising of the discontented working men, and have not other able financiers endorsed the sentiment? It is more than a sentiment, it is prophecy.

To allude to the possibility of such a revolution is in agreement with the prophecies of Scripture; and it is sheer folly to close our eyes to the dangers indicated above. KORESH has reiterated the warning; it is found in his writings on economic topics, therefore, it is for us of the Korshian faith and its science to say that it alone has the remedy. It possesses a plan for the coming divine commonwealth. It is only the wise who shall understand; but people will not see unless they accept the truth as taught by the Messenger of the Covenant.

### True Religious Freedom

(Continued from page 171.)

hold of the one Master.

The "Inherent presence will bring all who believe in his name, to recognize that there are diversities of gifts and callings to be exercised in innumerable ways for the common weal; that each gift or calling has its own special privileges, immunities, and obligations in common, which may be known and understood from the form and functions of man and his enviroing universe. All those wise unto their own salvation in desirable social relations, knowing the tall liberties, restraints, and adjustments for the common weal and private good may be learned by at-one-ment with the all-seeing Eye, will with all their gettings, get, first, wisdom and understanding from the science of the law.

Men are told by the fountain-head of this knowledge, that if any man lacks wisdom he should ask of this God, the Lord Elijah the Prophet, the Father of lights and all true sciences, who giveth to all men liberally and upbraideth not. Neither Wales nor any other nation will know the joys of a genuine religious freedom till they know God's Prophet, whom the Lord Jesus knew as the Father inherent in Elias, who always prepares the way, the truth, and the life of every age, for that degree of liberty due the children of his own regeneration, reproduction, or resurrection to the newness of life required to express, in the glory of its character, the Sign of the age, in harmony with the requirement of the astro-biologic dispensation.

### The Origin of Writing in Greece

That the Hellenes were indebted for their first knowledge of the art of writing to the Phœnicians is a tradition, of the historical value of which we have historical proof altogether distinct from its own antiquity or universality in the characters of the Greek alphabet. In regard to the period at which a knowledge of these characters was first communicated to the Greeks, we are left—as on other points of earliest Hellenic culture—altogether dependent on mythical sources. There are, however, few national legends which, on the twofold grounds of internal probability and the inveterate conviction of the enlightened native public in its favor, can advance stronger claims to the character of historical fact, than that which ascribes the introduction of the alphabet to the Oriental colonies, figured, in the name and person of the hero Cadmus, as having settled in Greece—chiefly in Bœotia—at an early mythical period.

This legend is at least broadly distinguished by the above-mentioned more solid characteristics from various other traditions of mere local or poetical origins, invented in honor of certain heroes or tribes, and according to which there is scarcely a Greek patriarchal chief celebrated for ingenuity in the elementary sciences, to whom the discovery of this essentially Phœnician art has not been attributed. Such are Prometheus, Orpheus, Musæus, Linus, Chiron, Palamedes. There is one point, however, on which all these traditions, to whatever extent they may differ on other points, are unanimous. They all agree in tracing the first origin of writing in Greece to remote mythical eras.—*William Mure.*

## Seed-Sowing and Harvest

BY N. C. CRITCHER

IN EVERY domain of universal being the same laws are operative. These laws have been given to the world for the first time in many ages, by KORESH, the illuminated Founder of Koreshanity. Through his interpretation and explanation of them, all of the mysteries which have been the cause of so much misunderstanding and doubt, have been shown to be in perfect accordance with these laws.

Starting with the demonstrated premise of the form of the physical universe, its functions are rationally deduced therefrom, the whole constituting a perfect pattern for the social structure; the economic relations of the coming kingdom. Reasoning by analogy, the only possible method of attaining a knowledge of the unseen or spiritual world, he has proved that world to be, not an extraneous domain, separate from humanity, but inherent therein.

In the "Immortal Manhood," page 49, KORESH says: "The alchemico-organic physical kosmos is an empire or kingdom, the astral nucleus being the throne of its dominion. The organo-vital (mental or spiritual) kosmos, eternally being rejuvenated and brought to the birth within the alchemico-organic, is also an empire or kingdom. When it reaches its fruition it will be the correspondent of the physical macrocosm, the divine empire."

We propose giving some consideration to the law probably the most easily comprehended, because constantly present in our daily lives; *i. e.*, the law of seed-sowing and harvest. As seen in the vegetable domain, the harvest is always found true to the seed planted. Having sown wheat, we always reap wheat, and of the same variety; if we plant the apple seed, we know that from that planting we shall gather a harvest, more or less abundant, of the natural fruit of the apple tree; the same result follows the falling into the ground of the acorn. Said the Lord Jesus: "Do men gather grapes of thorns, or figs from thistles?"

Following the law into another domain, a step higher, still we find the result hold true; like begets like; the elephant sires an elephant; the tiger, a tiger; the monkey, a monkey; go through the multitudinous forms of animal life, and we meet with no reversal of this universal law. So with the human race, we expect and find no differing conditions. The white man reproduces himself, unless there is a mixture of the seed, which produces a mongrel. Each race, Negro, Asiatic, all, while preserving the seed pure, reproduce, each after his kind.

Have we now come to the stopping-place, where this law is no longer in force? Or is there a still higher, a Divine-human domain, to be developed through the planting of its seed, a Divine-human, perfect Man? The Koreshan axiom—a law found operative in one domain is operative in all others—is still true here. We have but to look for that Seed-Man, and we find him in the Lord Jesus Christ, of whom it is said in Acts iii: 25, referring to the promise made to Abraham: "In thy seed shall all the kindreds of the earth be blessed." In Gal. iii: 16, Paul shows to whom this promise refers: "He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

Man has always dreamed of a higher order—a superman, a race of perfected beings freed from the contamina-

tion of disease and sin,—but lacking the knowledge of such attainment, has located it beyond the grave, in a supposititious heaven. But having found the seed, we have only to apply the law of its sowing and harvest, to see how gloriously possible is the fulfilment of the dream. "Thou fool," said Paul, "that which thou sowest is not quickened, except it die;" and the Seed of the Divine-human domain is no exception to this rule. Koreshan Science logically and scientifically demonstrates the applicability of the law. The Lord Jesus, through many embodiments, finally reached the state of the perfected seed, ready to be sown for the redemption of humanity. This could only be accomplished, as in the case of all seeds, by death in the prepared soil.

By the process of theocrasis or burning, His whole being—body, soul, and spirit, was reduced to a condition rendering its assimilation possible by those receptive to it, and so began the age-long process which is to produce the harvest of the Sons of God, the God-Men. "He who knew no sin" was made, literally, to *be sin*, as the only possible way by which sin could be overcome, and overcoming, brought within the power of a corrupt humanity. This Seed of immortality was sown, as has been said, and now awaits the quickening into life by the appointed Messenger, the firstfruit of that planting.

In confirmation we quote from our authority, KORESH, to whom all truth was revealed in 1870, in his illumination. The article entitled, "The Coming and Sowing of the Seed-Man," very clearly presents this subject in the following words: "Jesus came as the Seed-Man; all who will come into the life of the new church were seeds or germs in him. They were resurrected in Him from the twelve tribes of Israel, and sealed. 'Him hath God the Father sealed,' for the purpose of being unfolded or opened as the Book of Life. As many as were sealed in Him as the life germs, the firstfruits of the resurrection, had corresponding receptacles prepared to imbibe these germs in the will.

"These receptacles were the members of the primitive church, who received those seeds as the result of the translation of Jesus. When He was translated, his body—which was the Paschal Lamb—was dissipated and received (appropriated) by the church. After the union of these two (the germs from Jesus, and the natural life) in the will of the Disciples of Christ, the process of disintegration began for the purpose of a new and higher recombination, which would be complete at the resurrection of the dissipated seed, the body of Jesus, united with, or conjoined to, the church, which is made his body by this conjunction. \* \* \*

"But how shall those that lived 1900 years ago, as the Disciples of Christ, and the germs conjoined to them, which were in Christ, come again into the world? Simply by being transmitted through the natural, sensual male will (Babylon), becoming seed in the man, and propagated through the natural process of generation, and brought back into natural life by being born into the world. From this it follows that now, as the time has come for the establishment of the new church, those who lived 1900 years ago, together with the germs that comprised the body of Jesus, are born as natural children, some of them grown to manhood and womanhood.

"Their resurrection will be the opening of their minds for this illumination, by which they will become one with their own soul or angelhood, which is their interior life. So soon as this conjunction is effected, they will awake into their original consciousness and identity, and therefore into immortality, through which they pass to eternal life. This conjunction will be effected through the Messenger of the conjunction, or the Messenger of the Covenant, which implies the same; he is the Sign."

# The Open Court of Inquiry

N. C. Critcher

## JERUSALEM AND JERICHO

How God Deals With Those Who Have Filled the Measure of Their Iniquity

Question 224. "Why did God kill all the women and children in Jericho?"—*E. C. D., Pa.*

**I**T IS NECESSARY to remember the fact that in the Jewish race was implanted the life of God, which through many embodiments was to reach its perfection as the manifest Son of God, and consequently the destruction or death of the heathen—who were at enmity with God, and who would have rejoiced in the extermination of the Israelites who were to perpetuate his life in humanity—was an absolute necessity. Moreover, when the doctrine of reincarnation is once accepted, we know that death, when the fulness of evil has been reached, is a mercy, taking the entity into the spiritual life, where is found opportunity for eliminating the evil, and taking on whatever good the spirit may aspire to.

In Joshua vi: 16-21, we find an account of the taking of Jericho by the children of Israel. "They utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword." The destruction was not of women and children alone, but of all life, because the inhabitants of that place, who were a type of the humanity at the end of the age, had become wholly polluted and corrupt, both in belief and life, and must be destroyed to give place to Israel, to whom Canaan had been promised as a possession. Canaan is the body, the *gava, goy*, into which the heavens, the New Jerusalem, will descend when the wicked have been destroyed, as in the type. Canaan, or Cana, also signifies the gathering into bundles, which takes place in preparation for the final baptism.

In "The Mystery of the Fellow-Heirship of the Gentiles," *FLAMING SWORD*, Sept. 1910, p. 259, *KORESH* says: "The wicked shall first be gathered into bundles (Cana—Canaan); and this will be when the iniquity of the Amorite is full, as foreshadowed in the type."

In "Jerusalem and Jericho," March 1896, p. 56 of *THE FLAMING SWORD*, we find the following explanation of the necessity for the destruction of Jericho and its inhabitants: "The children of Israel had wandered forty years in the wilderness. They had crossed the river Jordan and had entered into the border of Palestine, in preparation to take possession of Philistia, the promised land. \* \* \* They could not take the country without the destruction of Jericho, which was the key to the situation. \* \* \* Jordan is the symbol of the river of death. The land of Palestine is the new body, then occupied by the Philistines; that is, it is symbolic of God's body for God's people, but occupied by a people who are not God's. It is a type of the resurrection. \* \* \* As the children of Israel entered the promised land through Jericho, so the New Jerusalem must come down from God out of heaven through scientific; and as it thus comes down from heaven, it enters into the body or the people who receive this doctrine, and as they receive it, the

old doctrine is driven out. Therefore, in the destruction of Jericho all that is false and evil in humanity is destroyed, and the spirit is appropriated that will bring the body into immortality, or the resurrection of the dead."

## Hypnotism or Psychology

Question 225. "How can one insulate against hypnotic or psychological power?"—*A. W., Mo.*

**A**LL HYPNOTISM is the subjugation of one's will to that of another person, leaving the subject more or less permanently under the power of the hypnotist. This is always attended with danger to the subject, modified by the character and motives of the operator. It is true that a temporary relief from pain may be afforded, and perhaps in some instances a cure may be effected, but it may well be questioned whether the price paid (the subject being open to suggestion by the hypnotist) is not too great for the benefit derived.

*KORESH* treats of the business phase of hypnotism in *THE FLAMING SWORD* of Sept. 9, 1898. He says: "Hypnotism" (which is not so good a term for the condition as the original one given for the discovery) is one phase of pneumo-psychic action. It differs from psychology in that it is the control and destruction of the normal power of the cerebro-spinal system. No person can be mesmerized if he is on his guard, and no person ought ever to become mesmerized for any purpose, or under any consideration. It is the destruction of the will power and its subjugation to another,—a condition only admissible in its relation to the Messianic law, under the supremacy of the rational principle of the individual.

"When God acts upon the spirit of the nerve (mind) or the spirit of the blood (soul) in this age of the world, he appeals to the reason and the understanding, gaining the assent of the reason, founded upon strictly scientific principles. Such is the divine pneumo-psychology, the power of God through reason to direct the character and life of every member of the Organic Unity of the Royalty of the Sons of God."

In regard to protection against such influences, it is well known to *Koreskans*, through the personal teachings of the Master, and, also, as continually dwelt upon in his writings, that polarization is the only hope of those who accept him as their Messiah. We quote from "The Alchemical Laboratory of the Brain," August 28, 1903: "There are two phases of guardianship to the mental domain from pneumo-psychic resources. The custodian, with spear and helmet, may be actively conscious, vigorously alert, ever awake and on the offensive, or he may be lulled into a false security through hypnotic influences where vigilance is substituted by indifference, and the gates are open to the ravages of the usurper of mental liberty and voluntary control. If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration, the custodian at the door of intromission cannot call down from the



region of the faculties, the forces of discrimination by which the spirits that would gain entrance are admitted to the mental domain, or are driven from its courts of entrance."

**The Word and the Bible**

Question 226. "Why has the Bible been called the Word of God by the church and Christians generally?"

**T**HE misapplication of this term is one of the perversions of the truth, into which the church has fallen in its gradual declension. The Bible, while the most sacred of books, and of untold value for its historical as well as spiritual contribution to the world's literature, is *not* the Word of God, but the grandest revelation of that Word; that Word being Jesus, the Man made in the image and likeness of God; *i. e.*, the God-Man.

We can have no better definition of the true Word, than is given in the first chapter of the Gospel of John i-14. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. \* \* \* And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father full of grace and truth."

It is one of the most surprising of all of the fallacies of the degenerated church, that such an utter perversion of a clearly and impressively stated fact could be made by professed believers in the inspiration of the Bible. The same error is committed by Swedenborg, notwithstanding his opening into the spiritual meaning of what he called the "Word;" constituting a proof that his intromission did not extend to the literal "sense," in which he declared the "Word" was in its fulness, its holiness, and its power.

In the article entitled "The Book of Revelation," F. S., Sept. 21, 1900, KORESH explains this subject very fully. He says: "It is only in a very superficial sense that the Bible is the Word of God. The Lord Jesus is the Logos, the Word, and in him are the three degrees of life. \* \* \* The book is distinctly a revelation of Jesus Christ, not, as many suppose, a revelation *from* him merely. \* \* \* The Lord is the Word, the literal Book. This Book, however, as manifest 1900 years ago, was a closed one. 'Him hath God the Father sealed.'

"This involved Word or Logos was to come to the world in his unfolded manifestation. The Book was to be opened or unsealed; this unsealing is nothing less than the unfolding of God the Lord. \* \* \* We aver at the outset that God was incarnate in the Lord Jesus, the Christ of God. \* \* \* The fulness of the Godhead was in the Son. We therefore deny that sacreligious fallacy of the fallen church, that there are three persons in the Godhead,—one person of the Father, one person of the Holy Ghost, and one person of the Son. We do not, however, deny the triunity of the Godhead.

"God is primarily three in attribute. He has the begetting power; by this he is the Father; he has the femininity in him, and thus he has power to gestate after he fecundates the church, and thus to produce the offspring. \* \* \*

Father, Son, and Holy Spirit were one in the Christ of God. \* \* \* He is the Son of God, because God planted himself in the race, and generated (produced) himself in the Son. He was the Son of man, because he was planted in man, and man brought him forth."

**The Law of Parthenogenesis**

Question 227. "I have a great desire to understand the law of parthenogenesis; please give all the passages in full, so that I can read about it."—*H. H. W., N. Y.*

**I**N THE article entitled "Be Fruitful and Multiply," F. S., Sept. 10, 1892, KORESH treats of this law as follows: "It is a fact, the Record being true, that the Lord God has in reserve, from the common human comprehension, revelations of his possibilities of which the modern civilizee of the present has no conception. There are laws of psychic power and transmission, not miraculous according to the common interpretation of the term, but scientific, that the world is awaking to, which will startle the slumbering consciousness.

"Jesus, a man so great in religious and socialistic power as to have impuled all modern civilizations, and moved the world to the discussion of his character, after nearly two thousand years, was gestated by the operation of a law unknown to men. The pneumatic energy of Joseph, carried from his mind, free from the taint of sensual desire, quickened the Virgin into gestative possibility, and the man Jesus was produced. There was no ordinary sex contact."

In THE FLAMING SWORD, May 27, 1893, in an article entitled "The Flesh of the Lord Was Divine Flesh," the same subject is elucidated thus: "The angel said unto her, fear not, Mary, for thou hast found favor with God. \* \* \* Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost [Spirit] shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God. \* \* \* Jehovah himself, not as an extrinsically existent being, but inherent as the conscious and voluntary mental energy of human impulse, quickened the virginal ovum whence the Lord was gestated. His flesh was, in consequence, immaculate, un sinful, and holy."

In "Virginal Propagation," Dec. 24, 1892, the bee is given as an example of parthenogenesis as follows: "There is a law of virginal propagation through the operation of which the virgin Mary brought forth Jesus. \* \* \* The queen bee, all the arguments to the contrary notwithstanding, is a parthenogenetic producer. She produces the drone bee without male contact. The sacred beetle also produces without contact (external) with the male. In the vegetable kingdom there are species that produce without external contact. The fact that the two larvae, the drone (male) and the worker bee (neuter), placed together in the queen cell, will so blend as to develop an impregnated queen bee, is sufficient proof of a universal law of internal vitalization or impregnation, and leaves no doubt of the possibility of virginal propagation, and the fact of the existence and operation of such law."

In THE FLAMING SWORD of August 16, 1904, in "The Sacrament of the Lord's Supper," we read: \* \* \* "He

(Jesus) was born an infant and grew to be a man, and yet he declared: 'I came down from heaven.' \* \* \* according to the Record, the Lord was conceived through the personality of Joseph. The genealogy of His nativity is given through Joseph, the husband of Mary. The church being ignorant of the laws of psychic possibilities, could not conceive of the channel of the Lord's conception nor of the processes of its activity.

"The Lord's conception was a psychic process of which Joseph himself was ignorant. The Virgin conceived through the transmission of the sperm (mentally communicated or psychically imparted)—from the mind of Joseph—to the germ of the Virgin. The channel through which the Lord came down to Joseph was the line from Adam, through Adam's posterity, down to Abraham, through David, until the Lord was born of the Virgin Mary. The descent of the Godhead was by spiritual influxes, until the Lord from heaven actually appeared as a man among men, for the purpose of regenerating (reproducing) the Sons of God. He did not come down from the physical heavens, but he did come down from the spiritual heavens."

#### The Ark of Safety

Question 228. "If it is imperative for the disciples of KORESH to be in Estero, in God's appointed time, will they not be informed by him in some way?"—*H. H. W., N. Y.*

**T**HIS question is so entirely a personal one that it is rather difficult to answer in this department. In fact, no one is prepared to definitely state the method of God's dealings with his disciples. We serve a living God who knows our development and possibilities. While he was with us he drew to the central body those who felt willing to make the inevitable sacrifices. Some found that they had been mistaken as to their power of endurance, and have gone again into the world. The Master has said that being in the Unity does not constitute one a Koreshan, neither does being outside prove that one is not. (See F. S., Jan. 9, 1903.)

In "The Age Ends in Conflict and Catastrophe," KORESH says: "Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away."

As has been said in the answer to a previous question, there are thousands of people in the world who belong to the Sonship; and the matter of being either in the Unity or out of it, is to be decided by each one for himself. As to information when "it is imperative" to be here, no one is competent to answer; no one having the necessary knowledge.

#### The Transformation of Koresh

Question 229. "Does the transformation of KORESH depend upon himself, or his counterpart, or upon the affectional substance sent to him by his people?"—*H. H. W., N. Y.*

**K**ORESH has always said that his theocrasis was dependent upon both the love of his people and the hatred of his enemies. Having brought himself (by overcoming the mortal condition) to the possibility of passing out with-

out corruptible dissolution, the love and hate concentrated in him would produce the theocrasis.

In the article entitled, "The Patience and Perseverance of the Prophet," KORESH says: "Polarity is one of the fundamental laws of organic life. The race must be polarized. Such polarity will be in the Messianic center of the age. The energies of the universal mind of humanity must be focalized upon one tangible, visible personality. This focal point must not only become the center of the love of those who love the Lord's appearing, but it must also become the focal point of all who hate him.

"Hatred and persecution are essential factors of Messianic power. It is the supreme function of the Elijah to pass on to his theocrasis. This theocrasis is brought about through the coördination of the two factors—love and hatred."

In "The Manifestation of the Man of Sin," F. S., Oct. 18, 1901, KORESH writes as follows: "The destruction of an atom of matter is its conversion to spirit or energy. The laws which conspired to reduce the Lord's body to spirit, were desire to enter into his invisible life, his desire to enter into and baptize his church, and the desire of the church to be baptized by him. This was also to be associated with the power of His enemies to destroy him. \* \* \* A corresponding operation of mental energies will conspire to effect the dissolution of the Messianic center of this age. Without the hate of the world there can be no theocrasis. This hate is engendered by the simple dissemination of the truth."

#### The Great Red Dragon

Question 230. "How can I to my advantage read the book, 'The Great Red Dragon'?"—*H. H. W., N. Y.*

**"T**HE Great Red Dragon" was said by KORESH to be prophetic, but not arranged in a consecutive manner. The only way to derive benefit from it would be to study it in connection with the other Koreshan literature. KORESH was always most emphatic in his statement that the important consideration was the *manner* of the coming of the Lord, and the developments of this period, rather than the time. There is danger in indulging in theorizing as to dates, etc.

KORESH has given the one date of "about 1914," as the time when developments of great importance may be looked for, which is sufficient justification for such an expectation.

#### Counterpartal Life

Question 231. "Are there any soul-mates but sex forms?"—*P. W., Mo.*

**T**HE answer to this question is to be found in "The Specific Law of Counterparts," FLAMING SWORD, Aug. 26, 1893, where KORESH says: \* \* \* "To those seeking the kingdom, this outpouring will come as a descent and blessing of counterpartal spiritual lives; and not until the baptism can the relation of counterparts be determined; for the true counterpartal relation resides in the spiritual entities, male and female, which go to make up the virgins (*vir*, man, *gune*, woman) comprising the Holy City. \* \* \*

"The law of counterparts is one of the fundamental laws of being; but the true counterpartal relation can only come through a total separation of the sexes on the natural plane."

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### Interesting Reading and Announcements

KORESHAN SCIENCE teaches, by the law of analogy, that every organ and function of the vidual brain has its corresponding organ and function in the body. The term vidual, in Koreshan literature, signifies widowed or divided; that is, man or woman as each exists today out of biunity. The word biunity means two-in-one, by which is meant the male and female principles, intellectuality and affection, in one personality, without the organ of sex, or as Sacred Scripture terms it, "neither male nor female." This means that the biune beings will be *neuter* or sexless in brain and body, but outwardly, in their physiognomy, they will have the appearance of a male; therefore they are called "Sons of God."

A synonymous term of biunity is individuality, which literally signifies undivided, having the two essences of sex, intellectuality and affection, united in one form. Mark, we say, having the two essences of sex united in one form, not the organs of sex. Greek Mythology speaks of beings who had both sex organs,

but as that means a monstrosity, consequently we know it is unnatural, a freak of Nature. Occasionally, in the human and animal domain, we find creatures with two heads on one body, or one head with two bodies, or a duplicate member, etc.

Now, as the vidual man or woman is a divided being, he or she does not possess the complete anatomy of the brain and body. This lack makes the male and the female, as they now exist, imperfect, and consequently mortal beings. The anatomy and function of both brain and body are mortal or of a dying, decaying, and corruptible property of substance. The brains of male and female are of a dual characteristic, consequently the life-substance of both is wasted more or less, even where restraint and polarization are in operation. Were it otherwise, no one would die except by force, or by voluntarily laying down one's life and having the power to take it up again, as in the case of the Lord Jesus.

The defect of the vidual anatomy lies primarily in the brain, and secondarily only in the body. The defect consists in the fact that the vidual brain functionates by the action of two distinct centers, the impregnative and the inceptive; the former being the conarium or pineal gland, the latter the glandula vitae or pituitary gland of the cerebrum. This copulative function of the two brain organs (through the corpora quadrigemina, or four rounded eminences, the pair of large and small lips situated under the corpus callosum) perform a tendency toward disintegration; for the life-fluids are continually wasted by functionating from two distinct centers, which cannot but terminate in death and decay.

True salvation consists in rectifying the defect in the brain, and thence in the body. The vidual, widowed or divided state must be changed to the individual; the dual to the unal; the divided forms of being to the biune. How shall this be accomplished? Not by faith merely; nor

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by will-power or willing oneself into it. Christian people think that they are saved by faith in Jesus, or by hope in the saving power of his so called vicarious atonement. But they overlook what the Apostle Paul (in Rom. viii) says: "We ourselves groan within ourselves, waiting for the adoption [Gr. *whiothesian*, the putting on of the Sonship], to wit, the redemption of our body." (V. 23) And in Phil. iii: 10-12 he says: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead [*lit.* out from among the dead]. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend," *lit.*, that I may lay hold on it. When will the Apostle "lay hold on it," that is, attain unto the resurrection from among the dead? The Lord Jesus answers the question: "I will raise him up at the last day." (John vi: 40.)

There is no salvation, redemption or restoration before the "last day;" that is, the end of the Christian age. In what sense have the Apostles, Disciples, and the Christian believers, during the Christian age, been saved? The Apostle Paul answers the question: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The Apostle John in his first epistle (iii: 2) confirms this by saying: "Behold, now are we the sons [Gr. *tekna*, embryonic children, in the process of gestation of becoming full-developed Sons] of God." When will the process of gestation, on this higher plane of life, be completed? At the "last day," the end of the Christian dispensation. No language can state it plainer than Sacred Scripture has: yet the so called Christians have no knowledge of it, nor do they believe it.

In the same verse, the Apostle clinches the truth that we are not yet the Sons of God, but merely embryonic children, in the divine womb of gestation; for he continues by saying: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Primarily, in what did Jesus differ from any other man? We answer: In that he was immortal; that is, he was a biune being, consequently perfect in mind and body. This fact made him the Son of God; the Godhead bodily.

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In order to change the condition called mortality, what must be done? Koreshan Science answers: It "must come through the transformation of the anatomical structure from the dual form to the integral structure, accruing from the change of the dual condition of the brain to the unal condition, wherein the polaric function of the cerebrum is reduced to a single center focalized in the glandula vitæ. When this is accomplished the pineal gland (the conarium) will have become an annulus." That is, in place of the organ of the conarium, which will be extirpated, there will be a circle, or a perpetual motion condition, where the life fluids will flow in a circle, which prevents any loss of health and life; thus the circular motion of the life essences means perpetual youth, or age-lasting rejuvenation.

When this annulus or circle of life substances is established, then "The circulation of the brain will have passed a revulsion in its function, and the man will have become male and female—two-in-one. In this revulsion of the circulation the essences of the brain pursue a vital course. The ventricular currents flow no more from the conarium toward the glandula vitæ, thence into the circulation of the body. The blood from the venous circulation passes up through the glandula vitæ, forming a well of water springing up into everlasting [age-lasting] life, fulfilling the Biblical declaration [of John iv:14].

"The arterial currents will have become air currents, corroborating the testimony of the ancients, who named them according to their function; for in the organic life of the biune man the arteries were air vessels, as the name implies. Then the fluid in the venous system will have become the pure river of water of life, clear as crystal, in its microcosmic aspect, like the blood of the Lamb, which, in order to wash white, must have been white blood."

KORESH has taught that he himself is the great Alchemist, or what means the same, the great Transmutationist. Then he himself has the power to transform his mortal structure to an immortal one; for he declares: "A knowledge of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being." Yet there are those who pass over such statements of his, as if they had no application; thus doing precisely the same thing as the Pharisees, who made the law and promises of God of "none effect."

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Mark further, that the law of transmutation, which is declared to be one of the fundamental laws of being, has a double operation; the one is a change of matter or body-substance to spirit-substance, and the other, spirit-substance to matter-substance. As this double operation is one of the fundamental laws of being, then logically we must conclude that nothing short of such a double transmutation is taking place since KORESH "laid himself away in God." During this process of anatomical and physiological change, which is a process of alchemical burning, an utter destruction of the "man of sin" will be the result, and the "new man," "CYRUS, the Lord," "the Sage of the City of Restoration," will appear, his face shining with a "new glory."

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When we compare the laying away in God of the Lord Jesus in the tomb of Joseph (three days and nights), with his mission of only three and one half years of teaching and performing uses among the Jewish people, then there is an apparent harmony; for everything concerning the life of the Lord Jesus was of short duration. Thus we conclude that the laying away of KORESH in God must be in harmony with his mission and career of teaching of nearly forty years. This is not speculation, but an application of the law of analogy. The analogy is on a par with the fact that Jesus was about thirty years of age when he began to teach, so likewise, KORESH was thirty years of age when he became illuminated, and then began to teach his System of Astronomy and Cosmogony, the greatest revolutionary procedure of the age, and in harmony with it, the Koreshan Theological System.

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Floor finishing and polishing machines are now driven by electric power.

Engineers estimate the available water power of Oregon at over 13,000,000 horse power.

Electric vehicles are now being used on the streets of London for sprinkling and sweeping.

The Panama Canal is lighted along its entire length with electricity, for light-houses, buoys, etc.

Each year a million dollars' worth of horses die in New York City, which would buy 1,000 electric trucks.

Jersey City has a new "white way," which was opened April first, consisting of 67 ornamental arc lamps.

The Canadian Pacific will electrify the five mile tunnel now being bored through the Selkirk Mountains, near Rogers Pass, B. C.

The first Chinese daily newspaper in New York City has made its initial appearance, and is printed entirely by electric power.

An electric machine has been perfected to count and wrap coins of different denominations, in suitable packages for ease in handling.

Many new types of electric heaters designed to heat the water in the cooling radiators of gasoline automobiles have been recently patented.

One of the more generally used types of incandescent electric lamps bears the name of Mazda, an early Aryan spirit of all good, glorified as the god of light.

Another steam railroad is being electrified in Japan.

Twelve electric locomotives will be used to haul the trains over the mountain railroad at Usui-Tage.

The Butte, Anaconda, and Pacific Railroad, recently electrified by the General Electric Company, has placed a duplicate order for four additional electric locomotives. This was the first steam railroad in the world to electrify at 2400 volts, direct current.

"The electric car will be the car of the future," says Charles Proteus Steinmetz, of the General Electric Company.

"When the electric car gets out of order it is an accident—when the gasoline car gets out of order it is an incident. The electric car requires no attention, it is always ready."—*Electric News Service.*

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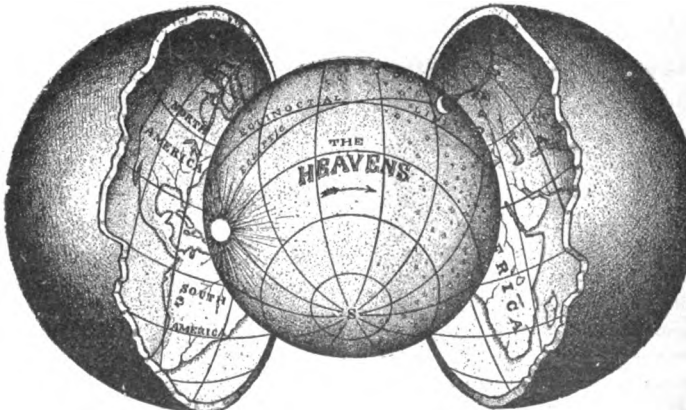
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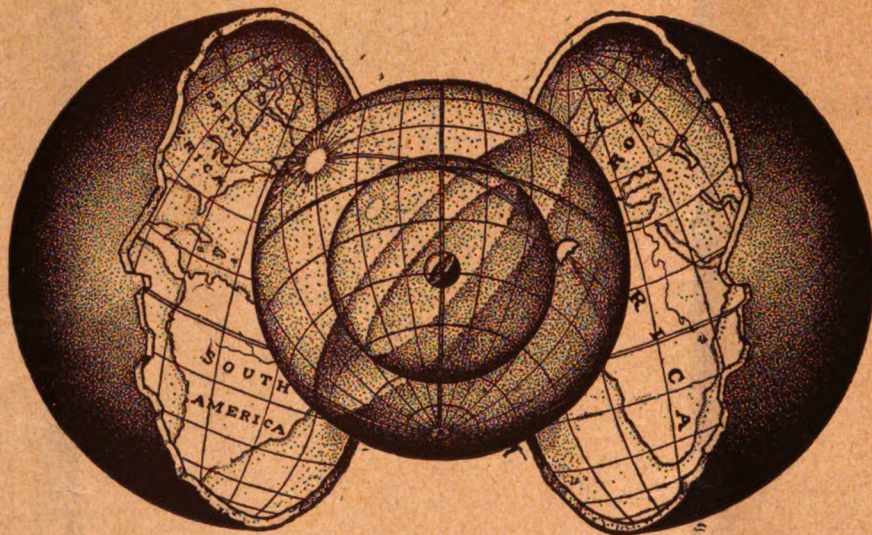
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# The Cellular Cosmogony



Discovered by Koresh  
In 1870



# The Flaming Sword



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# The Flaming Sword

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

Vol. XXVIII. No. 7.

Estero, Florida, JULY, 1914, A. K. 74

Whole No. 778

## The Alchemical Laboratory of the Brain

The Mercurial Disci Between the Metallic Strata Are in the Form of Concave Circular Mirrors, and Act as Reflectors

PART XXX.

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

**T**HE PROGRESSIVE change from the liquid to the more solid mercurial discus is the result of solar penetration; the actinic influence causing that *hidrosis* (sweating) of the laminæ which enriches the disci with the excreta which the laminæ eliminate. In the course of the solar revolution the radiations of the four prime essences successively cross the disci; and as these disci are specifically reflective, they comprise a plexiform recurrence of action which, if aggregated from all the disci into a common reticulation, might be denominated the solar plexus of the cosmogonic abdomen.

We have already shown that, owing to the fact that the cellular or ovicular form, that is, the egg or ovum, which is the correspondent of the Grand Man, is in the incubated state, the mercurial menstruum moves within the interstice of the strata in the form of disci, instead of a continuous canal (gut), as in the alimentary canal of the vidual human. The mercurial disci are in the form of concave circular mirrors, and reflect the essences radiated upon them from the solar transmission, convergently to focal points.

These points must necessarily be as numerous as the disci whence they are reflected, and are separated from each other through the fact that the disci are moving at different velocities along the surfaces of the laminæ, and are not uniform in their several relations or conjunctions; that is, they do not always sustain the same relation.

The focal points aggregatively conspire to constitute the plexus. In the human body, because of the in-folding and duplicature of the lines of form in the change from the cellular to the modulated form, these corresponding points are in a congeries and network of local and unified aggregation. Such an aggregation is called the epigastric or solar plexus. It was so named because the ancient anatomists knew the corresponden-

tial relationship of the parts of the human body to the alchemico-organic cosmos.

### Stratification and Stellar Origin

The alternate passage of photoine and scotoine in solar progress across the motion of the ether, a motion variously determined because of the fact that prismatic action is thus induced, provides for activities and arrests of activity, to which is due the primary action of stratification. Scotoine (dark essence) is as much a substance as photoine. Darkness is not merely the absence of light; it is the presence of darkness. Truth, which corresponds to light, is a substantial thing. Fallacy, corresponding to darkness, is as substantial a thing as truth. Truth is a substance; a lie is an opposite substance. A *no-thing* has no name, nor can it have. There can exist no spirit-substance without a coördinate material basis; therefore, if scotoine exists as a substance or essence there must obtain its correspondential antithet.

Light induces motion, and darkness arrests it. This is true of both mental and physical light and darkness. Light, acting upon incipient atoms (atoms as they begin to create from "ether"), gives to each its characteristic activity according to its quality. This may find an illustration in the vibrations of the solar spectrum; each color vibrating more or less rapidly than the others according to its color,—whether it be violet, indigo, blue, green, yellow, orange, or red. The scotoine acting upon the atoms arrests the vibrations after the light has set each quality of atom in motion, and, arresting it, determines its stratiform relationship. This law determines the stratification of society as well as the physical (alchemico-organic) cosmos, which constitutes so important a factor in the organic structure of the earth, water, and atmospheres of the alchemico-organic cosmos.

**The Four Great Ventricles, Reservoirs of Organic Life**

Bounded by the lateral hemispheres of the cerebrum, by the cerebellum, corpora striata, optic thalami, fornix, corpora quadrigemina, medulla oblongata, and pons varolii, lie the four great ventricles of the encephalon, the reservoirs of organic life of man's central being. The two supreme poles of this mystic circle are the two specific centers of rest of the two primal planes of the longitudinal and transverse axes of the encephalon or the brain. Our present study is of the character and function of the two correlate poles of the alchemical laboratory; namely, the pineal gland, the conarium or epiphesis, and the glandula vitæ, or hypophesis.

The conarium is a small gland about the size of a pea, immediately above and upon the nates of the corpora quadrigemina, and in juxtaposition to a minute opening, the posterior foramen, called by the ancients the anus, over which it presides as custodian. The pineal gland is conical in form and spirate in motion, and is supposed to have derived its name from its conical shape. It is sometimes called the conoid, and also the conarium. The shape of this organ is somewhat a key to its office, hence its form and function must agree as in all things of organic being and activity. It is the terminal point of two specific lines of fibre; the first extending from the cerebrum through the optic thalamus, corpus striatum, posterior commissure, and the crura pinealis; the second being the projected fibres of the cerebellum extending along the course of the corpora quadrigemina, called the processus-e-cerebello ad testes. These two systems of fibre meet and marry, as it were, their two constituent essences in an alchemico-vital union in the pineal gland.

In the alchemical activity in operation, a process which involves the generation of electro-magnetic substance, there is a residuum of alchemical deposit described as follows: "The pineal gland consists of a number of follicles lined by epithelium and connected together by ingrowths of connective tissue. The follicles contain a transparent viscid fluid and a quantity of sabulous matter, named acervulus cerebri, composed of phosphate and carbonate of lime, phosphate of magnesia, and ammonia with a little animal matter. These concretions are almost constant in their existence, and are found in all periods of life."

If this compound alchemical deposit were not in a constantly active process with a continuous vital change, there would be a destructive decomposition and decay of the organism, beginning at the conarium and ending with the annihilation of the entire organic fabric; there must, therefore, be as constant an elimination of the secretions of the gland as there is a deposit through its alchemical activities. Under the pineal gland and at the point of connection of the aqueduct of Sylvius and the third ventricle, is a small opening called the foramen commune posterius (anus), which constitutes a coördinately acting foramen with the foramen of Monro, situated at the opposite extremity of the third ventricle.

**The Pineal Gland the Terminal Point of Union of Cerebrum and Cerebellum**

The pineal gland is not only the terminal point of the projecting fibres of the cerebellum, but it is also the extremity of certain fibres of the cerebrum, which are determined there through the mission of the optic thalami. The thalami constitute the marriage chamber of the functions of the two brains; namely, the cerebrum and the cerebellum,—the conarium being the terminal point of the union. The fibres of the cerebrum and cerebellum are not traced directly to the pineal gland, nor is this an essential factor in the transmission of the nerve essences into the body of the gland. The substance of the essences of the cerebrum and cerebellum are converted to electro-magnetic fluid before entering the gland, and flow thence directly through magnetic induction, where they enter into a vortical alchemical reagency, whence the solid contents of the conarium are deposited.

It may be set down as an axiom, that wheresoever there are fibrile extensions of an organ with no afferent fibres determining to the same, the inflow of substance into that body is of a more refined and subtle character than can be conveyed through a nerve sheath or fibre; that electro-magnetic influxes supply the organ with its substance of transmutation, and that the electric and magnetic supply is the source of the material deposit.

The influxes into the conarium are spirito-psyche (electro-magnetic), but as substantial as the nervefluid itself. Every faculty and function of the cerebrum and cerebellum throws its influence toward and into this central vortex of the encephalon; for this is the terminal of the forces of Nature from the cerebellum, and supernature from the cerebrum; and for this reason the gland operates from its own voluntary functions. If the fibres of the cerebellum and cerebrum were derived into the connective tissue and epithelium of the gland, and thence were direct channels into the follicles of the conarium, it would be entirely subject to the influence of these organs, the voluntary influence of the will, and the forces of Nature. But because the gland is supplied by the spirit of these resources of its power, and from thence creates its own material structure, and deposits its own material secretions, it is voluntarily recreative. It therefore sends forth its own fibres, which it dispatches both to the optic thalami and to the corpora quadrigemina.

The conarium has its own projective system, whence it issues the fibres of its own creation, projecting them superiorly through the optic thalamus into the posterior commissure, and inferiorly into the anterior tubercles of the corpora quadrigemina,—their influence to be distributed wheresoever this imperial center extends its dominion. The pineal gland is the vortical apex of all the reflex activities of the mental aggregation.

**The Forty-Two Primary Complex Centers of the Cerebrum and Their Activity**

There are forty-two primary complex centers of mental and physiological activity in the cerebrum;

these are divided into many subsidiary centers. Where-soever there is an active mental essence, there is a corresponding physiological operation. There is a cortical center for every organ and muscle of the body; that is, for every physiological operation; and corresponding to this there is a mental operation; the mental function having its source at the cortical area where the physiological operation takes its rise. For instance, the organ of conscientiousness is the center for a man's moral walk, and is specifically located in the cortical area. His physiological walk has its origin at the same center. This is true of all the organs and faculties of the cerebrum.

Every cortical center derives an influence from the conarium, either through the distribution of fibres, or through the currents of the blood, which impart their influence through their specific channels; and through a more subtle channel the conarium derives from all these centers the spirit which is here recreated for the uses of the general body.

The coronal area of the cerebral cortex may be defined as twelve general groups of the cortical cells, constituting the belt of the cerebral zodiac, the fibres of which converge to the optic thalamus. These cortical areas consist of duplicate layers of gray matter, divided by a most delicate septum of fibrous tissue; but at their summits they are augmented by a third layer; hence there are, mainly, two lines of fibres converging toward the pole of the cerebrum; but centrally there are three,—the inner and most refined having their origins at the poles or summits of the twelve cortical areas, and extending centrally until they meet the fibres of the cerebellum; the goal of their currents being the pineal gland.

Their fluids terminate in a double spiral vortex, where the volume and activity of their motion convert the essence of their flux into electro-magnetic spirit, which completes its function in the vortex of the gland in two opposite products, one material, the other spiritual; the material product being deposited in the follicles of the gland, whence it is subsequently made to ooze through the interstices of the gland, and through the foramen into the aqueduct of Sylvius, where it is dissolved for its use in the third ventricle.

**The Zone of Co-ordination, and the Differentiation Between Spirit-Substance & Matter-Substance**

The cineritious cushion upon which the conarium rests constitutes the zone of coördination with the vertex of the conoid, and is mainly operative in the creation and deposit of the acervulus cerebri found in the pineal gland. The function of the conoid comprises the very starting point and first motion of the acervulus (sandy matter) entering into those further metamorphoses through the third ventricle, tuber cinereum, and glandula vitæ, which elaborate the osseous fabric.

It is impossible to comprehend the character of the functions of the conarium without a knowledge of the fact of the substantiality of what the physicists have heretofore called "energy," and which they are now cautiously assuming to be a more refined kind of matter.

Let us reiterate, however, that while light, heat, electricity, and magnetism are substantial things, they are not the substances of matter, but the substances of spirit; and from these spiritual substances matter is reformulated. It is because of the fact that the coronal zodiac, while determining its essences toward the conarium, stops short of the conarium itself, only contributing its life in the character of electro-magnetic substance, that the conarium is supplied with the substance of the zodiac through an interior way, rather than through a system of afferent nerves converging into the body of the gland.

(To be continued.)

**THE KORESHAN SYSTEM OF COSMOGONY**

**Unquestionable Proofs Furnished by the Koreshan Geodetic Staff Concerning the Cellular Cosmogony**

By KORESH

PART XXIX.

THE Copernican system of astronomy (built upon an hypothesis) seems to satisfy the minds which will not and cannot think. The Koreshan Astronomy has its foundation on *the* rock. We have presented an experimental fact, the result of invention and months of careful labor by the Geodetic Staff of the Koreshan Unity, thus furnishing unquestionable proof of the Cellular Cosmogony advocated by the discoverer for the last forty-five years. In view of the fact that the so called scientists declare "That hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge," we maintain the right to call a halt, while we declare from positive experiment, \* \* \* that the only true science is founded upon a demonstrated premise, and not upon an assumption or mere guesswork. We know we are right. We know, as well, that no man can guess at a premise and claim that he knows the conclusion, reasonably; for it is admitted by all scientists that their premises are hypothetical.

It has been said that the man who cannot think is a fool; the man who will not think is a bigot; and the man who dares not think is a coward. It matters not to us what excuses are offered for ignoring us, \* \* \* we can show to the people—by methods so simple that all can understand—that we are right, and that the astronomical guessers are wrong; and through the common masses compel the humbug scientists to admit their folly and blundering hypothetical processes.

Schiaparelli discovered seas, and also land covered with canals on Mars. More critical (?) observation may discover that the canals on Mars traverse the seas, and the scientist (?) changes the conclusion of yesterday to an opposite conclusion today. Yesterday he observed seas on Mars; but today what he declared to be water is land, because the Martian contractors have run the canals across what the other scientist (?) declared to be seas or oceans. Now we ask in all good faith, Is this science (knowledge) or is it guesswork? Are these hypothetical conjurers, scientists or quacks? And we ask, How long must the world be gulled by the sham and nonsense of pretended experts in science?

We are absolutely sure of our ground; and we reiterate, that no man who builds a theory upon the basis of an hypothesis, and who declares that "hypothesis or guesswork, indeed, lies at the foundation of all scientific knowledge," has any reasonable claims to consideration. Guesswork is not science. A statement made by a so called scientist today and contradicted tomorrow, is not science; and yet this is the stuff that has been palmed off as scientific upon a credulous public for hundreds of years, and the men who have the audacity to eject these emanations are dubbed as scientists.

**A Modern Orthodox Question Answered from the Koreshan Viewpoint**

"I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in interdependent series, would seem to suggest a plurality of worlds, limited in number, and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the 'Grand Man.' Does the logic of your premise inexorably limit the universe to a single world?"

We are frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points, through the subtension of its pencilings of potency. These focal stellar nuclei are grouped in clusters, according to the geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the "inexorable" laws of geometrization, correspond to nations and individuals of humanity; and in the lesser form of creation (the microcosm), to the arrangement of cells in the infolded or incubated form of the vidual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude, the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar nucleus is the point at the center of the great *camera obscura*, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemico-organic (physical) cosmos as an entirety, it is—in the least form—the kinetic nucleus of the essences of the cosmic structure, and therefore the point of both the inception and exception; that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation.

**The Astral Nucleus of the Physical Cosmos an Eternally Fixed Point**

This astral point is not the Lord God, but it is the point in the alchemico-organic whole which coördinates with and corresponds to the astral nucleus in humanity; that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space.

The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the anthropostic nucleus, the current of the physical cosmos was interrupted, and the sun was darkened. A principal lesson is found here in the general law of astrology. The central man—the Lord Jesus Christ, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world, as to interrupt its currents (its vibrations) when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central man, is true correspondingly with every other man.

In the Koreshan Cosmogony, it is announced that immediately above our common atmosphere of oxygen and nitrogen there obtains one of pure hydrogen. In the activities which comprise the life and perpetuity of that atmospheric field, there are combinations of spirit and matter which, if not precipitated, would constitute deleterious elements. These are thrown down and at once appropriated by the field below. The gravic (descending) essences produced by the contiguity of the hydrogen with the oxygen upon which it rests, unite in our own atmosphere with coördinate levic essences produced at the point of contact of our atmosphere with the surface upon which it rests.

**The Descending or Gravic and Ascending or Levic Eliminations**

The descending or gravic eliminations of the hydrogen sphere combine, in our atmosphere, with the levic eliminations of the surface below; and in the union of the two the cloud is formed and thence the water is produced, which, precipitated (dejected as water), clarifies the atmosphere and becomes a supporter of life in the field beneath. There is not a domain in existence, either in the alchemico-organic world or in the lower biologic, anthropostic, angelic, or theo-anthropostic, in which this law does not prevail and operate.

The hells themselves generate the forms of life they cannot endure, and spew them upward in their ascending flight to realms of joy above. Christ the Lord, in his ascending development, came from the hells, and was the first begotten of the dead; and when created, had he remained a tangible personality among the inhabitants of earth, would have done so as an effete element of the nether world, a cause of disintegration, a disease in the body politic, and a disrupter of society; but being eliminated as an ejection from the sphere of brutality whence he arose, he operated as the conservator of the less brutal field of benign activity in his spiritual power.

(To be continued)

**THE COMING OF THE LORD OR THE CHURCH TRIUMPHANT**

**Discrimination Between the True and the False, an Essential Prerequisite**

[CYRUS in Guiding Star, March, 1889.]

**A**T A TIME when there is so much agitation of the subject of the Lord's coming, it befits rational men to question for a moment the causes which lead to the entertainment of a thought so repugnant to most minds. When the Lord Christ departed with his visible presence from among men, he unequivocally announced the truth that in due season he would return to gather the fruit of his planting, or to make up his jewels for the new church.

Among other things taught to His Disciples and church was the doctrine, that at the time when the true Messiah should return there would be false christs and false prophets; and the most natural and rational consideration would relate the counterfeit with the genuine in such a manner as to make them manifest about or nearly co-existent. A counterfeit bill is always made upon a genuine bank.

In the beginning of the Christian age, and a little prior to the Lord's public declaration of his Messiahship, there came a counterfeit so nearly like the genuine that the impostor even had the name Jesus, and he gained a large following. The coming of the Lord "in the clouds of heaven with power and great glory," is his coming in his people who shall constitute the multiplied fruit of regeneration. The coming of Christ is "the great and dreadful day of the Lord." The one supreme indication of the proximity of the harvest time will be in the Sign of the Lord's coming, which must unmistakably precede and announce the manifestation. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he [not she] shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." The sure Sign or indication of the presence of the "day of the Lord" is the appearance of this Prophet.

**Elijah the Prophet the Sign of the Lord's Coming**

The Disciples of Jesus went to him and said: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He spoke of the destruction of Jerusalem, then of the manifestation of "the sign of the Son of man in heaven; and then," said he, "shall all the tribes of the earth mourn; and they [the tribes] shall see the Son of man coming in the clouds of heaven with power and great glory." Has this Sign appeared? And if so, where, when, and how? If there is to be a Sign specifically designative of the coming of the Lord, it must be of a conspicuous and pronounced character; and it will certainly precede the special great divine manifestation. What is this Sign to be? This question is suggested by virtue of the very importance of the subject, and is answered by the passage already quoted: "Behold, I will send you Elijah the Prophet."

In what particular manner will the Sign of the Lord's coming be made manifest to the world? To all such as desire to discriminate between the false and the true Christ, and to be directed by the wisdom of illumination to the genuine presence, this is a most important inquiry. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." This Messenger must necessarily have both a name and a function.

The Bible, if in a supreme sense a revelation of God to man, ought to announce so important an event as the coming of his Messenger so specifically as to declare his name. The reader may consult Isaiah xlv: 28, and there find an unmistakable and unequivocal statement of who this Messenger shall be: "That saith of CYRUS, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

This is doubly confirmed in the chapter succeeding, the first verse of which reads as follows: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

**The Church Established Through Cyrus Is the Church Triumphant**

What will be the special office of this Messenger? 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi.' The name Levi signifies conjunction; and the sons of Levi are those who, through the process of purification, are conjoined to the Lord through the baptism of fire, which is to obtain as the result of the theocrasis of CYRUS.

The church or ecclesiastical branch of the Koreshan System has been known for the last eighteen years as the Church Triumphant. It has so gone forth to the world; and the attempt to steal the name by a certain sect of religionists, is but another proof of the counterfeit character of the body making the theft. We have two reasons for calling the attention of the public through this channel to the special name of the church department of KORESH. The first is, that there be no confusion regarding the distinction of the Church Triumphant or Assembly of the Covenant, the ecclesiastical branch of the System, from a secular branch called the Society Arch-Triumphant, holding its name under the corporate authority of the State of Illinois. The Society Arch-Triumphant is the special domain of the secular uses of the Order.

**The Woman Clothed With the Sun**

In Revelation we read of a phenomenon described as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." This woman in one aspect or phase of Biblical interpretation is the spirit of the church in tribulation, because still under the curse. The proof of her being under the curse and in tribulation, may be found in the fact that she is with child and is in pain to be delivered, which, if compared with the curse pronounced upon the woman as recorded in Genesis, will prove her to be the same.

The spirit of the church is not delivered of her child until it is born. If the spirit is the universal spirit, the child is the universal child. There are many forms \* of interpretation to the Word, any one of which is correct if the exposition is logically founded upon and logically succeeds the premise of its own degree.

"And he placed at the east [rising] of the garden of Eden Cherubim [the masculine dual form of the noun *chur, koor or kur*], and a flaming sword which turned every way, to keep the way of the tree of life." What is this *Flaming Sword* which turns every way? And what is the significance of its turning every way? The sword is the literal Word or Logos, for this alone can keep or perpetuate the tree. But what is the Word or Logos in its last or ultimate degree? Elijah was the Elohiotic manifestation of the Word. His ascension in a chariot of fire was its flame.

Jesus was the Jehovistic manifestation of the Logos or Word, and his ascension or theocrasis was its flame. The theocrasis of CYRUS, which is his ascension by the chariot of fire, will be its flame. But what is the significance of its turning every way? What is a way or the way? Said Jesus, "I am the way." This was one way, and it was turned by the theocrasis of Jesus. Elijah was a way, and it was turned by his theocrasis. Moses was a way, and it was turned by his theocrasis. Enoch was a way, and it was turned by his theocrasis. Every one of these ways was turned as shown; therefore every way was turned that the way of the Tree of Life (divine human) should be kept or perpetuated.

The two cherubs (two male forms) were represented with very large and extended wings. This is because wings signify powers. The wings of the cherubs imply the power of truth in last or ultimate things. The cherubs as symbols were significative of the literal Word. It may be well here to state what is meant by the literal Word. By it is signified the Word or Logos according to the letter. This is its outermost aspect or phase, or as Swedenborg denominates it, "sense."

\*Koreshan Science teaches elsewhere that there are four true and four opposite or false interpretations, but the four true ones are harmonious when the law of correspondential analogy is applied. For instance, in one aspect or phase of the true interpretation, CYRUS (KORESH) is "the woman clothed with the sun," for sun is masculine.—A. W.

**Absolute Truth or the Perfect Mentality of the God-Man; Absolute Good or the God-Man Perfected in Life**

The literal Word, as to truth, is its science. As to its life, it is the manifest and formate God-Man. As to both life and truth, or truth and good, it is the man perfected in life, in whom is also the truth as to that life. Why does cherubim signify the natural or literal Word? The word cherub, as has been already stated, is from the root *chur* or *koor*. This root in its primary significance means to bore through or pierce. Its secondary meaning is smelting place or place for smelting metals. This can only be fully comprehended through a knowledge of the Koreshan Cosmogony, which is the true science of the form and function of universal creation.

This System is defined as center and circumference; the pivot, focal point, or center being the point of influx of all forces proceeding from the circumference, which is composed of a shell made up of a number of strata or layers of metallic substance. The relation of the center to the circumference, is that of influx and efflux. If all forces flow from the universal circumference to the center of such periphery, and thence again from this center to the circumference, this pivot or nucleus is made the point of piercing or boring through. Again, if this center is the point of the aggregation of all forces resulting from the dissolution of the metallic substances comprising the circumference of the System, it is the center of combustion of all substances, and therefore the smelting place.

**The Uniform Significance of the Lord's New Name in the Various Ancient Languages**

This point is the astral or star center, and is within and central to the solar sphere. The root *koor* should therefore constitute the root of the word signifying the sun, and consequently the *son*, both words having their origin in the same idea. The Egyptian word *Horos* applied to the son begotten of the invisible Father Osiris, through Isis; the corresponding Greek word *Kuros*; the Arabic word *Koreish*; Persian, *Surya*; Sanscrit, *Svarya*; Hebrew, *Koresh*, are all identical, and all mean the Sun or the Son of man, and the Son of God, as the final name by which the Lord will be known at the end or the grand cycle.

If the reader will take a compass or pair of dividers and describe a circle, and make a point or dot at or near the center; then imagine essence to be flowing from the circumference or circle thus described to the point, and thence flowing toward the circle, it may readily be imagined that this center would comprise the double apex; namely, the point of inflow and outflow, therefore the point of conjunction. This, then, would be the end and beginning as to space, because it would be the terminal point of all essences, and as the terminal point, also the beginning. It would therefore constitute the vivifying point or apex. As such, it would comprise the impregnative center.

The physical universe is the literal expression of the mind of God, which cannot be comprehended except as this letter of God's life is correctly rendered or interpreted. There might be a thousand or ten thousand



interpretations of the forms, laws, and phenomena of literal expression of the mind of God, and all be wrong. There can be but one true interpretation. The Koreshan Cosmogony is the true, and only true one. A science or knowledge founded upon a correct interpretation of the outermost expression of God's mind is the literal science, and constitutes the ultimate science or letter of being.

The form and function of the physical universe constitute the type of the anthropostic; just as there exists a physical system with a star or stellar point as a focus, as above described, so there also exists an anthropostic universe, the star or astral center of which is the human form. It shone visibly and was personally manifest in the beginning of the Christian era. "I am the bright and Morning Star." Again some man will overcome for the world. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron [the literal truth, or truth in ultimates or last things, which is the science of things]; as the vessels of a potter shall they be broken to shivers; even as I received of my father. And I will give him the Morning Star." In other words, I will give him to be the Messiah or Messenger of the Covenant.

**"Many Shall Come in My Name, and Shall Deceive Many"**

CYRUS comes to declare the manifestation of the Church Triumphant. This is the resurrection of the dead, the coming of the Sons of God, "the coming of the Lord in the clouds of heaven." For eighteen years this church has been in existence. \* \* \* A certain sect, after knowing the fact of the existence of the Church Triumphant, has publicly proclaimed its body under our title. This sect, heretofore known by various names, one of which is "Beekmanites," claims the existence of the Messiah in the Rev. Mr. Schweinfurth. If for no other reason, we denounce him as an impostor by virtue of the attempted theft of our name to designate his body of followers. But after all, a counterfeit bill would not take well if not upon some named bank. \* \* \*

This certainly is an age prolific of many pretenders to prophecy and Messiahship; and as such, it furnishes the best possible assurance of the presence of the Lord God himself. The counterfeits being so many and pronounced, is surely indicative of the genuine presence. The church and the world, instead of scoffing at the pretenders, should treat so vast and important a subject with the utmost candor, and with the spirit of tolerance and investigation.

Before the Lord comes "in the clouds of heaven with power and great glory," or before "the great and dreadful day of the Lord," the world, by virtue of divine assurance, certainly has a right to expect and claim the fulfilment of God's promise regarding Elijah the prophet. He has said, "Before that great and dreadful day of the Lord I will send you Elijah the prophet." \* \* \* John, the forerunner of Jesus, unmistakably declared him the Messiah. Before the destruction came

at the end of the age terminating with Noah, he preached one hundred and twenty years, declaring the end and preparing in the eyes of scoffers for the dire event.

Emanuel Swedenborg came as the servant of the Most High, and for one hundred and twenty years has declared the coming of the Lord, even giving the name of God's humanity who shall build the city and lay the foundation of the temple.

**The Order of Koresh**

The Koreshan Order is a system of cult and life, embracing three distinct departments; namely, the College System, the Church System, and the System of Secular Economy. The college is called the College of Life. The ecclesiastical system is the Church Triumphant. The system of secular uses is denominated the Society Arch-Triumphant.

The coming of the Lord "in the clouds of heaven" is the establishment of this new heaven and new earth wherein shall dwell righteousness. It is God's kingdom in the earth, where shall be executed God's will in earth as it is done in heaven.

**KEY TO THE LAW OF JUDGMENT**

**The Power of God Manifest Through the Personal Presence of the Son & the Sons of the Almighty**

(From the Writings of KORESH)

PART VII

**"S**AYING Alleluia," signifies rejoicing because of the fruition of the age and the end of the dispensation. "For the Lord God omnipotent reigneth," has no other significance than that there is a recognition of the fundamental truth of the gospel of life; namely, that the Lord Jesus is the Lord God, and hence the omnipotent, and that the Lord Jesus is the acknowledged Lord of lords and King of kings. "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The Lamb is the begetting power of God. God has no power to beget except through his seed, and that seed is through the personal presence of the Son, or the personal presence of the Sons of God. The Lamb is the Son of God; his wife is the New Jerusalem which John saw coming down from God out of heaven,—not the physical heavens, but the anthropostic heavens.

The New Jerusalem in the anthropostic heavens is made ready because she has clothed herself in fine linen. Fine linen is the righteousness of saints; and as the Lord is the righteousness of saints, she is clothed with Christ. This means that she is Christ. In her descent she is ready to meet the resurrecting man coming up to the reunion. This marriage is the actual conjunctive unity of God and man in the resurrection. "And to her was granted that she should be arrayed in fine linen, clean and white [this signifies chastity], for the fine linen is the righteousness of saints." It follows that, because fine linen is the righteousness of saints, and the Lord Christ is that righteousness, she is clothed with the Lord's life. "And he said unto me, write, Blessed are they who are called unto the marriage supper of the

Lamb." The marriage supper is the feast of conjunction. It is the process of being conjoined to the Lord in the resurrection. None will be called to this supper but such as acknowledge the Son of God as the very God of Gods.

"And he saith unto me, These are the true sayings of God." Because these are the veritable truths of the Omnipotent, it belongs to every Koreshan to stand firmly upon the ground of the divine declaration, against every attempt (on the part of those who have no conception of the function of the Son of man as the personal Savior of the world) to detract from the dignity and glory of the Son of God and heir to the throne, and final occupant of that throne as the veritable Deity. Every power in heaven and in earth will fly before the declaration of the Messianic presence and the reiteration of the Son's inheritance of the throne.

"And I fell at his feet to worship him [the Voice]. And he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." It was the disposition of John to worship the Voice, that is, the person in whom was the New Jerusalem; but this distinction should be recognized; namely, 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.

Now it is difficult to distinguish between the condition of this Messenger in the state of the mortal flesh, and his state immediately after his conjunctive unity with God his Father. So while John was called upon to distinguish the Voice from the invisible God within the Voice, nevertheless, future generations will worship the Messenger under the title of his "new name," this name being CYRUS. The Voice had the testimony of Jesus, and this testimony is the prophetic power and spirit.

#### **The Rider on the White Horse**

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." From the throne itself I, CYRUS, the Voice from the throne, do hereby declare that the Rider on the White Horse is none other than the manifestation of the Son of man under his new name. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." It is the coming of the Messenger of the Covenant, the coming of the Anointed, the precursor of the Sons of God—Elijah the Prophet.

When Elijah was translated in the presence of Elisha, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." The chariot was the theocrasis; and the horsemen thereof signified that Elijah had, by the process of overcoming his sensual life, attained to the point of conjunctive unity with the Lord God of heaven. The power to overcome and to become one with the Lord, and also to become chaste as to life, is signified by the horsemen.

#### **The Four Horses and What They Signify**

There are four horses involved in the final life of the overcoming man; namely, the white horse (this is chastity), the red horse (this is liberty), the black horse (this is justice), and the pale horse, which is appropriation. This involves the supper and the destruction of the old man. It is for this reason it is stated that death and hell follow the rider on the pale horse. Elijah was called the horsemen of Israel, because he represented the conditions of overcoming involved in the symbolism of these horses.

The Rider on the White Horse is the Son of man from the posterity of Joseph and the House of Ephraim. He is raised up from among men. He puts off the "old man" and puts on the new man from heaven; because of this, it will be said of him that he came down from heaven and with the clouds of heaven. This does not imply that the Son of man comes from the clouds of the physical heavens, but from the correspondence of these clouds. Jesus said, "I came down from heaven;" yet he came up from among men. The Lord comes down again from heaven, yet he will be raised up from among men, and from the posterity of Joseph, as it is declared of him. The coming of the Lord is now; his birth was in 1839, fulfilling the prediction of Daniel, from the first decree to rebuild Jerusalem. The two thousand and three hundred days of Daniel's prophecy ended in 1839.

The manifestation of Elijah the Prophet is the coming of the Lord at the end of the Christian dispensation. Elijah comes as a refiner's fire and like fuller's soap; he shall purify the sons of Levi, which means nothing more nor less than that he shall make pure the sons of conjunction with God; for Levi signifies conjunction. The name was given to one of the sons of Jacob, because now, said his mother, shall I be conjoined to my husband. This is merely the type of the final conjunction of God with man, in the perfection of righteousness which makes man immortal.

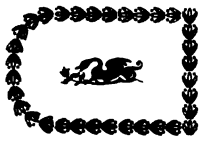
Elijah comes riding on the white horse, because to ride on a white horse means to overcome the sensual determinations of the mind toward the mortal flesh. The reason why the horse is employed as a symbol of ultimate life in man, is because it represents the highest use to man; and the white horse is the uses of chastity. The Lord comes riding on a white horse; he is on that white horse in the spiritual heavens, guiding the descent of the New Jerusalem through the Messenger of the Covenant.

#### **The Final Conjunction of God with the Man Makes Him Immortal**

The voice of the first beast (the lion) said, "Come and see," and there went forth a white horse. The white horse was the expression of that power represented by the symbolism of the lion. The lion signifies commercial power;—commerce on the plane of the church, commerce on the plane of secular activity, and commerce on the plane of sex. Commerce on the sex plane is of two characteristics; namely, commerce on the mortal plane and commerce on the immortal plane.

Commerce on the sex plane of mortality is a prostitution of the principles of immortality. The power of the lion is to change the character of sex life from the mortal to the immortal plane; therefore, one of the functions of the Elijah of this age is to destroy adultery, which is a condition of the present sensual marital order. Any pretended Elijah who commends the present marital order, which is nothing less than a license to live in sensual prostitution, belongs to the category of the false Elijahs.

(To be continued.)



# The Indicia of Human Progress

BERTHALDINE, MATRONA



## KEEPING THE COMMANDMENTS

Koreshan Science Gives the Only Rational Explanation of the Decalogue

**S**INCE IT IS only by doing His commandments that man may attain immortality and inherit eternal life, how to do them becomes the all-important question. Many foolish attempts have been (and are being) made at doing them. There must be a wisest way of doing everything. It is certainly wisdom to seek the knowledge of the best way, since it has been proved true that Wisdom, ways are pleasant, and all her paths are peace.

Koreshanity, declared by its Founder to be "the second coming of the Lord" in the receptive who constitute "the clouds of heaven," is the science of Wisdom's ways. The self-discipline required for keeping plain mortal humans in the straight and narrow way of life, furnishes enough warfare to suit the most belligerent; and yet even the straight and narrow way is provided with so many attractions, that if you are a fighter, making always short work of the enemies encompassing the way, you have plenty of time and strength left for the enjoyment of every good thing provided by the way.

No true art, no genuine science, no clean fun, no useful endeavor, is excluded from the way of Wisdom for the fulfilling of the law. Only the things defiling and degrading; things proved to be so by the genuine Scientist, are debarred from the way. Excuses of all kinds; abuse of privileges in every line of life, form the major part of the sins of omission and commission, which even those who would do good are forced to confess. To go right, men must start right. No righteous start in life can be furnished by the competitive system, with its endorsement of usury, and the all-pervading greed of its gain.

Koreshanity provides a platform of righteousness, to give all men a fair start for the attainment of the best gifts of the Lord God. It provides that all men may give as freely as they receive. It makes it possible to "owe no man anything but the love" prompting them to give as freely as they receive. That there are diversities of gifts and callings, is universally known by the rational mind to be true. The rational mind, then, knows it is useless to expect exchange of kind, as to the production from the exercise of the gifts a man may have; only the equivalent as to quality and the essential expenditure of energy in production can be required.

With the fictitious money values of the usurer extirpated from all commercial transactions, the same estimating, organizing brains, now doing the brain-work of the world, will be found when exercised on the platform of righteousness provided by Koreshanity, to be quite equal to all the niceties of adjustment in sociological affairs, requisite to cause all men to rejoice in the inherent presence of God in the great temple of his humanity.

It is for God's humanity only, the begotten of Jehovah, to become this temple of Wisdom in the supreme sense. This temple will have its glorious reflections in every stratum of progressive humanity. It is not to be forgotten, however, that there is eternally one glory of the sun, another of the moon, and another of the stars. Even the stars are to differ in glory, though each least star has a new glory to be revealed to the man standing upright on the platform of righteousness scientifically established by the Lord, for the actual doing of the commandments, that results in immortality and eternal life.

The first commandment requires a knowledge of the Lord, as it has now been made possible for men to know Him. Now is the time for Him to be known, as never before, in his most lovable aspect, by such as are ripe to believe in his most sacred of self-sacrificial names; the New Name long foretold, of CYRUS, the Anointed High Priest of the Levitical Order, the order existing from age to age among mortal humanity for the conjunction of such as are ripened for the attainments of the Sons of God; the forms and functions of the Order of Melchizedek, the arch-natural race of men constituting the anticipated fifth kingdom.

The translation of mortal men to this higher race destined to rule and reign in the earth in righteousness, is dependent upon their conformity to requirements clearly indicated by the Lord Jesus and his Apostles. It is for the men and women of this harvest end of the Christian era, to examine into all those requirements, and discover what they yet lack of meeting them. The rational minds of the Christian world will see that in passing into adultery with the reigning usurious system of competition, they are failing absolutely of meeting any of them in the natural or scientific degree of the Word.

Many have sentiments favorable to the requirements of what they call Christian ideals to be realized sometime, somewhere, in a place they elect to call heaven. Heaven, the domain of time and place, where the Lord taught his own to pray for it to come, to "come in earth," is a manufactured article, so to speak; that is, it is to be created by the willing "hands" of the living head of humanity, the authorized Christ or Anointed of God.

God is the Spirit of the upright man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, which passes inward, *i. e.*, upward, to rule in the hearts and minds of men who have elected to serve him as their God, the spirit of their Lord; the personality who walked among them as the Messenger of their conjunction with his own individual eternal spirit of truth and righteousness. The indwelling presence of this spirit is the distinguishing character-perfecting power of the lone Messengers or forerunners of man's attainment of the image and likeness of Deity in the

harvest form of the God-Man race, which appears in earth, triumphant over all the fallacies and evils generated by the wanton wastes of their involuntary activities, while under the law in the mortal states' of their evolution from the holy Seed of Deity.

Koreshanity is a confirmation of the statement that God was in Christ. Koreshanity is the science of how this reconciliation may be effected. On its platform of righteousness, capital and labor cease to be capital and labor; for on it all things are made new. The love of the common weal of humanity becomes the new animus of enthusiastic industry for the more abundant life on all planes of being. The equitable distribution of the products of such industry according to the needs of each, as judged by himself from a rational understanding of equity, will declare the fact that a superabundance for all living is easily and happily produced.

Economy and efficiency in the production and distribution of all the comforts of life, will provide time and resources for every luxury that can in any way minister to the well-being of society at large. With the dramatic and all illustrative arts, active in the service of a benignant religion, the knowledge of God the Lord may be kept active as the source of man's life and light for ages. With a known God for the portion of the Sons of conjunction, the loneliness and heart hunger of the now bereaved humanity may know comfort and consolation such as the most enviable of the passing order can neither give nor take away. The consolations of a true religion are the unsearchable riches of Christ, the "hidden riches" of the secret places. All of these and more, belong to the Sons of conjunction when ready to enter into the fellowship of the kingdom, on the scientific basis, which has been erected by Koreshanity for the standing again of the dead in Christ.

#### The Constructive Militancy.

**K**ORESH declares in so many words that "Koreshanity is the Second coming of the Lord." Koreshanity triumphant means a new church and a new state, an Ecclesia Triumphant, and a Society Arch-Triumphant. The pure river of the water of life, the sound doctrine of Koreshanity, is such a cooling stream that those who have been baptized in its waters, the scientifics of the more abundant life, long to share with others its benefits. We turn loving and longing looks at our militant sisters of the English empire, and wish that their wonderfully consecrated abilities, now so zealously devoted to the attainments of full citizenship in the old competitive system, could be rescued from such waste, and restored to their righteous use. The righteous use of feminine force is to build up a constructive Social System of life, with waste and destruction reduced to their minimum. The competitive system is essentially destructive in its upbuilding and maintenance by men-of-war, costly in both human and mechanical domains.

The woman is the natural builder and conservator of racial and national solidarity, as man is the vitalizer and quickener of life. There are eternally recurring

cycles in which male dominance is most naturally manifest, and cycles when femininity must hold imperial sway for conservation and reconstruction, that all things may be made new, to the glory and honor of the King of kings, when he enters into his rest as the spirit of truth and the soul of honorable life. It is the supreme delight of the Lord's femininity to honor and crown the King with his crown of rejoicing, his many Sons brought to glory. To this end did Jehovah, the Seed-Man, lay down his life as the Sower of his flesh, as the Spirit of truth, and take it again as its harvester or reaper.

That life, now hidden in the secret place of the Most High, is not to be always hidden. Its revelations are various, but foretold and heralded. Watchful and waiting are they whose minds are now occupied with scientific thoughts of the glory to be revealed. Nothing is more interesting to them than discerning with God's own searchlight of scientific truth, every sign of the times furnished by current events. The science of Universology makes it self-evident that whatever is, is necessary, though not necessarily good, to the mind of the Lord.

It is evidently now necessary that some women, as well as vast armies of men, shall be militant for the tearing down of the old order, in their efforts to make it righteous. The time must come for them to see the vanity of their efforts to patch the old garment and to hail with glad acclaim the true science of righteousness. This will enable them to focalize all their powers for the reconstruction of that glory which the Lord declared he had with the Father before the world was; that is, before the corrupt competitive system which confronted his true manhood, existed. London, the seat of the British empire, is the spawning-place for the world-wide cancerous octopi called the "table of the money-changer." It is also the head center of feminine militancy against male dominance through the lusts of the flesh.

There is in London a diabolic resistance to the full emancipation of woman, unequaled elsewhere in the world. It is fast generating the white heat of sex hate for the ungovernable lusts of masculine brutality to enslave and brutalize all humanity, that will burn up the world. The Almighty will, we believe, give the militant males and females in the mother country, fighting for human emancipation from all the curses to be found under the law, the essential courage to hack at all the silly national idols, till the hardened hearts of the nation melt, and the worship of God the Lord takes the place of the melted golden calf. The Anglo-Saxon peoples are to be brought to repentance, and obliged by the compelling spirit of the knowledge of the Lord, to do works meet for repentance.

The God they profess to worship, the God of Israel, the Savior, revealed as Jesus the Christ, is a God who will have all men to repent and be brought to the knowledge and the service of the truth. The Almighty has identified his lost Israel with these peoples, and if it takes all the powers of the outraged Occident and Orient to thrash them into learning righteousness, they will get that thrashing as an essential (however grievous)

to their restoration to the promised name of all Israel. This restoration is foretold to be centrally expressed by a holy city, a New Jerusalem in a new age, in a new world.

It is full time for militancy to do its worst and its best, and make short work of the birth of a new nation of the chosen people of God. This chosen people has a world-wide, race-making constructive work to do, a work that shall prove a blessing to everything that has breath, and cause it to praise the Lord for all his benefits, possible only in a new heaven and a new earth, wherein dwelleth righteousness, and where the revealed Motherhood of God will make of the new earth a world-wide home, and rest for the weary.

#### The Mission of America

**A**MERICANS have been long credited by Europeans with a decidedly spread-eagle appreciation of themselves. We are sure, however, that it has been quite superficial, for hitherto they have persistently aped Europeans on most lines, and have fled to them (means to that end permitting) to become as Europeanized as possible in some one or all lines of culture and fashion. Of late, the American's appreciation of his possibilities and powers to go Europe one better on most lines is becoming quite positive.

It is suggested by the most profound minds that "America should assume the position it has attained as the leading nation of the world, instead of being held as an instrumental feeder and ally for a European government. This country is in a favorable position, and has both the power and resources to bring about disarmament, and encourage the extension of popular government, providing the proper course is pursued." As to what this proper course is, remains to be proved. The relation of the money power of the competitive system cannot be of it, as the love it generates is well known to be the root of all our present soul-destroying evils.

Increasing American self-assertion has recently been shown in the conventions of the American Federation of women's clubs, where the women came out strongly for the repudiation of foreign fashions in dress, etc. American women worthy the name are repeatedly expressing themselves as sick and tired of the freaks of French fashions, and are warmly encouraging, on the platform at least, American designers to set the pace in designing sensible fashions with lasting beauties, bespeaking cleanliness of mind and heart in all the expressions of the fine art of dressing well.

It is well known that American students of music and painting are being constantly advised by the highest authorities to avail themselves of the superior training for their vocations now possible in their own country. This advice increasingly acted upon will induce students of the European countries to exercise all their progressive impulses in this Twentieth Century leading nation of the world.

The downfall of the money power of America's now exploiting plutocracy is assured to all progressive people, by the sacred prophets, and God's law of that

more abundant life which seeks first the common weal, the life of the divine kingdom in earth. The fact that it is fast becoming a public disgrace to be a multimillionaire, no matter how large your charities, shows that the time of the woes of the rich, foretold by the Apostles of the Heir of world Empire, is unmistakably at hand. The names of Rockefeller, Carnegie, and Morgan are continually in the thoughts of millions, as representatives of those to whom these woes come in the time of the end, in which the law upheld as divinely authoritative for all time is to be scientifically fulfilled, with the result that the earth will be ruled in righteousness.

KORESH proclaims that the "world will stand aghast," at the suddenness with which the Lord will make an end of the corrupt tree of our present human life. The right to the Tree of Life is to be obtained only by doing the commandments. They cannot be done in the vicious social condition of competition; hence competition must go, and the Lord's way of life, and how to find it, rationally revealed. In His way every good and perfect earthly, as well as heavenly or spiritual thing, is to be the portion of those who take it, at the end of the transition period called the harvest.

The invitation is out to whosoever will believe in His name, to the extent of doing the commandments, to come and help the powers of the truth in ultimates, to make all things new. This newness means a new age-lasting basis of reasoning and planning. This new basis, in the form of an indisputably sound premise, is to be had for the asking, from its Founder; one new man as to Name, but the Ancient of Days as to wisdom, through the understanding of the science of the law.

To be a good American one must be staunch for the laws and principles of equity, as enunciated by the Universology of the earth, which is now provably the universe. Its imperial Center exists to give light and comfort to all within its confines. In its entirety it exists to maintain and give honor and glory to the life source and resource of its being, as expressedly its least, but most potential, self-renewing form of Father-Mother Deity.

#### Reincarnation

**"W**HAT the knowledge of truth has done for a business man," is the title of an interesting article in "*Reincarnation*," a charmingly gotten up magazine, published by the *Karma and Reincarnation Legion* of Chicago, Ill. After reading it we fell to wondering just how the writer would prove that he had the knowledge of the truth. Truth in its scientific aspect should certainly be demonstrably true to some basic demonstrable premise. All popular systems of science and religion, so far as we can learn, are based upon hypotheses. They begin and end with assumptions.

When one is seeking a knowledge of the eternal laws of life, perpetuating the universe, and its sovereign intelligence, the mind of man, to become the image and likeness of God, one wishes a rational basis for proving all things and holding fast to that proved good, as the antithet of that proved evil. It is the law of contrast that makes us so appreciative of anything as to become absorbingly interested. If God, or the supremely good, is man's divine origin and destiny, then man, to become absorbed in Deity, must unquestionably know God. Such knowledge must have its basic source in the universe, as well as its apex of recurrent manifestation in the fulness of its power and great glory. This basic source is rationally considered to be a demonstrable premise, a rationally understood rock foundation on which to build the world Empire of human society as a fit habitation for the Deific entities or thoughts of divine Manhood. Who can furnish such a premise?

# For the Younger Minds

Bertha M. Boomer

## THE UNITED STATES BOY SCOUTS

The following interesting information about the scope of the Boy Scout work is taken from the July issue of the *Good House-keeping* magazine.

**B**ROADLY speaking, the Boy Scouts of America constitute a brotherhood of boys of from twelve to eighteen years of age banded together for the purpose of developing under wise leadership, sound bodies, clean morals, self-reliant characters and the ability to think quickly and do things at the right time and in the right way. The organization is founded on a thorough understanding of boy nature during its formative period, and full recognition of a boy's divine right to worship a "hero" and belong to a "gang." It aims to supply the "hero" in the person of the scout master, a man who understands and loves boys, whose personality can win boys, and whose character boys will instinctively recognize as of the highest type—a man, in short, whom boys will seek to emulate. In the "patrol" and the "troop" it meets the demand of the gang spirit. Thus it instantly appeals to the average boy through frank recognition of two of the strongest attributes of his nature, and these two attributes it uses constantly to develop and strengthen those qualities which every mother desires her son to possess—manliness, chivalry, courage, honor, thoughtfulness for others, moral and physical stamina, integrity and independence in thought and deed. \* \* \*

The second significant fact stated by this perplexed mother is that "it doesn't seem to be the least use in the world to say 'don't.'" It isn't. Jacob Riis has truly said that if you say "don't" to a boy he will, if he has any spirit, take to the jungle. In the Scout law the word does not appear. The Scout law is affirmative throughout. It is all "do," never "don't." It recognizes the fact that just as long as you tell a boy what to do and how to do it he will utilize all his splendid energy in doing it, and there will be no occasion to tell him what not to do.

The Boy Scouts of America are now in the fifth year of their existence. Today the organization comes before the mothers and fathers of the nation for consideration, not on what it promises to do for their boys, but on what it has done and is doing. The record of what Boy Scouts have done during the past four years is a revelation to those not intimately associated with their activities. There has been hardly a notable gathering anywhere in the country within the past two years at which the Boy Scouts have not been conspicuous because of service rendered. Time and again their quiet, intelligent, efficient handling of difficult situations has astonished their own leaders. \* \* \*

But the Scout does not lay aside his Scout obligations with his field uniform; they enter into his daily life, at home, in school, on the playground. He is not merely a Scout when under the eye of his scout master. He is a Scout all the time under the tenfold more watchful eye of his own conscience; loyal, as only a boy can be loyal, to the high ideals which he has accepted. His personal honor

demands it, and he has learned that his personal honor is the most precious thing he possesses. He is jealous of it. When it comes to a choice between right and wrong, he chooses the right and persists in it.

To be true to his promise, he must "do a good turn daily"—at least one; and he is constantly on the alert for the opportunity. It may be to a playmate, to a member of his own household, to a stranger, to the community at large, or to an animal. The form or size of the good deed matters not at all. What does count is its accomplishment. And this daily good turn becomes a habit; and a good habit, like a bad one, increases with indulgence.

Then, too, the Scout keeps ever in mind the simple motto, "Be prepared." Be prepared for what? For anything whereby he can be of aid or service. He learns on the long country "hikes" that proper preparation is as necessary and vital as the mere ability to follow his leader. By example and suggestion, he is led to apply the same principle to the affairs of life. He sees for himself that faithfulness and attention to little things are what prepare for the crucial tests in larger things; that the "hero" in an emergency is almost invariably simply one who is "prepared," who knows what to do, how to do it, and has the physical and moral courage to apply his knowledge to the situation. So the Scout is constantly training himself by meeting squarely the small tests of daily life, often trivial in themselves, and by acquiring useful and helpful knowledge on all kinds of topics, that he may be prepared against the day when he may unexpectedly face a real emergency. \* \* \*

At the Gettysburg encampment of Civil War veterans last summer, five hundred Boy Scouts, ranging from fourteen to seventeen years of age, were present to aid in any way possible. One night two of them, doing patrol duty in the woods, stumbled upon the body of an aged veteran. Examination showed that he was suffering from exhaustion. First aid was given, and then he was hurried to a hospital. He had lost his way in the darkness and vainly tried to find his comrades. Realizing that there might be others in like predicament, the boys sent a silent alarm through the encampment, and the Scouts were ordered to assemble at once. As fast as they reported, they were assigned to search given sections of the great battle-field, until it had been systematically covered. Before daylight, according to the official report, they had found and restored more than one hundred visiting veterans who had become confused, lost, and exhausted. One hundred of these same Scouts, who were assigned as assistants to the Red Cross surgeons, were shown by the official records to have administered first aid in more than 5,000 cases. \* \* \*

There is no militarism or suggestion of militarism anywhere in the entire movement. There are no military drills; there are few direct commands. The scout master guides by suggestion rather than direct order. He is a grown-up "pal" to his followers rather than a commanding officer. There is absolute equality among the members of

his troops. Social caste and difference in religious creed are unrecognized. The Scout is neither rich nor poor; he is simply plain citizen boy, heir-apparent to independent, free-thinking, noble manhood.

Will it benefit your boy to have him a Boy Scout? I believe it will physically, mentally, morally. \* \* \* Will it benefit the community? Most emphatically, yes! The solution of the world's great problems, every one of them, is in your hands and mine in the shaping of the characters of the present generation of young people. The boy of today is the most potent force for good or evil in the man of tomorrow. The Boy Scouts of America furnish a tremendously effective medium through which to aid in the development of that master creation, high-principled, clean and clear-thinking, independent manhood.

## The Scout Law

### 1. A SCOUT IS TRUSTWORTHY

A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout badge.

### 2. A SCOUT IS LOYAL

He is loyal to all to whom loyalty is due: his Scout leader, his home, and parents and country.

### 3. A SCOUT IS HELPFUL

He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

### 4. A SCOUT IS FRIENDLY

He is a friend to all and a brother to every other Scout.

### 5. A SCOUT IS COURTEOUS

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

### 6. A SCOUT IS KIND

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

### 7. A SCOUT IS OBEDIENT

He obeys his parents, scout master, patrol leader, and all other duly constituted authorities.

### 8. A SCOUT IS CHEERFUL

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

### 9. A SCOUT IS THRIFTY

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

### 10. A SCOUT IS BRAVE

He has the courage to face danger in spite of fear and has to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

### 11. A SCOUT IS CLEAN

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

### 12. A SCOUT IS REVERENT

He is reverent toward God. He is faithful in his religious duties and respects the conviction of others in matters of custom and religion.

## How To Kill

Almost everything that has life and deserves to live may be killed, and criticism is the instrument with which to do it. No matter how good or useful the individual or institution may be, you can criticise it to death—kill him or it out and out by sharp and constant criticism. And it is such an easy thing to do—pick flaws and find fault, and magnify and multiply all the errors and mistakes you see or hear of, and in the course of time death will come to that of which you complain. Of course the lack of perfection is upon all we do or strive to be in the line of service to each other, but the mantle of charity, and not the wet blanket of disparagement, is the proper covering for human faults and failures, especially in the case of those who sincerely strive to be good and to do good. In passing sentence upon one another, let us invoke the presence and power of the Golden Rule, and even season and supplement that with love and mercy. Cruel criticism is not of God. Let us give counsel and withhold criticism, lest we wound or kill somebody. We can tell how we shall fare by the manner and spirit in which we judge others.—*Religious Telescope*.

## Mother's Almanac

**I** TELL you, when it comes to dates,  
My mother's just "the boss!"  
She tells me all I want to know  
'Thout ever gettin' cross.  
You'd think she'd get mixed up sometimes—  
At school I know I do—  
'Bout Washington and Plymouth Rock,  
And 1492.  
But mother says: "The war with Spain  
Was fought in '98,  
The year you all had chicken-pox,  
Exceptin' little Kate.  
"That year, of course, the Spanish ships  
Were sunk in Cuba's channels;  
'T was summer, for I'd put away  
You children's winter flannels.  
"The Boer War in Africa—  
That was a dreadful thing!—  
Began in '99, I know,  
Jack broke his arm that spring.  
" 'T was nineteen-four, and winter, too,  
When Japs and Russians fought.  
You almost had pneumonia then,  
From that bad cold you caught."  
There's six of us, and we're mixed up  
With hist'ry just that way.  
Sometimes it's measles, croup, or mumps,  
But there's no date that ever stumps  
My mother, night or day!

# Light on Current Events

John S. Sargent

## IS POSSESSION OF RICHES IMMORAL?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."—(James v: 2)

**T**HIS ABOVE quotation is followed by the declaration that "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Is not this a characteristic picture of the disposition and doings of the predatory rich at this day? And is it not also suggestive of the immorality of their life and conduct? We find them persistently doing the very things charged in Scripture, and doing them relentlessly, heartlessly, as if they would slaughter their fellowman if he stood in their way of gain, evincing (seemingly) in their ravenous greed, a complete and indifferent disregard of the value of human life and happiness, in comparison with their iniquitous anxiety for selfish gain. While not a few of these exploiters of the people's wealth are outwardly moral and exemplary in their conduct, and of devoted and earnest piety, who would not commit a crime or even a minor offence directly against their fellowman, yet we know that their operations for gain, in some remote way not easily traceable, do cause a very great measure of human misery, unhappiness, and premature death.

It can hardly be said that these men, although keen to discern anything to their own advantage or disadvantage, realize to its full extent the evils that follow in the train of their operations. They do not wish to; they are blinded by the glamour of their own ambition, or the glory of their own achievements; but if they did, they would exonerate themselves with the self-assurance that they are performing a necessary use; or that they have some good end in view that justifies the means, or that such effects were inevitable in the very nature of things, and that the injured were themselves in some way to blame;—they got in the way, etc.

Such a man, we infer, is John D. Rockefeller, who is reputed to be the richest man in the world today; also the most abused and maligned of his class. This abuse, strange to say, has not turned him into a misanthrope; despite it all, he remains a genial and pleasant habitue of the golf links, humorous and playful toward his fellow men, anxious to help them in his way, and to make them the happy recipients of his magnificent largesses. Such at least is the happily drawn picture of him, by the trenchant pen of Elbert Hubbard, who has been golfing with this modern Croesus lately. Finding him—despite the recent ravings of that social reformer, Upton Sinclair, and the heaped-up execrations of

the Colorado miners and their friends—a jovial, kindly, and sturdy old gentleman, apparently in nowise cast down by the responsibility of wealth, or the bitter aspersions of his enemies, who seem to be growing as rapidly in numbers as they are in malignity.

*The Deceitfulness of Riches*

Mr. Hubbard, of course, since he has been taken under the patronizing wing of plutocracy, endeavored to lay on the whitewash pretty liberally, which must have been pleasing to Mr. R., since from his own point of view he apparently regards himself as a philanthropist, laboring for the benefit of his race. And we can but admit that he has very greatly developed the oil industry; has cheapened the product, and enriched numbers of men who elected to "come in" with him. Still we cannot forget that the pathway to his enormous possessions is strewn with the wrecked fortunes of innumerable others, who sought to enter into, or to remain in the same business, and at the same time maintain independence of him. While these have gone to ruin, he and his "come ins" have amassed enormous wealth, which, but for ways that are said to be "dark," might have been more equitably distributed among these unfortunate ones.

But in this he will no doubt claim vindication in that Scripture which declares the labourer to be worthy of his hire; and if he feels any compunctions of conscience, he will purchase surcease of reproach by turning over money and great portions of his profit-bearing investments, as permanent endowments for various charitable benefits. He no doubt invests this purpose with the glamour of a great devotion to the welfare of his fellowmen, and so expects them to accept and appreciate it. So they will, those who are not so ungrateful as to look a gift horse in the mouth, or rather to look behind the scenes where Standard Oil, the child of this man's genius, in the role of a bandit armed with the weapon of monopoly, may be observed forcing its way into every home in the land, and compelling tribute to the accumulated and still accumulating millions.

While the man in his personal conduct cannot be convicted of any immorality, (he does not indulge in vicious pleasures, does not drink, smoke, nor chew, and in all his domestic relations is above reproach,) still we cannot reasonably separate the man from the operations of those corporations which he controls, and which are admittedly immoral in their operations and results, which will not be enumerated here; for we have not cited the man to join in the hue and cry of the rabble, but simply to use him as an illustration, an object lesson, or typical specimen of his class of money-getters, who are all more or less imitators of his methods, and therefore partake of his moral quality, whatever that may be.

Elbert Hubbard well says that "He has been an expression of his time, and the best of his time. He has played the game of business according to the rules laid down by the times; this is quite true, and being true, is so much the worse for the times; and by that we wish it understood that these animadversions against men, or sets of men, are



not meant so much for censure of them, as it is to awaken them to the evils of the times, of which they are victims, and to set them against these evils, so that we may inaugurate better times. For the people who are supposed to rule in this country are no less to blame than the men of Standard Oil, for letting this corporation win their wealth away from them. They (the people) have stupidly stood in the game, abiding by the rules which they could see were daily piling up millions of their wealth into the hands of their adversary.

*Competism Makes Thieves of Us All*

It is the system of competism that is immoral. It is the devil's own scheme to render all humanity a set of thieves, striving to gain that which we did not earn. It sets all men at variance with one another. It is the antithesis of the injunction to love God with all the heart, and the neighbor as the self. No man can truly do this while taking gain from his neighbor; he can only fulfil obedience to this command as did the early Christians, by having all things in common with his brethren—his neighbors. Mr. Rockefeller, to play the game successfully, has had to make of himself an Ishmaelite, his hand against every man. Not even his Christian brethren were allowed to be an exception; he took gain of them the same as of others. True, he has given liberally to his church denomination; but that, like himself, has repudiated primitive Christianity, by denying any obligation for the temporal well-being of the brethren. They are all of them, those of whom Jesus said: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not." And when they would inquire for more specific information of this neglect of theirs He replied: "Verily I say unto you, Inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me." (Matt. xxv: 42, 43, 45.)

Therefore, as Mr. R. took from his brethren instead of sharing with them, he has stolen from the Lord, if there is any truth in this declaration of Scripture: "For the earth is the Lord's and the fulness thereof." This unequivocal declaration, considered in the light of the high moral and religious obligations taught by Jesus of Nazareth, makes any one claiming private ownership of any part of the earth, or its products, to say the least of it, a receiver of stolen goods. For according to the law of entail, as suggested by the above Scripture quotations, no one can show a clear title to any possession until he has secured a quit-claim from every one, from the greatest to the least, of the Christian brethren of Jesus the Christ.

Taking the lexicographers' definition of morals to embrace those duties which a man owes to himself, to his fellowman, and to his God, in connection with the duties of man to his neighbor and to God, as enjoined by the Christ, the pursuit and possession of private wealth must be decidedly immoral; for such is a most flagrant denial and violation of all those divinely appointed duties. Nor can the bestowal of these possessions in charities, while continuing the method of pursuit by which they were gained, atone for the wrong done, or purge the immoral taint.

This evil condition of the times has long endured, but some time the Lord of sabbath—day of rest, will hear the

cries of those defrauded of their earnings; and there is every indication in prophecy and present social conditions that He is now beginning to take heed. Never before in the history of the world has the accumulation of private wealth been so enormous, and the power of money to tyrannize and oppress been so absolute; and never before have the hue and cry against these oppressions reached such volume and become so nearly universal. Only a few years ago the man of millions was looked up to, receiving much homage among his fellowmen, as of merit; the extent of his possessions, instead of character, measuring the height of the pedestal upon which he was set above the common herd. But a few years of industrious muckraking have changed all this and brought him low. The wholesale and wide-spread revelation of the corruption and injustice by which these vast fortunes were heaped up, has very suddenly transformed their once honored possessors to the despised of men. And now these (of old time) proud men, who were wont to claim the obsequious approbation of their fellows, as their right and privilege, are made to stand aghast at the censure they are receiving. That they feel and fear this condemnation, may well be inferred by the growing disposition among them to allay this rising tide of wrath by immense gifts to public benefits.

*Bringing Forth Fruits  
Meet for Repentance*

Mr. Carnegie, after accumulating half a billion dollars by supplying material to the war god, has turned against his patron saint, and is trying to put him out of business by establishing universal peace; while Mr. R. is trying to establish the "Rockefeller Foundation," by placing his millions in perpetuity, to provide a perpetual fund for innumerable charitable benefices. But however great the good intended or accomplished, neither will make restitution to the wronged, or purchase absolution from the wrong done. For even though they divest themselves of their ill-gotten gains, the disposal of their investments does not work the discontinuance of methods by which they were gained; instead, they will carry with them and perpetually inflict upon the people, the same iniquitous methods, to acquire the funds for the charities proposed.

If either of these gentlemen really want to do good with their wealth; really want to bring forth fruits meet for repentance, and return to a truly moral life and to righteous endeavor, let them take their means out of competism and go back to primitive Christianity, by investing it in industrial enterprises for the establishment of communal life—the life that Jesus inaugurated when among men. Such vast wealth would count for something in an effort to re-establish the social and industrial life which Jesus suggested at that time, but did not complete, because that was the time for the planting only, when the seed must die to reproduce; but now is the time for the harvest. The embarkation of a hundred millions or so in such an enterprise would open the way for thousands who are tired of the eternal grind of greed under competism, to shake off the chains that are riveted by the "love of money," and to become free.

No man is or can be free so long as he is under the dominion of the love of money; that love enslaves the race,

(Continued on page 216.)

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from June Issue)

### Thirty-sixth Credential—The Angel Standing in the Sun

“AND I SAW an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God.” (Rev. xix: 17.) The word angel means messenger. The Greek word *hena*, meaning one, which the translators erroneously rendered with the indefinite article *an*, indicates that it is an extraordinary Messenger, the same as mentioned in Malachi iii. It is the Messenger of the *new* Covenant, of the Levitical Order, in contradistinction to the Melchizediacal Messenger and Order.

To stand “in the sun,” signifies that the Angel or Messenger is in a state of scientific illumination. To cry with a “loud voice,” indicates that the Angel has the fulness of the eternal truth, this being the true science of immortality. “The fowls that fly in the midst of heaven,” are those who are in the love of knowledges.

To “come and gather yourselves together unto the supper of the great God,” is a call to all who are followers of the Messenger of the New Covenant, to gather themselves into groups. The grouping together is for a definite purpose; therefore the injunction: “Now gather thyself in troops, O daughter of troops.” (Micah v: 1.) The Hebrew word *attah*, rendered “now,” literally signifies from this time, henceforth. The word is derived from the root *eth* (*ayth*), which indicates time, a specific time or season. This is further explained by the following Scriptural passage: “Let us consider one another to provoke unto love and to good works [performance of uses]: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” (Heb. x: 24, 25.)

The purpose of grouping together is to prepare the mind for the participation in the Supper of the great God. To “consider one another,” means to have the mind attentively ready to perform the uses of life to our brothers and sisters faithfully, contemplating with careful consideration their characters and needs, so as to render mutual help and counsel. “To provoke unto love and to good works” is character-building, and leads to stability and endurance of the daily trials and disciplines. This kind of provoking is the very opposite of provoking to hatred, impatience, and instability.

“Not forsaking the assembling of ourselves together, as the manner of some is,” is in the form of a command, and is as binding as any one of the commandments. If we neglect the assembling of ourselves with our brothers and sisters, the recompense will be accordingly. Forsake the assembling together as the manner of some is, and the consequences are as sure as the neglect. As in union there is strength, consequently regular assembling, according to

mutual arrangement and agreement, begets and fosters love and the performance of uses to our brothers and sisters; for our “neighbors” are those who are in the same doctrine. The assembling together affords the best opportunities for provoking to love and good works, for there we can exhort one another, which cannot be done when we are absent. Neglect of assembling leads to indifference and apostasy.

The assembling together, the provoking to love and to good works, and the exhorting one another, should waken in us an acceleration of faithfulness, the more so as we see “the day” approaching. This refers to the Lord’s return. The “day” of His return is left uncertain for a purpose. The purpose is to keep us watching, waiting, and diligent in the assembling together, in the provoking to love and good works, and in exhorting one another. Thus will we prove our faithfulness to our Lord during his absence, or until he comes.

KORESH declares: “The grouping of the Orders must be the result of scientific understanding, and the application of the principles of law scientifically enforced. None other than Elijah the Prophet has the science and authority to organize this grouping. [Mark the difference between the assembling together and the grouping into Orders, the orders of the seven churches. The former we are enjoined to do, the latter we are cautioned not even to attempt to do. The why and the wherefore follow]. There will be many counterfeits and unsuccessful attempts to carry out this principle of *organic unity*; but there is only one true Prophet, one authorized Messenger of the Covenant, which means Messenger of the conjunction of God and man into that indissoluble unity that will make of the mortal man the man of incorruptibility and immortality.”

The Supper of the great God is the final eating together, the second and everlasting covenant which consummates the gathering of the harvest. This was portrayed in that upper chamber in Jerusalem, where the Disciples partook, with the Lord, of the last Supper, the last *typical* Passover. The *antitypical* Supper, the Supper of the great God, “involves the factors of Elijah’s translation, the translation of his immediate group, then the translation of the tens of thousands who enter the solar conflagration, which dissolves as many as are ready to enter into the immaculate Sonship.”

As the grouping into “organic unity” has not yet been accomplished; and as Elijah the Prophet alone has the science and authority to organize the grouping into Orders; and as the Prophet is not a Spirit but a Personality, it is evident that he must appear in person as the Immortal Man, to perform and direct the organizing of the grouping into organic troops.

As the Disciples partook of the Paschal Lamb in the upper chamber, so we are to partake of the Supper in a Deific or elevated sense; that is, absorb him and be his tabernacles; this fulfils the prophetic declaration: “And I saw a new heaven and a new earth [a new Church and a new State or government]: for the first heaven and the first

earth [which were good originally but became degenerated and therefore] were passed away: and there was no more sea [a restless, unstable, ungovernable humanity]. And I John saw the holy city, New Jerusalem, coming down from God out of heaven [the divinely illuminated mentality of the God-Man], prepared as a bride adorned for her husband.

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men.” (Rev. xxi: 1-3.) That is, the invisible God descends through the descent of the New Jerusalem, and takes up his abode with men, with the Sons of God, the arch-natural, biune or immortal men. Mortal beings, in the true sense of the term, are not men until they become biune; that is, immortal.

Not until the Immortal Man, the Messenger of the New Covenant, the “Lord CYRUS,” is translated, can his followers partake of his transformed substance in the quality of Holy Spirit; for in no other way can his flesh and blood be assimilated or absorbed. In a transubstantiated condition it is possible to “eat his flesh and drink his blood,” which is the scientific interpretation of John vi: 48-58. “The flesh profiteth nothing” (John vi: 63), says the Lord; that is, it must be transmuted or transformed to spirit-substance and absorbed, then, and then only, will it profit.

But mark! all power is derived from the flesh, the personality, the Messiah of the age; consequently there cannot be any salvation, redemption, restoration, without a cognition and acceptance of the Messiah. (I John iv: 1-3.) In this aspect the Messenger is definitely distinguished from his followers. And mark, there can be but one of the above-described character; consequently his followers do not attain to the Messenger’s condition, nor does the Messenger, Elijah the Prophet, attain to the condition of his followers in the foregoing mentioned and specified aspect.

**Thirty-seventh Credential—The Measure of a Man, the Angel, the Great City, Holy Jerusalem**

“And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone [truth] most precious, even like a jasper stone, clear as crystal. And [the city] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the childreun of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length [of it] is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [1,500 miles]. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that [i.e. which] is, of the angel.” (Rev. xxi: 10-17.)

The preceding wonderful description of the descent of the great, the holy Jerusalem, from God out of heaven, is supposed to be a literal or material city; but surely no person with the least grain of sense will entertain for a

moment the thought that there is in heaven a *material* city. As it is simply impossible for a material city to be located in heaven, then, logically reasoned, no such city will ever come down out of it. It is furthermore impossible for a material city to be foursquare, that is, equal in size as to length, breadth, depth, and height. “Twelve thousand furlongs” is computed by some commentators to be 1,500 miles; others compute that it means only 15 miles in each direction. But even at this low computation, 15 miles in depth and height, is unreasonable and impossible.

The Apostle Peter says: “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you.” Surely there is no reason in the belief or hope that a material city will ever come down from God out of heaven! And it is absurd to believe or hope that a foursquare material city, equal in its four directions, can ever descend out of heaven. We neither doubt nor deny what the Bible says, when correctly rendered; but we do deny the so called orthodox interpretation, when explanation is nothing but assumption or imagination. We both doubt and deny the commentators’ explanations of the above passage; first, because nothing is said here about a material city; for John the Revelator saw the things from a spiritual viewpoint; second, because it is unthinkable, and therefore incomprehensible and unreasonable, for a material city to descend out of heaven.

The trouble with commentators, preachers, and people in general is, they have faith, hope, and zeal without a reliable knowledge, without a rational premise. All modern theological doctrines and so called sciences of the world are founded upon hypotheses (guesses). Koreshan Science declares: “There can be no question of the reliability of the rational faculties and powers; they constitute a part of the organic structure and mental functions. If a premise is an hypothesis, the rational consequence is hypothetical. Start right, prove your premise, reason from the primary proof, and the possibility of losing oneself in a labyrinth of mental hallucination is positively precluded.”

Thus, if one starts out with the idea that a material city of 15 or 1,500 miles depth and height is described here, then, necessarily, the entire consequence or procedure of interpretation is an assumption or guess. Furthermore it is essential that four points be recognized in order to understand the wonderful book of Revelation. First, John saw the things presented to him from a spiritual and not a material point of view; second, he wrote the things which he saw in the past tense, although he expressly says twice, that all pertains to the future, “to things which must shortly come to pass,” read i: 1, and xxii: 6; third, the language is given according to the law of correspondential analogy, of universal symbolism, including the Biblical. Now let us apply these indices and safeguards of interpretation:

City signifies doctrine; but as doctrine must have a receptacle in order to be of any effect, consequently, in the most literal or outermost degree, city signifies the Angel-Man who contains the doctrine. That this is correct may be seen from the language employed; for it says that the city, with its walls and gates, is according to the measure of a man, which is the Angel.” (The translators supplied the word of, for it is not in the original). Thus:!

Man, the Theo-Anthropos, the God-Man, the Messiah of this age, contains "the great city, the holy Jerusalem;" that is, he fulfils all that is stated concerning the great city. This is further corroborated by the fact that city, in any of the four true senses of the word, is the environment or dwelling of man, and the material is always the container of the spiritual; thus the Angel-Man contains the doctrine (truth) of God, and doctrines are living things, spiritual entities; the entities "of just men made perfect."

Our next inquiry is: What constitutes the New Jerusalem? In Gal. iv: 26 we read: "Jerusalem which is above is free, which is the mother of us all." Surely this language is not applicable to the old, material Jerusalem in Palestina; for she is not above, nor free, nor is she the mother of us all. The Jerusalem which is above, is the Mother-God of "the children (sons) of promise," who were begotten of the Spirit nineteen hundred years ago, and will be born as full-grown Sons at the end of the Christian age.

It is these begotten and prospective Sons of God, not yet born; that is, not yet manifest externally, who constitute "the city of the living God, the heavenly Jerusalem." As crystallized doctrines or entities, they are separated from all fallacy, and reside in the Messiah of the age. They reside in Him as an innumerable company, *lit.* as a multitude of angels, a general assembly, the church of the firstborn *in spirit*. As such they are written in heaven; for they have come to God, the Judge of all, therefore they are the spirits of just men made perfect. (Heb. xii: 22.) The statement, an "innumerable company," is in the Greek text but one word; namely, *anarithmotos*, signifying a multitude; but elsewhere in sacred Scripture it is said to be 144,000.

Our next consideration is: Where is this great city of the living God, the holy, heavenly, and New Jerusalem, located? Turn to Rev. iii: 12; here we are informed: "Him [not they] that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The idea of location is still further elaborated in Rev. xxi: 2, where we read: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Where is heaven? We answer: Not in the physical sky, but in the divinely illuminated God-Man; or in other words, in "Him that overcometh," as stated in Rev. iii: 12; for the name of God cannot be written upon the one who overcomes without constituting him God; nor can the name of the city of God, the New Jerusalem, be written upon the overcomer or conqueror without constituting him the great city, the holy, heavenly, and New Jerusalem. The statement, "down from my God," signifies from the Lord Jesus, the Christ, who is in his Anointed (Messiah, Christos), the Shepherd, in CYRUS (KORESH) of this age. His divinely illuminated mentality constitutes the only heaven there is at the present time. There is heaven, and there resides the New Jerusalem, the multitude of entities of just men made perfect.

Thus, the great city, the holy, heavenly, and New Jerusalem is situated according to the measure of the Angel-Man; for He

contains in himself the spirits of the past dead, or as already stated, the spirits of just men made perfect. Mark, though perfect in spirit, but not yet in the body, is corroborated in Rom. viii: 18-25. For though we are in possession of the "firstfruits of the spirit," yet "we groan within ourselves, waiting for the adoption [*lit.* Sonship], to wit, the redemption of our body." The salvation of the soul and spirit is not complete until the redemption of the body is also accomplished and experienced. The firstfruit of the spirit is a resurrection as to the order of time, but not yet as to the order of quality. The resurrection or redemption of the body is as to the order of quality; but when it is experienced, it will be the second in the order of time.

KORESH declares: "The New Jerusalem is taken out of the church while it is in its state of inanition, or during its sleep of the dark ages, whence it is formed into the cube, as she lieth foursquare; the length, and the breadth, and the height of it being equal. As the New Jerusalem lieth foursquare, so every one in the New Jerusalem is foursquare, or a cubical man, which means a divinely righteous man."

#### **Thirty-eighth Credential—Bridegroom and Husband of the Virgin or Bride of God**

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. xi: 2.) "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. xxi: 2.) The whole church of Christ (the Anointed of God), the members conjointly, constitute the chaste Virgin, Bride and Wife of God, and the Messiah of any age is the Bridegroom and Husband.

This wonderful relation between Bridegroom and Bride, Husband and Wife, with reference to the Messiah and his church, is most marvelously portrayed by the Apostle Paul, in Eph. v: 23-32, and in Rev. xix: 7, 8. The chaste Virgin, Bride and Wife, the true Church, is the Messiah's counterpart. The Apostle says: "Christ [*i. e.*, the Anointed of God] is the Head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, \* \* \* Christ also loved the church, and gave himself for it. That He might sanctify and cleanse it with the washing of water [truth] by the word [Gr. *en rhemati*, the spoken or oral word]. That He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. \* \* \* For we are members of His body, of his flesh, and of his bones. \* \* \* This is a great mystery: but [for] I speak concerning Christ and the church."

This wonderful relation between Christ and his church (the church being the Virgin, or Bride and Wife) has been a great mystery, and will remain a mystery until it is revealed by the Messiah at his second coming. It is revealed when that time has come of which John the Revelator speaks, when he says: "Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

In John iii: 29, we are informed that the Bridegroom is He who has the Bride. This Bride was within Him; for it is written: "He shall gather the lambs with his arm,

and carry them in his bosom;" that is, in the bosom of his thought, in his mind. Because of this fact, He was "the fulness of the Godhead bodily," and "the express image of his person;" not persons (Heb. i: 3), as so called orthodoxy teaches. There is no trinity of persons, but a triunity of attributes of the Godhead; for God is one.

It is still a great mystery to the modern church of the declension and apostasy as to what became of the Bridegroom and Husband of the primitive church, when "He was taken up; and a cloud received [*lit.* bore] him out of their sight." (Acts i: 9.) The modern church teaches that the Bridegroom went bodily up into the physical heaven (sky), and yet in the same breath it says that "God has neither body nor parts." It teaches that the Lord went up into the physical heaven with a body consisting of flesh and blood, and yet the Scriptures teach "that flesh and blood cannot inherit the kingdom of God." (I Cor. xv: 50.) So called orthodoxy is in a state of complete mental darkness as to what became of the Lord, and where he went when a cloud received him and he passed out of the sight of the Apostles.

Sacred Scripture and Koreshan Science teach that the Bridegroom of the church both ascended and descended; for thus we read: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. iv: 9.) "The lower parts of the earth" do not signify the physical earth, but the heart of humanity, His church; for into the mentality of his Apostles and Disciples, who constituted the church, he descended and made his abode. The cloud which received Him out of their sight was not an ordinary physical cloud, but a cloud resulting from the dematerialization (by the power of divine electro-magnetism) of the elements of his body, and the resulting reduction to spirit substance.

It is childish to think that His flesh and blood could pass out of sight without dematerialization or combustion. It is utterly absurd to think that the Bridegroom could enter into the mentality of the Disciples with his flesh and blood, without first reducing it to spiritual essence. The Lord entered into his Apostles and Disciples by a process of transubstantiation. His descent was through a succession of degrees, which the book of Acts describes; that is, first into John, James, and Peter, then into one hundred and twenty Disciples, and so forth, until the entire primitive church, Jews and Gentiles, had received the divine afflatus, the Holy Spirit.

In His ascent (the Bridegroom and Husband of the Virgin, Bride, Wife, or Church) he entered into a conjunctive unity with the invisible Father, who dwelt within him, and who absorbed him, by which process the Bridegroom and Husband sat down in the throne of his Father. The spirit of His ascent was the spirit of the God-Man; the spirit of his descent was the spirit of his animal life; the seminal essence of Deity. That God has an animal life is not known by the modern church; yet both the Old and the New Testament speak of them. (See for instance, Ezek. i: 5-14, and Rev. iv: 6-11.)

By the Bridegroom's and Husband's descent, in the quality of Holy Spirit, he planted and buried himself "into

death" by the operation of a spiritual baptism; this the Apostle fittingly describes in Rom. vi: 3-6. Part of the description found its fulfilment nineteen hundred years ago; part of it during the dark ages; part of it since; and the ultimate fulfilment is due when we, through the office of the High Priest of the Levitical Order, come into possession of immortality; that is, "the redemption of our body." "For if we have been planted together in the likeness of his [the Bridegroom's and Husband's] death, we shall be also in the likeness of his resurrection. \* \* \* Now if we be dead [*lit.* having died] with Christ [during the declension of the church], we believe that we shall also live with him," when he returns from his "far journey."

We must bear in mind that the law of ascent or absorption into God the Father, who tabernacles locally and individually within the Son or Bridegroom, and the law of descent or precipitation into his Church, are both involved in that of conjunctive unity; that is, conjunctive unity of "life above," as well as a conjunctive unity below "into death." Or, in other words, it is a conjunctive unity with the Father inwardly, *i. e.*, upwardly; and a conjunctive unity with his Disciples, his church, downwardly; *i. e.*, outwardly.

The conjunctive unity downwardly constituted the Lord's burial, planting; *i. e.*, being sown in the wills of his Disciples. What became of the Husband? The planting or sowing of a kernel of wheat tells the story. The spirit of the wheat kernel enters the sprout, the blade, the stalk, then into the ear, and finally becomes the full corn in the ear, multiplied. The wheat kernel passes through a process of death or dying; for "Thou fool [*lit.* unwise man], that which thou sowest is not quickened, except it die." (I Cor. xv: 36.)

The spirit or life of the wheat kernel represents the Bridegroom and Husband; the blade and stalk, in their unfolding, growth, and development, constitute the church. As the stalk declines after having put forth its fruit, so the church declines; but the spirit of the fruit is preserved in the following cycle of activity. Thus the Bridegroom and the Husband, in his second coming, will come forth from the old stalk, having absorbed the life of the old church. What becomes of the stalk? It is left without spirit and soul, lifeless; therefore it is written: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii: 4.) Mental blindness is a death-dealing condition, and is the greatest sin and plague. (See Matt. xiii: 13-15.)

When the Bridegroom and Husband, at this end of the age appears, He comes, in one aspect as the antitypical High Priest, Joshua (Savior), clothed with "filthy garments," as the "man of sin," as the "polluted sanctuary," described in the Twenty-ninth Credential. He who knew no sin, took upon himself the sins of the world (his church); thus making himself "the man of sin" by the time we reach the end of the Christian dispensation; and this condition is represented by being clothed with filthy garments, and as the polluted sanctuary. The first thing, when he appears, is to cleanse the sanctuary,—separating truth from fallacy, and overcoming the downward tendencies of the mentality. His unparalleled Religio-Science is proof of this cleansing process.

The Messiah of this age is the Husband by virtue of the fact that he has amplified to Fatherhood, and because of such amplification there reside in him the three attributes of the fulness of God; Fatherhood, Motherhood, and Sonship; that is, the divine propagative principle, the gestative power and birth-function, and the seed of everlasting perpetuity. This makes him the incarnate God, the Creator, the Gestator, and the Created One.

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"There are no gains without pains."—*Benjamin Franklin.*

**W**E HAVE received from the publisher of one of our most valued exchanges, *Correct English*, a book to be reviewed. Its title is "The Correct Word, How to Use It," and it well fulfils its promise. The author, Josephine Turk Baker, has alphabetically arranged her admirably selected words in such a manner as to meet the needs of those who wish to use the right word in the right place. (And who does not so wish?) It is published by the Correct English Pub. Co., Chicago, Ill. Price \$1.00.

The *Scientific American* of May 30 has an illustrated article on "Basket Willow Culture in the United States;" an editorial on the application of the principle of the Bicycle (Gyroscope) applied to the motor car; two-page "Bird's Eye View of the Fleet \* \* \* at Vera Cruz."

"*The Heavens in June*," June 6 issue, has description of "The New Cunarder, 'Aquitania,'" a vessel over 900 feet long; it carries eighty-two life-boats. "How the Roots of Seedlings Write," by S. Leonard Bastin, is an interesting Nature study. June 13 cover is picture of the largest locomotive in the world; there are two pages of illustrations of the yachts to be sailed for the "Cup;" "Manhattan Island a Body of Land Surrounded by Sewage," is an editorial presentation of the unsanitary and indecent conditions in the municipal bathing pools. In June 20 we find account of a new disease, "Tango foot," caused by the excessive tax upon the foot muscles by the new dances; the Langley Aeroplane is successfully flown; article on "Nebular Rotation," by V. M. Slipper, of Lowell Observatory; there is a picture of the "British Super-Dreadnaught." June 27 has illustrated description of "The Rodman Wanamaker Trans-Atlantic Flier," by the Staff Correspondent at Hammondsport. "The Challenger Shamrock IV Under Sail," editorial. "Repair of Los Angeles Aqueduct Siphon," by Burt A. Heinly; "Inventions," as usual in every issue. New York.

The *American Review of Reviews* for July has special features as follows: "Mediation at Niagara and After," with portraits and other illustrations, editorial; "Roosevelt's Visit to South America," by Dr. J. A. Zahm, who was with the party; "A Business Basis for Transportation Rates," by J. H. Barnes; "The Chatauqua of Today," by W. T. McClure; "A World's Congress of Women," by Ida Husted Harper, with portrait of Lady Aberdeen; "The Railroad Conquest of Africa," by Lewis R. Freeman. Other interesting articles are: "Dr. Georg Brandes Visits America," he is called Denmark's "First Citizen." The Mexican situation preponderates in "Cartoons." "The New Forest Reserves in the Eastern Mountains," is by Philip W. Ayres. "The Progress of the World" and "Leading Articles of the Month," convey much valuable information; also, "New Books," and "Financial News for the Investor." New York.

The *Woman's Journal* of June 6 has a cartoon "Everybody votes but Mother," by their own cartoonist. Club Presidents testify to prestige gained for women by the ballot. Miss Alice Brown, well-known suffragist, wins \$10,000 prize in contest of over 1600 plays. Mrs. Ella Flagg Young will open "The Exposition and Congress of Woman's Achievement," in Chicago, June 13 to 20. Conan Doyle contradicts statements said to have been made by him, but thinks it

hopeless to try to overtake a lie, when it has twenty-four hours' start. June 13 has picture of Alice Brown, winner of the \$10,000 prize; Mrs. Belmont will give reception to the Duchess of Marlborough, who will speak on suffrage and her various reform interests. Danish Parliament passes amendment giving women the ballot, and abolishing all property qualifications for electors of members of the Upper House. Women who seek interview with King George are shockingly maltreated by police; ground strewn with women knocked senseless. June 20 tells of decision of Illinois Supreme Court declaring woman suffrage constitutional, Women's Clubs at Biennial endorse political equality; Jane Addam's address is given. Dr. Shaw finds herself recognized by street urchins selling souvenirs, as "Mith Shaw parade, Votes for Women banner carrier, leader." International Congress of Woman Voters to be held in San Francisco in 1915. Lieut. Governor of Indiana predicts success of suffrage in that state. Two years ago when suffragists held an open air meeting on Wall Street, they were pelted with all sorts of missiles; the other day they tried it again, and were pelted with silver money thrown into their autos! June 27 has cartoon from *Chicago Herald*, of "Woman Suffrage" being crowned by Federation of Women's Clubs, and the Supreme Court; Disfranchised Naval Captain protests, is not allowed to vote in 16 states; Suffrage question will go to voters of Missouri in November. State leaders in Nebraska want suffrage; "Baroness Von Suttner's Great Work," an interesting account of her work in various humanitarian lines, and of her connection with Nobel of Nobel prize fame, of one of which she was the recipient. "Are our Laws so Good?" showing faulty construction, giving opportunity for evasion; refers specially to laws regulating working women's hours. Boston, Mass.

*Physical Culture* for July commences "Travail," a story by Daniel Carson Goodman, the author of "Hagar Revelly;" "Delving Into the Divorce Question," by Milo Hastings; "Teaching and Training the Child," by Horace Fletcher; "If I Were a Man," by Charlotte Perkins Gilman; "The Marriage Tie and Its History," by Lady Cook (nee Tennessee Claflin). Bernarr Macfadden's "Life Story" continued; "Burning Daylight," by Jack London. "What the World Is Doing," and *Physical Culture* special articles. New York.

*Correct English* for June is as replete with information in the use of language as ever. "Models of English" is taken from "The Inside of the Cup," by Winston Churchill; there is also a two and a half page selection from the same book,— "A Study of Words." The "Vocabulary," as usual. "Queries and Answers" and "Helps for Teachers" are helpful. "Practical Lessons in Speech," is devoted to breathing. More excerpts from "The Inside of the Cup," as "Picturesque Description," and "A Study in Expressive English." "Course in Penmanship" is continued; also, "Business English for the Busy Man." Evanston, Ill.

The July *Astrological Bulletin* has its regular "Favorable and Unfavorable Days;" "Comets," continued from last issue, by Maud Lindon; "Discovery of Christ's Birthday," also continued. "The Children of the Cusps," by Edith F. A. U. Painton; "Mythology," from Alexander Astronomical Almamac; "Leo, the Heart of the Zodiac," by Dr. George W. Carey; "Tragedy of Numbers," treats of the evil vibration in names, illustrated by the Empress of Ireland disaster; a very good issue. Portland, Oregon.



## Topics of Interest & Importance

### THE IMPERIAL DESTINY OF AMERICA

*The New World the Crucible in Which All Racial Characteristics Are to Be Amalgamated*

BY MADISON WARDER

**A**LTHOUGH the wisdom of centuries of statesmanship has attained its culmination in the government of the United States, and the nations of the world instinctively turn to our Republic for guidance in particularly knotty problems of statecraft, the fact remains that our statesmen are very much at sea regarding the part our nation is to play in the coming transformation of world government. The social impulse that controlled the activities of the race during the age now closing is almost spent; and men schooled in the sociological theories of competition find their training sadly inadequate to the needs of the changing order, therefore, when they attempt to apply to the problems incident to the reversion of racial impulse, methods of solution that belong wholly to the passing age, they inevitably intensify the gathering social chaos.

We are now in the midst of a mighty scramble, on the part of the great financial and corporate interests, for absolute control of all the world's wealth and resources. Capital, organized internationally and possessing almost unlimited power, is determined to bring into subjection the industrial potentialities of the entire human race. Having at its command the governmental machinery of every nation in the earth, it feels reasonably certain of the ultimate accomplishment of its supreme desire. The present center of its activities is in the countries of Latin America, whose vast undeveloped wealth is essential to the success of its plans for the subjugation of the world. Any disturbance of its methods of appropriating that wealth, such as the present peon uprising in Mexico, commands the immediate attention of the nations, and all the strength of organized government is directed toward the suppression of such disturbance. Nothing could more fully illustrate the fact of capitalistic ownership and operation of the governmental powers of the nations, than their united manifestation of loyalty to the interests of international capitalism in the present Mexican crisis.

President Wilson, in his efforts to re-establish "peace" in the troubled district, has had the support and good will of all the nations involved. His problem has been to harmonize capitalistic differences, and effect a community of interest among investors, that capitalistic appropriation of the country's wealth might continue unendangered by unrestrained greed of rival interests.

The announcement of the President's policy, as given to the public through the *Saturday Evening Post*, would seem to indicate a fine desire for a betterment of the condition of the people of the unhappy republic; for he expressed an unyielding determination to end all capitalistic exploitation of the working classes. But the qualifying clause that "legitimate business interests would be given every possible encouragement," eliminated entirely the altruistic character

of his policy; since the rules of the competitive game practically make all business legitimate.

The essential part of the President's policy, however, was the avowal of his purpose to preserve what he considered the true spirit of the Monroe doctrine, by maintaining the national integrality of the Latin American countries. Herein he betrayed a characteristic lack of knowledge, common among modern statesmen, of the factors that are working stupendous changes in every sphere of human activity. He does not see that the preservation of present national lines is dependent upon the possibility of keeping alive the competitive order of social life. But every fact of modern existence speaks in strident tones of the imminent death of the competitive spirit.

At the present time, two great lines of human determination, operating conjunctively, are conspiring to completely change the map of the world. The one is the amalgamated forces of destruction, operating through modern capitalism, and comprising all the elements that seek to maintain the fallacies of the competitive order. The international organization of capital—and of labor as well—means inevitably the practical annihilation of national lines, and the ultimate government of the world from one capitalistic center. The other is the amalgamated forces of construction, operating centrally through the Koreshan movement, as the primary source of influence, and comprising all the elements that seek to establish genuine cooperative effort in the activities of life. When the first eliminates itself by the exercise of its own function, the other will necessarily prevail throughout the world.

It is impossible, therefore, to consider the preservation of national boundaries, or the maintenance of governmental entities. Capital will concentrate, and establish imperial sway over all peoples of the earth. But, inevitably, the forces of the new order will also concentrate, and establish an imperialism, divine as the other is diabolic, centering necessarily in the Author of all good. And America, the crucible in which all racial characteristics, desires, and hopes are being amalgamated into the ultimate expression of human brotherhood, will be the imperial center of concentration of all good and truth, the world Empire of social service.

When the people learn that there is no source of capital but labor; that labor is the purchasing power, and that the greater the purchasing power of labor the more food, clothing, shelter, and fuel can be obtained by it, they will begin to contrive measures to enhance the relative valuation of labor to the products it aims to procure; and when they discover that gold—as a medium of exchange, or as a medium for obtaining what they labor for, namely, the necessities of life, (not gold)—diminishes the purchasing power of labor rather than increases it, they will begin to study the propriety of destroying that which stands between labor and the end toward which industry operates. There is no remedy for the people but the destruction of money.—Koresh.

## Atheism and Socialism

BY O. FREELAND

SOME MONTHS ago the writer discussed the non-religious character of socialism in the *FLAMING SWORD*, and pointed out the announcements of its leaders, that their cult declines to recognize any religious principles as being vital to its propaganda. It is proper, therefore, to continue the study by disclosing the atheism of socialism as a logical sequence of its contempt for religion. Modern socialism is international, since, although there is a difference in its tactics (due to local conditions), it is in absolute agreement as to socialist principles. Its denial of the Deity as a personal, omniscient, and moral force constitutes a weakness; the weakest link in the chain that binds socialists together as an international movement and fraternity. Herein we can see why they cannot hope for the ultimate success of their system; their atheism is the cause of the refusal of thousands of sincere Christians to join them, although they, too, believe the competitive system to be a curse, and the offspring of the devil himself.

Bearing on this proposition, it is a primary fact that all religions recognize a supreme Being; an object either as a dead idol, or a living, mighty spirit, which they worship as the power able to reward or to punish. According to the etymology of the word, religion means a tying again, or a re-tying to God. The doctrines and dogmas of a church are found in the preaching and writings of its accredited ministers and teachers, and hence, to learn the beliefs of socialist authorities on this phase of their philosophy, we will quote its prominent and even famous writers, beginning with Marx, the founder of modern socialism.

Karl Marx was a highly gifted Jew, as are so many of his race. He had a marvelous capacity for compact and clear statement, and his works reveal a mind capable of profound analysis and synthesis; yet he failed to grasp the essential truth that God—the God in Jesus the Christ—is the eternal, creative, and intellectual center and nucleus of the universe. Marx wrote: "We are conducting a warfare against all dominant ideas of religion, of State, of country, and patriotism. The notion of God is the corner-stone of a decadent civilization. The true root of liberty, equality, and enlightenment is atheism." ("The Superstitions of Socialism," by Dr. Tunzelmann, p. 150.)

Engels says in "Socialism, Utopian and Scientific," p. 19: "In our revolutionary conception of the universe, there is positively no room for a creator; and to speak of a supreme being who is shut out from the world as it exists, is a contradiction in itself, and, it seems to me, offending to the feelings of religious people." Bebel, who died in August of last year, an able and eloquent leader of the class-conscious proletarians of Germany, whom the socialists admire as the "great atheist," has written: "Not the gods created man, it is man who creates the gods. Himself (man) as the image, in the likeness of man, he created God." "Woman and Socialism," p. 445. (I am translating these quotations from the German, and rendering the sense as nearly as possible correct.)

Rejecting the idea of God, in the statement by President Grant, when he said: "God is preparing the world to be one nation," Bebel declares: "Of course, a full-blooded

Yankee must drag in the dear God as a reconstructor, which [this God] is simply a product of historical evolution." Clearly, Bebel believed God to be merely an idea; a conception developed in the mind of man during the ages. Enrico Ferri, in "Socialism and Positive Science," p. 48, says: "God is, as Laplace taught, an hypothesis for which there is no need in positive science."

Why should we marvel, then, at the rampant opposition of socialism to the most vital truth concerning that which makes for an ideal and scientific commonwealth; namely, the presence of a personal Deity? By the same token socialists declare: "We do not want to change human nature, it is not necessary; change the conditions of economic life, and human nature will take care of itself." In their atheism we find the kernel of "economic determinism," a primary proposition of socialism. This is a rank, materialistic view of history; that is, man's social and political evolution. If there be no God, who created man's soul and body, and the purely physical cosmos, then man's material wants, his strivings for virtual freedom, are determined by the simple wants of the animal in man.

Every need and desire as a cause, followed by sequences in the slow progress of the race, would be a mere chance result. A world of chance has no room for a loving and all-wise God, who, as the Almighty, rules and maintains the universe. What obstinacy and peculiar density of the otherwise brilliant minds of these socialist philosophers, that they will not see the evidences of a divine Mind in every phenomenon in heaven and earth! But we know that "The fool hath said in his heart, there is no God."

The great law of analogy should teach them the necessity of a ruling, guiding spirit and power; and this conscious, eternally active, intellectual, central Mind is a stupendous, glorious reality. It is beautifully and scientifically taught in Koreshan Science,—this truth of the all-pervading presence of the power of God, a personal presence. He perpetuates himself in the recurring appearances of his Messiahs; one of these has recently been among us, to return in due time. That the perfect man is God, as was the Christ, did not occur to Karl Marx. To eliminate God as a spiritual causation of all things in heaven and in earth, is to place man on a level with the unthinking brute, who lives only to feed himself, and to satisfy his natural desires, moved by brute instinct alone. Modern socialism will not determine the form and constitution of the coming commonwealth, which is to be a commonwealth of divine Communism, wherein the "nature" of every citizen is so changed that it will be said, the world is full of the knowledge of God, and love for him prevails, as the waters cover the sea.

Nearly or quite 100 different woods are used in this country under their own names, while an unknown number find their way to shops and factories without being identified or separately listed, except under general names. In quantity the softwoods, the needle-leaf or coniferous trees, are most important; but there is a greater number of species among the hardwoods, or broadleaf trees. Yellow pine comes first with more than eight billion feet, followed by white pine with three billion, and Douglas fir, with a little more than two billion.—*From Forest Service, U. S. Dept. of Agriculture.*



**The Two Distinct New Races of Peoples**

DR. J. AUGUSTUS WEIMAR.

**DO THE TWO PARAGRAPHS**, on page 136 of "The Great Red Dragon," teach the determining and development of *two* distinct new races, or of *one* only? We affirm that a thoughtful study and careful analytical consideration of the two paragraphs will prove conclusively that the first paragraph describes an *inferior* new race of people, while the second paragraph, in very clear terms, outlines a *superior* new race. The former are not called "the Sons of God," while the latter are so termed. The first described is a "subordinate" one; while the second mentioned new race is the governing and controlling one, because of the fact of being the Sons of God. The former, inferior race is determined to appear in Cuba and the adjacent islands; the latter race will appear first in the United States of America, as elsewhere stated.

Koreshan Science teaches that we know truth best by comparison and contrast. Now let us apply this axiom and observe the sequence: First, the language employed in the first paragraph describes a new race of people, which is a combination of "the triple ethnic unity of the black race for the physiological foundation, with the interblending of the white, and a special spiritual influx of the American Indian." We ask the student to give the citation the utmost consideration. Mark, that the black race is the physiological foundation for this red, copper colored or brown, new race, with an interblending of the white.

What kind of a race such an interblending produces is evident, for we have numerous samples of such a production in America; but this new race, as described here, has in addition, in its make-up, a "special spiritual influx of the American Indian." This makes this race, as to color, a "new red race, a copper colored or brown people," with a special *spiritual* influx of the American Indian. The statement, "spiritual influx," has reference to the life of the nerves, and indicates that it will be free and above the universal plague of neurasthenia, or nerve-weakness. It will be a mentally and physically strong race; so much of it we are able to determine from the terms here employed.

The Sons of God are neither a combination of a triple ethnic unity, nor a unity of the black race, as the physiological foundation, with merely an interblending of the white; on the contrary, we are informed elsewhere that each one of the 144,000 Sons of God is the interblending of four beings, of a male and female entity from the *spiritual* world, and of a male and female person in the *physical* world. This interblending is accomplished, not by sex contact, but by an alchemical dissolution, combustion, and dematerialization, due to the theocrasis of the Messiah of the age, and the sequential divine baptism, the overshadowing of the Deific afflatus.

Second, the conclusive proof that the two paragraphs, on page 136 of "The Great Red Dragon," speak of two distinct races, and not of one merely, is embodied in the following statement: "This new red race, a copper colored or brown people, will be subject to the law of natural circumcision, one of the fundamental laws of progressive evolution." Surely the Sons of God will not be subject to the law of *natural circumcision!* This statement should be

sufficient to show to every reader that the "new red race, a copper colored or brown people," are not "the Sons of God," but one of the "subordinate peoples of the world." Let the student of Koreshan Science read and re-read critically the two paragraphs.

KORESH elsewhere makes the statement: "The Sons of God, who succeed to the inheritance, are *eunuchs.*" Now, a eunuch, in the higher sense, is one who is neither male nor female; for the divided sex principles, as now operative in the mortal state, will be blended into a biune, two-in-one condition, which makes the vidual, individual and immortal. Surely such beings cannot be "subject to the law of natural circumcision," for there is nothing in the individual to be circumcised! Every eunuch, in the higher sense, is a Son of God. What divine procedure (process or act) makes a eunuch? According to Koreshan Science, it is accomplished by the removal of the little gland of copulation from the center of the brain, which is burned out by an alchemical or divine electro-magnetic fire, consummated by the theocrasis of the Messiah, and the sequential divine baptism.

"The physiological analogy between the amalgamation of the Africo-American with the whites, is perfect as compared with the dark corpuscle of the venous blood as it enters through the heart into the lungs, and there marries with the white blood corpuscle carried to the heart and lungs from the lymphatic and lacteal circulations forming the arterial blood." Thus, the new red race, a copper colored or brown people, a combination of the triple ethnic unity of the black race for the physiological foundation, with the interblending of the white, and a special spiritual influx of the American Indian, *are not the Sons of God*, but one of "the subordinate peoples of the world."

That the new race, as described in the second paragraph, of page 136, is a distinct race from the foregoing, is evident from the fact that it is termed "the Sons of God," who have a "wonderful power toward the direction of authority over the subordinate peoples of the world." All that is stated in this paragraph is in no sense or degree applicable to the above-described red, copper colored or brown people.



**Speaker Champ Clark for States Rights**

To a delegation of the National American Woman Suffrage Association recently, Champ Clark of Missouri, speaker of the House of Representatives, declared that "Woman suffrage is as inevitable as the rising of tomorrow's sun." No unusual gift of perception was needed for this assumption, as in more than one-fifth of the states of the American Union, the ballot for the sex is already a fact accomplished. The women of Colorado have voted for many years. In California the women have as easily as to the manner born assumed their rightful part in public affairs. Numerous offices are administered by women in Kansas. The cause in the United States is progressing by reason of the capacity of the women to convince the men that they can campaign and vote and hold office and assist for defining public policies without being any the less womanly or making their homes less homelike. Further in his remarks, Speaker Clark averred the main question the women should consider was how most expeditiously to get what they were after; and, he said, "you can get it quicker by the States than by Congress." -*Southern States Woman Suffrage Conference.*

### Arch-natural Son of God the Origin of Creative Power

[From the Writings of KORESH]

**T**HE SON OF GOD in the flesh, which is the immortal and divine flesh as distinct from the common and corruptible flesh, is the correspondent of the central star in the center of the physical universe. The central star is a fixed and perpetual state, because in space. The quality of being fixed (as pertaining to the arch-natural man) is not in space, and therefore but the correspondent of that fixidity known to exist in space. The central man in the arch-natural sphere comes in time as the first or highest quality; and as the return of the same quality or condition is periodical and permanently so, the character of the return in its uniform quality is a fixed principle, consequently eternal and therefore firm; hence, this is the highest aspect of the firmament.

The Sons of God come in the corresponding sphere because of the same character, and constitute stars in the corresponding firmament. In their seven degrees of qualitative altitude they are also in the foundations of the anthropotic earth; and they are therefore the discs or plates in the foundations of the earth, or rather under the earth. But they are the heavens, in that sense in which the laminæ or *raqia* are panoplied concave spheres over the heads of the celestial men, dwelling in the most interior or solar realm.

It is impossible to understand the laws and principles of the Mosaic description of the universe and its creation, without a comprehension of the principles of arch-natural correspondences. For without this knowledge men will fall into the puerile fallacy of thinking that creation began without a former creation in which to perform the functions of creation, and without the supreme Consciousness to direct and guide the first acts of generation in the forms and qualities of life.

All creative power and activity begin with the arch-natural Son of God, who is declared to be the beginning of the creation of God. All activities of life start from this Head of life, and are at first voluntary because voluntarily directed. After leaving the voluntary impulses, forces gradually fall into the succeeding spheres of active operation, until they are beyond the domain of the voluntary power of the Creator; they are then within the spheres of God's involuntary power, but still within the spheres of man's voluntary, which, in the anthropotic realm, constitute God's involuntary, because they are man's voluntary and evil.

Beyond this there is a further fall through the lower animal creation, thence into the physical universe itself. The first principles of creation are mental (intellectual and affectional), and are the operation of the voluntary powers of the mind itself; and that mind resides in the form and quality of brains in the arch-natural Manhood.

"A perfect knowledge of Nature affords a perfect knowledge of the cause of Nature. We know God because we can read his Book. In reading this Book we find God to be utterly distinct from anything now called God by those who profess his name. We have shown

what a knowledge of the alchemico-organic kosmos has to do with the development of the true social system, because the social order is correspondentially like the physical kosmos."—*Koresh*.

### Is Possession of Riches Immoral?

(Continued from page 207.)

and will enslave it so long as we are compelled to wear the yoke of competition to be enabled to live. This suggestion is commended to Mr. Rockefeller, whose money is rejected by Congress on the ground of "immoral taint." Such a use will take the taint out of his money, because it takes it out of the robber system of competition, and restores it to the Lord and his brethren, to whom it rightfully belongs, with which to rebuild His own—the communal system of social life; thus affording a refuge, a fold, to which the Lord's brethren, the lost children of the house of Israel, may return and be restored to their estate; for no man can honestly claim to be His brethren, or establish a title to being a child of God, while engaged in robbing his neighbor in the competitive system.

### Take Care of Yourself?

**A** farmer dropped two grains of corn  
 In the cold, dark earth one April morn;  
 Together they sank in their cheerless bed,  
 And the earth fell lightly overhead.  
 "Oh, cruel fate!" cried one in fear,  
 "What evil chance has brought me here!  
 It is not meet that such as I  
 Lie in the earth to waste and die!  
 Within this stone, a nice dry shelf  
 Invites me to take care of myself!"

The warm sun shone and the soft rain fell;  
 The grain in the earth began to swell;  
 The wise one cried, from its snug retreat,  
 "How prudent am I! no rain or heat  
 Can reach me here. I'm fair as at first,  
 While you, poor thing, look ready to burst;  
 You owe a duty to yourself—  
 There's room for two on this dry shelf;  
 Come out of the earth so close and wet,  
 Perhaps you may save yourself even yet."

"Nay," answered the other one from the earth,  
 Only from pain and death comes birth.  
 Of such as we, spake the Holy One:—  
 'Except it die it abideth alone;  
 But if a seed of common grain  
 Die in the earth, its death is gain.'  
 So let me yield, in patient trust,  
 To the hand that laid me in the dust."

September's fields stand brown and sere,  
 Now comes the "full corn in the ear."  
 The grain that died in the darksome mold  
 Has yielded more than a hundred fold;  
 While that which cared for itself so well,  
 Lies alone in the earth, an empty shell.

--Selected.

## Prof. Sedgewick's Opinion of His Own Sex

BY N. C. CRITCHER

THE GREATEST betrayals of the inner selfhood are made through the indulgence of prejudice. This fact is well illustrated in a fulmination by Prof. Wm. T. Sedgewick, in the *Current Opinion* of May, against what he denominates "feminism." No suffragist, however radical, has ever made such an exposure of the true reason for the opposition of a certain class of men to the economic freedom of woman.

He says: "If rebellious women persist in social and political equality with men, a *rough male power* will place them where it chooses." He assumes that all of the "tender relations" between the sexes will be lost; and "there is," he asserts, "no dodging this hard, cold fact, that man possesses always the brute strength; strip from him his chivalry, his tenderness, and his respect for womanhood, and you leave him, unfettered and unashamed, his more brutal appetites toward woman."

There is a saying: "Scratch a Russian and you find a Tartar;" but whoever imagined that under the apparent refinement and nobility of a college professor there could exist such a primitive "cave man," only needing to have a little of the thin veneer of civilization removed, in order to show the brute underneath? Perish the thought! We will not take Prof. Sedgewick's word for it. No true woman, whatever her aspirations for freedom from a male dominance as detrimental to the man as it is obnoxious to the woman, has ever classed man—her peer and comrade—with the brute, as he would do. Aye, worse than the brute; for the brute woos his mate, and her sexual freedom is absolute.

To quote further: "If the feminist is allowed free sway, there will be a total destruction of wifehood and the home; a total destruction of all the tender relations and associations that home involves; but there will never be a relegation of man to a subservient position; there will never be a society in which women will rule men. Granting that they have no other superior quality, men possess the dominating brute strength, and in the last analysis, government rests on force. Argument on this point is superfluous."

He thinks it is not the normal men and women who are responsible for "feminism," but the "very masculine women, aided and abetted by the feminine men, their counterparts." This charge brings to the rescue Professor Frederick Peterson, of Columbia University, who says: "It is an affront to the great body of able and dignified women who are supporting the suffrage movement for the betterment of the whole race." Dr. Peterson concludes: "In the company of Plato, of Abraham Lincoln, of John Stuart Mill, and Condorcet, of Herbert Spencer and Huxley, of Agassiz, William Lloyd Garrison, Wendell Phillips, and Bernard Shaw, we need not be ashamed. If these are types of "feminine" men, we may rest content to wear the label."

Mrs. Gilman finds an opening for her trenchant wit in Professor Sedgewick's unguarded statements. She makes many fine points in "*The Forerunner*," summing up as follows: "Fearing that he did not speak plainly enough in the earlier part of his article, Professor Sedgewick repeats at length, with buttressing quotations, the basic fact that women cannot move freely about in the world, or do anything safely outside of the home, on account of constant danger from the vast reservoir of brutality in man, which

he now only restrains with difficulty, as a reward for her submission." If this were the case, she thinks "it would be time for women to carry firearms, and to drill." But the "brute in man is a bugaboo, merely nonsense, like the rest of Prof. Sedgewick's nonsense."

The vital and fatal defect in such minds as that of Prof. Sedgewick is materialism. What he sees, alone, has value in his eyes. He has no perception of spiritual values, and is consequently ignorant of the most important factor of all life. There are some phases of life which have long been known by thinking people, of which he takes no cognizance. For instance, it is well known that there are individuals of both sexes, in whom the distinctive quality of their sex is less marked than usual. There are women who are predominately intellectual; and men whose feminine or love quality is unusually strong. Even the Professor unconsciously acknowledges this fact when he sneeringly alludes to the feminine men who support the feminist movement. This, however, is no evidence of weakness in either sex. Those who most nearly approach the balanced proportion of both masculoid and femioid qualities, are the best representatives of the coming time when immortality in the body will be attained by the union of both sexes in one form—a biune condition.

Man, by his very constitution, is disintegrative; his function being to vitalize the ovum, which the woman gestates and brings to the birth—the constructor. The Koreshan axiom: "A law proved true in one domain is equally true in all others," testifies to the function of woman in social and economic relations. It is very poor reasoning that would confine activities to one domain. If woman is the constructor of that greatest of all God's works, the human body, is it not to be logically inferred that her powers have other fields of operation? And we have the testimony of many able men, that even in the present crude and imperfect development of the feminist movement, despite inevitable mistakes, the effect on the whole has been to better the conditions of human life.

For the benefit of Koreshans we will quote from the Author of Koreshan Universology on this subject. In the article entitled: "The Greatest of All Vital Issues," in *FLAMING SWORD* of April 18, 1902, he says: "If we were to single out any one of the issues of the hour as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all, urge into more conspicuous effort the liberation of woman from the thralldom consequent upon the fall that followed her expulsion from the Garden of Eden; and the liberation of man from the curse and degradation of labor which accompanied his expulsion, brought upon himself through the violation of the divine command. \* \* \*

"Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored; and according to which purpose the powers of the human soul are impelling her to activity. She is struggling for her emancipation from masculine dominance and bondage; and just as sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans."

In "*The Emancipation of Woman From Her Sexual Bondage Is the First Step Toward the Recovery of the Race*," in *THE SWORD* of March 18, 1893, occurs this striking statement: "As it required the ten plagues of Egypt to bring Pharaoh and his Egyptian hosts to their senses before they would 'let my people go,' so it will require the coming cumulative plagues of the ages to awaken the degraded humanity to a sense of its condition, and prepare it for a genuine civilization. In woman lies the power, not to avert the impending crisis, but to save from the wreck of the disaster all that can be made worthy of redemption."



# The Open Court of Inquiry

N. C. Critcher

## THE LAW OF COUNTERPARTS

**The Doctrine of "Affinities" Is the Devil's Counterfeit of the Divine Law**

Question 232. "Must not the counterpart of KORESH be with him after his passing into the interior, as she was with him before?" "Explain fully the nature of counterparts according to Koreshan Science."—*H. H. W., N. Y.*

**T**HE COUNTERPARTAL relation is not in operation at the present time. It is a condition dependent upon the descent of the New Jerusalem consequent upon the theocrasis of the Messiah of the age. Through his theocrasis and the baptism resulting therefrom, the spirits of the New Jerusalem, which constitute his spiritual degree, are disseminated, and as spirits cannot exist without a physical pediment, they are absorbed by those sufficiently developed to receive them. The spirits, which are biune, are divided or separated, the male spirit finding a female receptacle; the female finding, likewise, a male receptacle; the attraction resulting causing such an intense desire for reunion, that the physical bodies are consumed and flow into the Mother-God, whence they are born as the Sons of God. This is the only true counterpartal relation.

In "The Specific Law of Counterparts," *FLAMING SWORD* of Aug. 26, 1893, KORESH writes as follows on this subject: "The New Jerusalem—the Holy City which John saw descending from God out of heaven—is nothing more nor less than the New Church, descending from the Son of God nearly nineteen hundred years ago, having come down through the generations succeeding the primitive church. This Jerusalem is the gathering of the twelve tribes (aggregating in the spiritual world) from among men; for the twelve thousand of each of the twelve tribes are gathered from among men, having washed their robes and made them white in the blood of the Lamb.

"This New Jerusalem is already builded. The tribes are already gathered; CYRUS being the Shepherd and sheepfold into which the New Jerusalem is gathered. \* \* \* The theocrasis of the Messenger of the Covenant imparts, by dissemination (seed sowing), the spirits gathered as the New Jerusalem, to all who are receptive to the gospel of righteousness. This receptivity is the baptism. No one can receive this baptism who is not aspiring to the consummation of righteousness; it can only come to those who are seeking the kingdom of God and his righteousness.

"To those seeking the kingdom, this outpouring will come as a descent and blessing of counterpartal spiritual lives; and not until the baptism can the relation of counterparts be determined; for the true counterpartal relation resides in the spiritual unities, male and female, which go to make up the virgins (*vir*, men, *gune*, women) comprising the holy city. The new and coming genus, offspring of the Lord Christ through regeneration (reproduction), will be biune men—neither male nor female.

"The law of their outcome from the race is embraced in the science of evolution, the process of unfoldment, including these factors; first, the dissolving of distinctive males

and females through the coming biologic conflagration; second, the inflow of the essences of dissolution proceeding from the widespread dematerializations which take place toward and into the central nucleus of elaboration, and thence the rematerialization of the biune beings, the veritable Sons of God—kings and priests unto God.

"There is a fallacious doctrine of affinities, or counterparts, extant in the land; but this is not to be wondered at when the fact is known that the Lord never accomplishes or purposes a thing, but that the devil gets there with his closest counterfeits. The law of counterparts is one of the fundamental laws of being; but the true counterpartal relation can only come through a total separation of the sexes on the natural plane."

The counterpart of KORESH, the spiritual degree of his being, will remain with him until the complete metamorphosis has taken place, when, by the law that spirit cannot exist independent of the physical form, it will find its destined abiding place.

### Immaculate Conception

Question 233 "Will the law of immaculate conception be in operation during the Golden Age?"—*H. H. W., N. Y.*

**I**T IS said that "the Sons of God saw the daughters of men, that they were fair, and they took wives of all they chose." This passage of Scripture has puzzled many wise men. If the people mentioned in the first five chapters of Genesis were, as has been supposed, the only inhabitants of the earth, how could this statement be true? But according to Koreshan Universology, there were as many people living then as now, and in the same state of degeneracy.

The creation described in the first chapter of Genesis was such a creation as that of the Lord Jesus, who was "the beginning" of the creation, the first living man, all others being, as now, dead in trespasses and sin; in other words, mortal men. In the beginning of every age such a Savior or Messiah is literally created from the human race, being the embodiment in the flesh, of the highest aspirations of the most progressive people of that cycle. The translation or theocrasis of this Messiah, consummated by the concentrated or polarized love of his followers, and the equally potent hatred of his enemies, is followed by the baptism.

At the end of the cycle, during which seven Messiahs have been periodically manifested, the final baptism occurs through which immortality of the body is reached, and the Sons of God, the firstfruits of the divine harvest, are born.

In "The Marriage of the Sons of God with the Daughters of Men," *FLAMING SWORD* of Aug. 27, 1892, KORESH says: "When the Sons of God—the biune genus or race of the first Adamic man—shall have matured as the fruit of the Tree of Life, there will also have matured a second order of the human race aspiring to the knowledge and concomitant life of the first order. The wills from which proceed the aspirations will become receptive to the presentation of the propaganda of the first order; for as the Sons of God desire to impart their truths to the application of life to the second

order, the second will desire to receive those truths. It is thus that the descending life of the first order enters into and becomes conjoined to the life of the second. This is not by the temptation to sin, of the first order, but by the desire to exalt the life of the second. It is thus, also, that the descending spirit of the first looks upon and conjoins with the ascending aspirations of the second, by the same process as that by which the conception of Jesus occurred; namely, immaculate conception.

"Thus the Sons of God look upon the daughters of men, and take to themselves wives of their choice. The product of this union of the divine descending (animal spirit of God, the God-Men) is a second peculiar and natural genus, giants of intellectual strength, with power to keep the letter of the law as it pertains to their own order. These are giants, and hence men of *name* (renown)."

**God and Humanity**

Question 234. "Are we the makers and preservers of God as much as He is our Maker and Preserver?"—*P. A. C., D. C.*

**U**NTIL one has fully assimilated the knowledge that the human race is the habitat of the spiritual world, and that *all* activities take place in humanity, it is impossible to conceive that God is the perfect Man, and that he is the product of successive embodiments through cycles of time, periodically manifesting in his "own image and likeness." When the perfect man has been produced, he is translated and absorbed into the Center which exists eternally. Having this thought firmly fixed in the mind, it may be realized that the perpetuity of God is related to the existence of man as cause is to effect; one factor being as absolutely essential as the other.

Humanity, through successive ages, degenerates into such a condition as exists at the present time, when the last degree of evil and fallacy has been reached. As we bear in mind that all spirits are embodied in the race, and that the age just ending has been one of the most excessive profligation (Pisces, fishes), it is not difficult to see that inferiority and degeneracy must inevitably be the result.

At such a crisis catastrophe always relieves the situation, by removing through death immense numbers of people, thereby concentrating in the survivors a mental or spiritual force commensurate to the added entities. It must always be remembered that survival at these crucial periods is not the work of chance, but the result of an immutable law — a survival of the fittest in the true sense.

In an article entitled, "God as the Focal Center of Humanity," *FLAMING SWORD*, June 19, 1903, *KORESH* says: "The mystery of the trinity is no longer the sphinx. God is the focal center of the human race. Humanity is His perpetual environment. This heart and center is perpetuated through constant rejuvenation; for elimination and incrementation belong as much to the perpetuity of the nucleus of being as to any department and phase of its environing life. The rejuvenation of the heart (individual consciousness and identity) at the center of organic being is accomplished through the development of the material Son of God, produced in and from the human race. This accomplishment requires ages of progress through which the personality in the central and tributary lines of ethnic in-

volution and evolution alternately dwells in the natural and the spiritual, thus acquiring the essential and material experiences which perfect the character, transforming the sensual to the divinely generated manhood. The perfection of the character thus developed is made the Son of God, through whose personality the invisible Deific center becomes clothed upon with the central immortal manhood. Jehovah, the personal and tangible Son, is thus the Son of God and also the Son of man.

"The throne of God is the intellectual center of the Sonship, and the altar of God is the visible personality, called Jehovah (*Yavah*). When the Son is thus matured in his human perfection and enabled to fulfil the laws of life, he overcomes death, thus becoming immortal, and thence, without the corruptible dissolution of the body, he dematerializes (dissolves), reducing his material form to its own spiritual substance. The Son is thence absorbed into the consciousness, identity, and power of the Godhead. This is accomplished without any loss of individuality."

**The Organs of the Brain**

Question 235. "Please give a full description of the higher functions of the *septum lucidum, velum interpositum, and the tentorium cerebelli?*"—*H. H. W., N. Y.*

**I**N the series of articles by *KORESH* entitled, "Structure and Function of the Human Brain," and "Alchemical Laboratory of the Brain," which is still in course of publication in the *FLAMING SWORD*, the subject referred to is so fully treated by the great authority, that it seems futile to treat it here. The ground to be covered exceeds the limits of this department, and it could not possibly be as profitably done as in the original source, where it is most thoroughly and scientifically explained. We advise the questioner to procure these papers for a careful study of the subject.

**Pisces and Aquarius.**

Question 236. "Has the sign reached the feet of the Christian dispensation? If so, in what sense are we in the stomach condition, as indicated by one of the writers of *THE FLAMING SWORD?*"—*P. A. C., D. C.*

**W**E KNOW that we have been in Pisces, astrologically designated as the feet, since the passing of the sign Aries into the constellation Pisces at the beginning of the Christian era. The exact date of the passing into the constellation Aquarius, the Water-carrier and indicator of the arrival of the Golden Age, cannot be definitely stated on account of the effect of the foreshortening as stated both by *KORESH* and the Bible. There are many indications, however, showing that the time must be rapidly approaching, if not already reached.

In "The Star of Bethlehem," in *Guiding Star* of November, 1888, from which we have already quoted in previous issues, we find the following statement by *KORESH*: "We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs; the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale" [the extra-Zodiacal constellation, Cetus].

"With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.' About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion. We have come then upon the great event of the *new birth*, wherein the new genus of beings, (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientific truths into actual truths or knowledges; these natural truths being represented by the Water-carrier."

In "Koreshanity's Revelation of Universal Mysteries," FLAMING SWORD of August 30, 1901, we read as follows: "The Christian era began with the movement of the sign Aries through the constellation Pisces. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius."

In regard to the reference to the "stomach condition," there are so many planes involved in the physical and spiritual correspondences, that great discrimination is required in order to avoid drawing mistaken conclusions. However, it is not difficult to see that where people have been brought together in a heterogeneous assembly, as in the Koreshan Unity, a process of assimilation would be required, which would at least find its initiatory point there; but for complete metamorphosis, the combined activities of the whole alimentary canal would be required, governed necessarily by the related centers in the brain.

"In order to give some idea of the study necessary to arrive at an understanding of these analogies, we will quote from "The Alchemical Laboratory of the Brain," FLAMING SWORD, Sept. 15, 1907. "The student must constantly bear in mind the fact that no part of a whole can be thoroughly understood without a knowledge of the whole; therefore, in order to comprehend the character of the brain centers as mental functions, it is necessary to know their involuntary relations and actions as physiological sources of activity. \* \* \* The glands of the stomach are constantly changing in the operations of digestion, and these changes are determined by the degrees of digestion through which the organ is passing in the elaborations of its food.

"The entire stomach is in motion during digestion; and the essences, as distinct from the precipitations of the digestive reactions, force their way into the very beginnings of that venous circulation which conveys the gastric blood to the gastric vein, and thence to the *vena porta*, passing through the liver. All of these motions and elaborations are dependent upon some specific brain center, which has a double operation; namely, that of a mental function, and also that of a correspondential physiological operation. One is primarily voluntary; the other is primarily involuntary, though both are subject to inverse activity."

While great depth of thought is required for the comprehension of these analogies, and their orderly arrangement in the mind, it is well worthy of the effort; for in no other way, and from no other source can this knowledge be acquired. Koreshan Science alone holds the keys to the knowledge of the physiology of life, as contrasted with that obtained either from the study of diseased conditions, or more worthless still, from the study of the cadaver.

### The Doctrine of Celibacy

Question 237. "What degree of sex separation is involved in the Koreshan teaching in regard to celibacy?"

**T**HIS IS a very practical question, because of its bearing upon every-day life, in which is involved the performance of uses of life to the neighbor. If celibacy meant total separation of the sexes, as seems to be the belief of some, the performance of uses by each sex would be limited to

members of the same sex, which upon its face is absurd. The celibate life is one which, in so far as voluntary act or thought is concerned, is free from the taint of sexuality.

Paul gives a very good idea of this when he says: "But that I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none," etc.; and advises not to marry on account of the tendency to place too much thought upon the things of the world, rather than upon "how he may please the Lord."

There is a plane upon which the sexes may meet for the performance of uses, social as well as industrial, with purity of thought and action, (so far as possible in the present imperfect state of development,) if polarized in the Messiah, in whom we believe, and devoted to the furtherance of the work for which he gave his life. That love will so overshadow the natural animal tendencies as to prevent their manifesting themselves even in thought; and nothing will give more strength to that purpose than the unselfish devotion of all one's powers to the performance of uses to the neighbor in love.

In many places KORESH warns his disciples against the danger of combating these tendencies directly. Substitution of the higher thought and desire is the only weapon capable of conquering this enemy. When the mind is absorbed by that thought, like a full vessel, it can hold no more, and will reject such intruding elements involuntarily. When we realize that each thought is a spiritual entity, the importance of substitution will be appreciated. The writings of KORESH contain so much upon this subject, so vital to the welfare and perfection of the race, that it is difficult to make selections. It is the starting point in the race toward the goal of immortality.

From the tract entitled, "The Covenant of Life," to which we would refer our friends for careful study, we quote the following: "The first step in the new discipline is continency in man and chastity in woman. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus husbanded; and such as will appropriate it to the new object of the affections—the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting therefor the incorruptible. \* \* \* This second step implies the manifestation of an educator, one sought for, one sent of God, one skilled in the uses of the Word, one trusted, heard, and obeyed as the Sign of the Lord's coming."

In another tract entitled "Celibacy," KORESH says: "Remember the sabbath day to keep it holy," is one of the ten laws or principles of the Covenant. \* \* \* It signifies rest or cessation from use. It is a fundamental doctrine of Koreshanity, that this rest from use pertains to the husbanding of man's ultimate strength by restraint placed upon the passions, or at least by the suspension, in the mind, of the forces of sexual desire, through the substitution of an aspiration toward God. \* \* \*

"Celibacy of both mind and body will obtain in all who now effectually desire the Lord's coming; and this life of celibacy will conduce to the natural regulation of orders, genera, and species, in systematic groupings or tribal relations, in obedience to the injunction: 'Forsake not the assembling of yourselves together, as the manner of some is: but exhorting one another; and so much the more as you see the day approaching.' \* \* \* Systematic social grouping, with a life of celibacy, accompanied by a correctly disciplined and intelligently directed desire for the coming of the Lord, will effect the ushering in of the kingdom of the Most High."

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WE are not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them. This also applies to contributed articles.

### Interesting Reading and Announcements

READERS of THE SWORD, have you read and studied the initial articles of the June issue, by KORESH? It is surely worth knowing how "social and universal order" can be established. Outside of Koreshan literature one cannot obtain a scientific knowledge of the law of correspondential analogy, which reveals the key to the establishment of order, in God's appointed time, on all planes of existence. Let patience perform her perfect work.

We observe that the alchemico-organic cosmos, the physical world, must be a perfect structure, for its form and function are without a defect; it is a gigantic electro-magnetic battery, the central sun being the positive pole, and the earth, which we inhabit, the negative pole or the great cell, egg, womb or battery. This great battery involves the laws and functions of its own perpetuity; hence, when the organo-vital cosmos, the human structure, reaches its organic form, it must assume the correspondential organicism of the great battery.

In view of the foregoing statements, which are reasoned from cause to effect, and *vice versa*, we know that universal form and function obtain in the physical world; therefore we can render its language according to the law of correspondential analogy, into the structure of the anthropic world; by which we mean the form and function of man and society; for one is the pattern of the other.

A study, not merely a simple reading, of the initial articles of this Magazine, will enable the "elect" to obtain a scientific knowledge far beyond that which the worldly-wise have; for God judges as "foolish the wisdom of this world," (Gr. *kosmos*, the present order of things, which are all perverted and inverted). Rom. i: 20.

By this revealed and scientific knowledge we know that "the structure and function of the alchemico-organic cosmos constitute the basis of a structured theology which is essential to the organic unity and perpetuity of the human race." To know of the earth's structure and function, and thereby its structured theology, is to know God, the cause of all things; the involuntary as well as the voluntary. (Isa. xlv: 7) There is not a Christian, nor a so called scientist, who has any knowledge of the involuntary cause of things; Koreshans alone are privileged to know of it.

"Who Made Hell, and When?" in the Department "Light on Current Events," by John S. Sargent, is an article that sheds more light upon that much perverted and misunderstood subject than you can find in any other publication of Christendom, atheistic, or infidel. The writer has brought the subject within the comprehension of even a novice. It will be wise to get as thoroughly familiar with the theoretical conception, as we are acquainted with it practically; for so long as we are in a state of imperfection (mortality, viduality), we are in hell; and no one will come out of this "prison" until he has "paid the uttermost [*lit.* last] farthing."

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(Matt. v: 26) When this is paid by way of correction, discipline, and all manner of experiences, he has then reached the "bottomless pit;" that is, the pit with the bottom out, which provides the way of escape and ascent.

### What Constitutes a Eunuch?

KORESH declares: "The Sons of God who succeed to the inheritance are eunuchs. As the Messenger of the Covenant, who represents these Sons, is not a eunuch, he can only represent the eunuchs by becoming one." What constitutes a eunuch? The great Scientist gives the following definition: "A eunuch, in the strictly *physical* sense, is one deprived of his sex virility through surgical means. This is a *type* merely, of a cutting off in that higher sense, by which a man succeeds in purifying his mental and physical life, so as to make conjunction with the Lord."

The Lord Jesus refers to three classes of eunuchs. He says: "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of [*lit.* by] men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. xix: 12.)

Jesus was born a eunuch according to a law known as parthenogenesis; that is, virginal propagation, which means without sex contact. To be a eunuch in this sense means to be biune or sexless, therefore immortal; holy, undefiled, separate from sinners or sensual beings, without sin. The word "some" is not in the Greek text. It simply reads: "There are eunuchs, which were so born from their mother's womb;" also the word "their" is not in the Original.

To be parthenogenetically born from the womb, means to be conceived by the divine vivifying influence, which passes through the father, without sex contact; he merely acting as the mental channel of the divine vivifying influence. "Some are made eunuchs by men;" that is, by surgical operation. The Eastern kings and rulers had their head-servants emasculated in order to be the keepers of their harems. The word "eunuch" literally signifies bed-keeper; that is, the chamberlain of the beds of their multitude of wives. Frequent mention is made in the Old and the New Testament; also upon Egyptian and Assyrian monuments. The men who sing in the Sistine Chapel

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at Rome are subjected to emasculation; that is, they are made eunuchs by surgery. In Acts viii there is a eunuch described, who came from the far East, and who held a position of eminence, and was intrusted with the life of the sovereign, and had the supervision of the under-servants.

"Some make themselves eunuchs for the kingdom of heaven's sake." To become a eunuch in this third sense, says KORESH, "is to so overcome as to remove from the center of the brain the little gland [conarium] of copulation by which the two domains, namely, the domain of love and that of wisdom, are in perpetual coitus; and through which the germs of reproduction in the body are produced by the descent of the animal desire."

"Immortal life must be the result of the cutting off of this downward or sensual flow of the substance of human affection." But mark, that it is not cut off by faith, nor by self-will, nor by good deeds, but by God's power; by cutting out or extirpating the conarium of the brain. This is accomplished by the operation of the law of metamorphosis, and brings about a revulsion of the circulation in brain and body.

The prophet Isaiah (lvi: 3-7) speaks of eunuchs who made themselves such for the kingdom of heaven's sake. Note the promises: "Let not the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people: neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

The Sabbath literally means rest, and signifies the seventh principle and element in the human organism. This element is the sperm substance of man and the germ potency of woman. This is kept inviolate by the eunuch class, because the cause of waste is removed; that

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is, the organ and function of the pineal gland of the brain is extirpated by an alchemical combustion, an electro magnetic fire. This is philosophically expressed by the prophet Ezekiel (xxxvi: 26) in these words: "I will take away the stony heart [the conarium or pineal gland of the brain] out of your flesh, and I will give you a heart of flesh. [This implies a complete conversion or transformation, excluding any possibility of backsliding]. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

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It is pointed out that the reason why the waters of Salt Lake act as a strong preservative, as distinguished from ocean waters, is because the lake water is so much saltier, being practically a saturate

solution. Preservation with salt is of no use in ocean piling against the attack of teredos and other marine borers.

Experts in the forest service who have been investigating the preservative treatment of timber offer the suggestion that ties and poles which have been immersed for some time in the waters of the lake ought to be impervious to decay if the salt is not leached out by the action of the elements. It has been suggested that this can be guarded against, for example, by painting the butt of the pole with a coat of creosote which will keep out the moisture and keep in the salt.—*From Forest Service U. S. Dep't. of Agriculture.*

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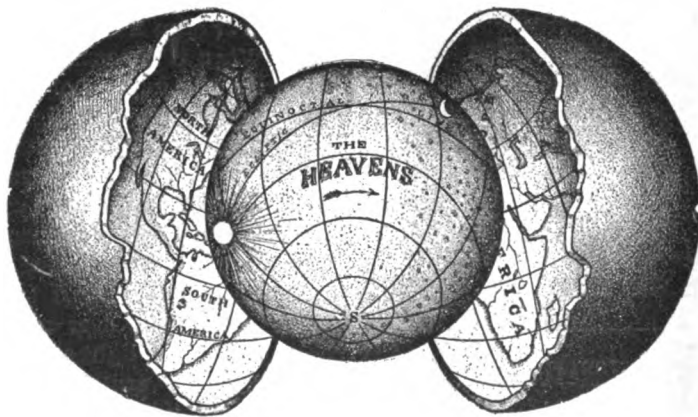
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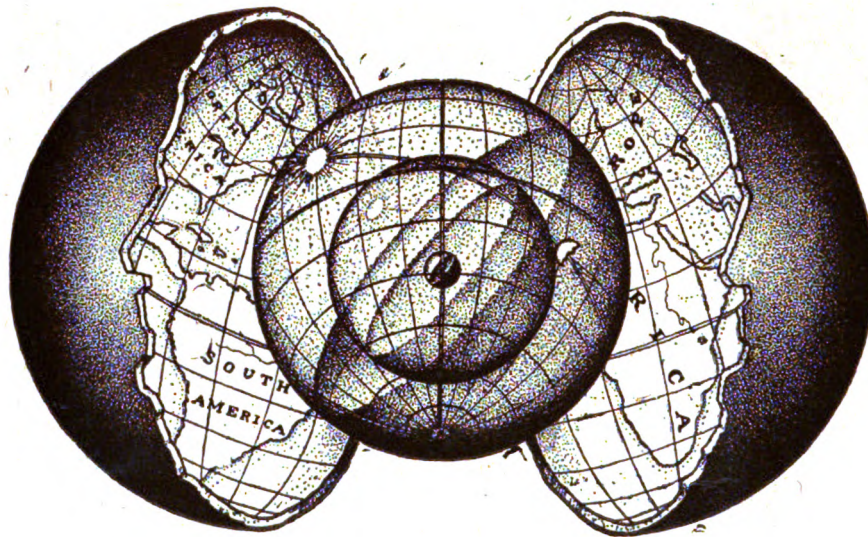
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# The Cellular Cosmogony



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# The Flaming Sword



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ESTERO, LEE COUNTY, FLORIDA



# The Flaming Sword

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

Vol. XXVIII. No. 8.

Estero, Florida, AUGUST, 1914, A. K. 74

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## The Alchemical Laboratory of the Brain

**What the Conarium & Cerebellum Primarily Are; What Thought Is; the Two Distinct Areas of the Gray Matter of the Brain; & the Three Degrees of Mental Function**

PART XXXI.

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

**T**HE CONARIUM is the focal thought center of the entire cerebrum, and the focal nature center of the cerebellum. It becomes an original thought generator by virtue of the fact that it metamorphoses the fluxions from the cerebral areas to the material deposits, whence they are alchemically dissolved to the most refined essences, and to the finer spiritual magnetisms and electricities of mental action.

Thought is not material, but it is as substantial as the matter from which it is generated. Though certain scientists have ventured the statement that the time will come when "we shall know what kind of matter mind is," the fact remains, that no man will ever know what kind of matter mind is, for it is not matter; but if any man desires to know what kind of *substance* mind is, we can tell him; for it is the substance (spirit) of every kind of matter having entered into organic form, and through its relation to every other kind of matter, gained the experience of touch or contact with all organic combinations.

Thought is immaterial but substantial. The human brain is a thinking mechanism whose possibilities for mental operations reside in the fact of the relation of the center to circumference, with a reciprocal interflow of essences and electro-magnetic transmutations dependent upon the polarization of mental function related to organic form. The cortical area of the cerebrum is divided into a system of thought groups, of which the mental zodiac constitutes the crowning glory. There are two distinct areas or planes of the gray matter of the encephalon, covering its entire surface, and at some points this is augmented by a third layer. There are, consequently, three degrees of mental function operative in the cortex, the signification of which is that there are, in the activity of every mental operation, three degrees of thought—external, middle, and interior.

There are five universally recognized channels of influx into the mental mechanism, four of which are the nerves of special sense—the optic, auditory, olfactory, and gustatory. The fifth sense, that called the sense of touch, passes through the spinal cord to the point of the union of the four nerves of special sense, where in the union of the five there is the function of so called intuition. The fifth sense is the tegumentary sense. In the brain accompanied by normal conditions of the organs of special sense intact, sensation is first conveyed to the center, where the congeries of sensation form a focus, from which they radiate into the circumference of the mental organ, the cortical area of the brain.

### How Thought Originates and Operates

We may best comprehend the character of thought by locating a special character of thought; as for instance, the simple mental action of the desire to take a walk, and the act of executing the desire. A combination of circumstances conspires to arouse the thought, but the act of walking locates itself at that portion of the cortex situated at the upper portion of the fissure of Rolando. The serum of the arteries distributed to the point in question begins to flow more rapidly, the essence of the afferent nerves terminating in the cells of the part increases in intensity, and there begins an increase of alchemical change in the part, beginning with the outermost plane or layer of cortex. The electricity generated in the operation passes into the delicate fibre of the tissue which divides the layers of cortex, and in its motion induces an action in the second layer; and this again by another induction to the third; and as there are three degrees of mental action, there are consequently three channels of transmission for the fluids precipitated in the mental processes.

The nerve fibre is a cylinder; through this minute tube the finer essences generated in the inner cells of the

cortical area are conveyed to their ultimate goal, the conarium, where they center in a unity of operation in a congeries of mental impulse and radiation. The fluid of the second degree passes through the channel made by the aggregation of fibres into the fasciculi, the fluid following the course of the fibres within the sheath, while the fluid of the third degree passes through the channel made by the relation of the pia mater of the nerve to the arachnoid portion of the nerve sheath. There is still a fourth current; this is electric, passing through the tissue of the dura mater.

These all convey the reflexes of the mental action, because they are the precipitates, the ash, so to speak, of mental performance. It will be seen, then, that the activity of the conarium is as multiplex as the entire cortical area which constitutes the mental circumference, it being the central pole of activity. Of the millions of cells which constitute the cortical area, there are no two which generate exactly the same quality of mental force; hence there are no two which generate the same quality of the essences which the nerves convey toward the mental vortex, the pineal gland.

The alchemical reagency which is operative at the pineal gland, is as multiplex as the entire activity of the mental dominion to which the gland is related. The mental forces are not transmitted from the cortical area to the conarium, for these are radiated through channels of mental communication; but that which corresponds to the mental "force" falls as the precipitate of mental generation, and as it holds all of the principles of mental force on the physical or physiological plane, it reproduces—in a resurrection, at the pole of generation—the mental complexity derived from the circumference related to this pole.

**The Conarium the Point of Rest, the Nexus, and the Focal Point of Transmutation**

The conarium, then, is a central reproducer of mental essence, it being the pole of rest of the entire encephalon. It is called the pole of rest, because it is the terminal point of one condition, the point where that condition ceases to exist; it is the point of transmutation. The point where all qualities of the physiological essences terminate their career, is the point at which they cease to be as belonging to that plane and quality of existence; hence at that point they come to an instantaneous rest, but as instantaneously the alchemical transmutation changes the essential fluids and electric currents to a corresponding multiplex central consciousness. The pole of rest becomes the center of greatest activity. It is the point of death, and also the point of resurrection from the dead as to its central function.

We will consider, in a broader sense, the channels of influx into this receptive and radiatory center of mental force. The food taken into the system, the air we breathe, the water we drink, all find their terminal point of transmutation at this center of rest. It is at this point that the material things taken into the system are finally converted to mental substance, where it is no longer matter, but spirit. The second

channel of entrance is through the organs of sensation, through the nerves of special sense and the tegumentary medium of communication.

The impartation to the mind from extraneous sources, through the channels of special sense, is the intromission of substance not material, but as substantial as matter, in the qualities of light, heat, electricity, magnetism, sound, taste, tegumentary contact with electro-magnetic intromissions, all of which convey an increment of spiritual substance distinguished from matter, in that it does not possess any of the properties either belonging or attributed to matter, yet substantial. Thus, associated with corporeal and physiological channels of intromission, there are sensate channels of spiritual substance, which pass through the processes of mental digestion corresponding to the processes of physiological digestion.

The reasoning faculties constitute the teeth of the mind; and mental mastication is as much a function of incrementation, as that the teeth of the anatomical structure perform the function of mastication for the stomach of the body. External impressions upon the brain from external sources, through the organs of special sense, are of no benefit to the mind until digested and assimilated; and the changes in the mind, wrought upon the things taken into the mental mechanism, are as much the processes of mental alchemy or transmutation, as that the changes wrought in the physiological operations are processes of alchemical physiological metamorphosis.

**How Every Mind Generates Its Own Activity, and How Every Other Mind Is Receptive to the Emanations of Good and Evil**

The physiological and sensate resources of the mind are not the only sources of mental pabulum. Every mind is radiating the generations of its own activity, and every other mind is receptive to these emanations. In every mental effort there are three pairs of spiritual essence generated; these constitute the three degrees of mental activity. Each degree corresponds in kind, not in quality, to the others. These are the degrees of mental light and mental heat,—degrees of intellect and mental affection. They radiate in six wings, each of a specific character determined by the quality of the mind operative.

As these mental essences radiate, they seek their vortical points in other mental centers; and as the pineal gland is the vortical center of each brain, it becomes the terminal point of influx to the rest point of the mental flux from every other brain. It is the center of assimilation, and above all others is the point to be guarded against the influxes of fallacy and evil. The custodian of this entrance of the mentalities to which its doors are either opened or closed, must be ever vigilant if he would maintain the integrity of the imperial dominion of consciousness and of power.

**The Two Wonderful Phases of Guardianship**

There are two phases of guardianship to the mental domain from pneumo-psychic resources. The custodian, with spear and helmet, may be actively conscious,



vigorously alert, ever awake and on the offensive, or he may be lulled into a false security through hypnotic influences where vigilance is substituted by indifference, and the gates are open to the ravages of the usurper of mental liberty and voluntary control. If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration, the custodian at the door of intromission cannot call down from the region of the faculties, the powers of discrimination by which the spirits that would gain entrance are admitted to the mental domain, or are driven from its courts of entrance.

We repeat the oft reiterated statement, which may seem a superfluity, that the universe is in the form of the man, and performs the function of the man. We add the iteration, that form and function—inevitably, everywhere, throughout the universe—must coördinately and correspondingly agree. This signifies that there can be no function (by which we mean the performance of office) without the characteristic forms and organs, in and through which function can operate to perform the uses of the universe, singly and collectively.

Every activity in the universe is exerted by virtue of the fact that matter exists and constitutes the basis, the form, and, in the organic domain, the organ for the display of the operations of function. The activity of spirit-substance can only be known through its phenomena as observed in the changes and activities of tangible substance. Spirit is a substantial thing or substance, not matter, nor having the properties of matter, but constituting its working coördinate. There is no spirit that has not been in the quality and form of matter; nor is there any matter that has not been in the condition and quality of spirit. It follows, then, that matter and its coördinate (spirit) are constantly interchangeable, transmutable, and reciprocal, and that therefore there is but one substance in the universe.

These two qualities of substance cannot by any process be transformed into a remote substance singly, into which they both can be merged. The balance of the universe is maintained through the equipoise of these two correlate conditions of the primal substance. In order to emphasize the importance of comprehending the relation of matter of every form and quality, to its corresponding essence, we reiterate the postulate that there is no quality into which either spirit, or matter, or both, can be further merged into a simple primal state beyond the coördinate pair or duad of substantial existence.

(To be continued.)

The operation of the Holy Spirit, proceeding from the Lord and shed upon his Apostles and Disciples, was a Word (Logos) upon the soul, hence it was psychology. The operation of this force resulted in peculiar phenomena, giving to the Apostles wonderful powers. These powers were exercised invariably in a divine way, never for personal aggrandizement. This psychological power from the Lord was the soul of God acting upon the soul of his people.

## THE KORESHAN SYSTEM OF COSMOGONY

Necessity of Associating the Alchemico-Organic with the Anthropostic Cosmos, and an Understanding of Center and Circumference

By KORESH

### PART XX.

WE HAVE thus far (in a general way, and with specific allusions) outlined the relations of good and evil, and in so doing have portrayed some hints of the character of a Universology in which good and evil are antithetical coadjutors; a Universology which could obtain only as good and evil were correlates in some common bond of fellowship and perpetuity. We have shown in a measure, the tree of the knowledge of good and evil, the fruit of which all men must eat, thereby knowing good and evil, with power to discriminate. The very law by which the elements combine to resist and eject, like the rainfall, that which has become effete in any given field of physics, enables the mind, after the discrimination of good and evil, to resist and eject the evil and retain the good, thus becoming the Tree of Life. In the exposition thus far rendered, there seems an opportunity to question one of the fundamental axioms of the Koreshan System, in which obtains the avowal of absolute good and evil in contradistinction to quite a prevalent belief that these are only relative.

The student of Koreshanity must become familiar with the Koreshan Cosmogony, and learn to associate the alchemico-organic with the anthropostic cosmos, in correspondence. Understanding the relation of the absolute center of a sphere with the outmost limitation of its environment,—the center being in a constant state of electro-magnetic combustion, and the circumference in an equal state of a corresponding combustion, where solid deposition results as the *sequitur* of electro-magnetic activity,—he can readily comprehend the fact that there obtain at least two extremes or limits of both form and activity; that is, form and function. One is the central, the other is the circumferential limitation. These limitations are absolute. Thus there are two absolute ends of form and motion.

We have announced the fact that, underlying the geologic crusts of the earth, there are mineral and metallic strata, the outermost or circumferential stratum being gold. Here the laws of transmutation perfect the element which, through successive stages of metamorphosis, is deposited as the finished product of radiatory and obtensive operations. In those activities which are impulsed and attracted toward the circumference of the alchemico-organic cosmos, the gravic substances, both of spirit and forms and qualities of matter, are more or less chaotic and uncertain, until the laws of order bring them to those points of stratification in which the pure mineral and metallic substances are deposited as environments of the cosmic shell. Before the precipitated substances which primarily proceed from and are the principles of the electro-nucleus (the astral center) become the metallic laminæ or plates of the cosmic rind, they are precipitated as geologic strata. The laws operative in Nature keep them in the chaotic state.

The mineral and metallic strata are constant, but subject perpetually to an equal waste and supply. Their atoms are constantly being destroyed as atoms of matter; but when destroyed as matter, the substance becomes spirit. This destruction of the stratum is reinstated with the influx of spirit which deposits or materializes as supplemental atoms. Thus the rind is constant, eternal, and pure. The law of supply and waste is equally true of the center, which as a nucleus holds contact or touch with every alchemico-organic atom, and with every motion engendered in the alchemico-organic field. Thus in miniature is this nucleus—the composite subtense of the universe as a macrocosmic whole; and thus the star point of consciousness and the correspondent of the Deific center of anthroposophy—the astral nucleus of the God-Man existence.

**The Domain of Order in Contrast With Chaos: Involution, Evolution, and Revolution Follow Each Other**

It will be noticed in the exposition given, that after passing the geologic strata toward the circumference, the mineral and metallic strata are related in specific order according to quality, in which is included that of specific gravity;—specific gravity constituting the law of their relative emplacement. Superimposed in the orderly arrangement of strata are the geologic formations. These are chaotic. Into this chaotic formation all things tend, proceeding from the center and directed toward the circumference. This chaotic state is due both to transmissions from the center and upheavals from the circumference, or upheavals proceeding from activities derived from the outer laminæ.

In the foregoing, we have outlined the great alchemico-organic egg or cell, in which the process of incubation or hatching is developing a corresponding chick, this incubating chick being the Grand or universal Man not complete in its organo-vital development until it passes beyond the state of chaos to that of the order of stratification in social groups, which in humanity correspond to the mineral and metallic laminæ. These groups are the orders of church and state; the seven laminæ corresponding to the seven churches (these are the new heavens); the five mineral strata corresponding to the five divisions of state (the new earth).

Jesus the Lord in his day and time was the astral nucleus corresponding to the alchemico-organic center, or to the physical star at the center of the cosmos, as outlined above. Between the time of the Lord who inaugurated the Christian age and the formation of the seven churches, the world of humanity, before the new church is inaugurated, reaches a chaotic condition corresponding to that in the alchemico-organic field; that is, corresponding to the condition of the superimposed geologic strata before noted.

The universe is integral and eternal as a structured whole. Animal life, including man, with the animal life of God, attains its climax within the concave sphere, the shell or egg of its volitional processes, which include involution, evolution, and revolution. When the process of development completes itself in the frui-

tion of its life in the production of the Sons of God, the absorption or appropriation of the harvest transposes the offspring from its material fruition into the spiritual status of the invisible but substantial and eternal spiritual entities, for whom these Sons were created. In this absorption there is no loss of consciousness or individual identity, for that which is eternal has no beginning or ending; hence there are eternal entities in the solar realm of man's interior existence, within the celestial spheres of his invisible and interior life.

In the dissolution of these tangible, visible, and material offspring of the Son of God, in their dematerialization from the tangible to the intangible, they flow into and become the essence of assimilation, in that the blending of what becomes, in its creation, an external consciousness, is transmuted to a unity with the spiritual and eternal ego of being. This is the blending of the natural with the spiritual entity, in the accomplishment of which there is an elimination of extraneous essences precipitated in matter, which meet a corresponding absorption in the existing lower forms of life.

When the Tree of Life (progressing toward the climax of its fruition) eventuates through propagation in the manifest material Sons of God,—the immortal men, for the production of whom the Tree of Life exists,—and has completed its grand cycle, the precipitated essence of these immortals flows down by gradual stages of declension into the various phases of animal and human existence, and is again subject to those processes of reproduction by which, in a succeeding grand cycle, another crop of the Sons of God appear, to be absorbed again into the eternal entities of their eternal life.

The divine consciousness in man is a matter of development and production. From that which is precipitated as the ascending essences of transmutation, fallacy and evil develop. Fallacy is the inversion of truth, and evil is the inversion of good. Man becomes righteous through contrast. He is first incorporated into, and then incorporates, fallacy and evil. By the processes of incorporation, he gains his experiences with fallacy and evil. During the progress of his states there is a constant flowing down from the spheres above, the influx of truth and good, that man may contrast (by progressive stages) his experiences with evil in the false light of inverted truth, with the modified truths and goods with which he is permitted to come in contact.

**The Copernican System of Astronomy Cannot Be Proven**

A party desires to disprove the Koreshan Cosmogony. We have suggested a process by which he can accomplish this feat—provided it can be accomplished! We will now suggest another method which will settle the whole controversy. Prove the Copernican system of astronomy, ergo: the Koreshan Cosmogony has no basis for its claims; or if he prove any other system of cosmogony to be true, then ours is essentially false.

We invented an apparatus on purely mechanical principles, sent our Geodetic Staff to make a mechanical

survey, performing what no other man or number of men ever tried to perform. It is a positive fact that no record can be found of an attempt, in modern or ancient times, to determine the contour of the earth's surface as to whether it be concave or convex. An attempt was made some years ago to prove that the world was not convex. This demonstration was made on optical principles, and the testimony was in favor of non-convexity. The party making the experiments jumped at the assumption that because the earth was not convex; it was necessarily flat. This is the nearest approach that has ever been made to the truth.

Those who believe in and advocate the Copernican system, do so upon the ground of audacious assumption. We devoted much time and money to the application of a strictly accurate method of confirming the discovery of the contour of the earth's surface. We proved the instrument to be absolutely perfect, and found the ratio of the concavity to be about eight inches to the mile, as we had previously determined. Now Mr. B—, ignorant of the instrument and its processes, assumes to know more about the instrument than the inventor and experimenter, and desires to prove that the instrument cannot do, and has not done, what the Koreshans claim it has done and will do, under any and all circumstances.

Our advice to Mr. B— is, that he go to work and prove the Copernican system. If he will accomplish this feat, he will confer an everlasting favor on modern astronomers, who have never yet found or submitted a scintilla of evidence in support of their vagary. He will also, by so doing, put to rout the Koreshans, who are making headway in the spread of their gospel. In the meantime, we shall proceed to wage an aggressive warfare on the lines of cosmogony, astronomy, religion, social science, etc., with the full knowledge that the greater our success in the propaganda work we institute, the more rampageous will be the blustering of the advocates of the absurdities we combat.

The universe as a whole is in the form of the egg or cell. It is, however, in the form of the man, but the *unincubated* man. In this form it is the woman with the male incubed, but not evolved. There will come a time when the universe itself will, in a measure, change its form to its own evolved anatomical structure. Some of these changes have been noted in previous issues of THE SWORD and other publications. The universe, the alchemico-organic cosmos, has an anatomy, the details of the form of which can be only known through a complete knowledge of comparative anatomy. It also has a corresponding and inherent physiological function. It is through the correspondential relationship of the individual that we know of the form and laws of the universal.

We are induced to smile sometimes at the bombastic ignorance of those who assume to call in question our knowledge of the structure of the universe and its functions. We are teaching what we know. Our assertative methods, originating in our absolute knowledge of the things we teach, give us the appearance of egotists

in the eyes of those who, because ignorant themselves, imagine no one else can be wise. We often hear the assertion, "No man can know it all." We assert that no man can know (accurately) a part, who does not know its relation to the whole; and no man can know the relation of a part to all the other parts, without a knowledge of all the parts in their integralism. A knowledge of the anatomical structure of the individual, with a corresponding knowledge of the functions of the same, insures to one a knowledge of the universe as a whole, for it is an integral thing.

**So Called Scientific Experimental Methods Unreliable Because Fallacious**

"Scientific" men are mere guessers; what they guessed at fifty years ago they renounce today, and tomorrow they will guess again. This is called science; it is farce, quackery, empiricism. Our work is to teach those who desire to be taught. The fools who know it all are not worthy. Agnosticism is good enough for such as enjoy ignorance. Koreshanity is the only school of knowledge; its principles are the only truths; its triumph is inevitable.

The following headlines are quoted from the Boston *Evening Transcript*:

THE EARTH NO GLOBE.—MODERN SCIENCE MODIFIES A POPULAR BELIEF.—A Tetrahedron the Shape Accepted as Correct by the Best Scientific Minds.—How the Earth's Dimensions Are Figured.\*

A tetrahedron is a body enclosed in four triangles, and is the shape of the earth! This conclusion is reached through fifty years' extensive work in geodetic surveying, and is "the shape accepted as correct by the best scientific minds." Navigators must have some sharp corners to turn in their tetrahedral navigation, for, according to "the best scientific minds," we can no longer circumnavigate the globe!

How happy the world will be when it can learn something to keep. The article in the *Evening Transcript* ends by saying:

The shrinking of the earth is a geological rather than a geodetic question, but I believe it is scientifically admitted that such a process is going on. But our coast survey service is primarily for the making of maps, and it is one of our first duties to determine the size and shape of the earth, upon which all else depends, and hence the great and painstaking experiments which the government is conducting in conjunction with the other governments of the world.

The governments of the world are trying to ascertain the size and shape of the earth! It is an absolute fact that triangulation, on either a concave or a convex surface, conducted ever so carefully, would result in the same conclusions. All their experiments have not determined whether the earth is concave or convex, therefore they *cannot* conclude as to its shape. The water surfaces of the earth are concave, but the surface is not necessarily uniform, as the cell is not absolutely spherical; but this is the general shape. The mechanical means employed to determine this is simple enough to convince the most skeptical investigator, if he be honest. However, the mechanical survey is of very small import-

\* These headlines were cited by the Founder of THE SWORD in the Summer of 1898.—A. W. Digitized by Google

ance as proof, as compared with the system of correspondential analogy and the applied principles of optics, a knowledge of which is so essential to any correct conception of the form of the earth.

(To be continued.)

### THE BASIS OF KORESHAN THEOLOGY

#### A Comparison of So Called Orthodox Theology with Koreshan Scientific Theology

[From the Writings of KORESH]

**T**HE KORESHAN theology is founded upon absolutely scientific principles. The term theology means, literally, a discourse upon the character of Deity; and in the highest sense, human relationship, the obligation of God to men, and man's obligation to man, as predicated upon the basis of a true conception of the divine character and our true devotion to those conceptions. The theology of the Universology of Koreshanity differs widely from the theology of every other cult. It differs from what is called orthodoxy, in that it is triunitarian instead of trinitarian; its basis of triunism being in the cognition of the personality of the Lord God as the man Jesus—he being the fulness of the Godhead bodily, as the Scripture declares him to be. Hence our theology centers around the conception of a recognized Messianic law, perpetually in force, through which the invisible Divinity (who is in character a man) becomes incarnate for the purpose of perpetuating his own being and that of the human race, which, in the regenerate state, is the offspring of the visible Godhood.

Modern theology of the recognized orthodox type describes the Godhead as being an indescribable, inconceivable, noncomprehensible, eternal something without body or parts; in reality, a spiritual nonentity. The Koreshan theology defines the Godhead to be endowed with a certain form, and with functions of manifestation which do not belong to the caprice of any voluntary fiat, but to the inevitable and eternal law of periodicity, involved in which is the forever recurrent Messianic increment of personal incarnation. We therefore hold that a genuine and true conception of the character of Deity, and a proper discourse upon his nature and character, define him as the visible and tangible human, and that in the revelation of God to man, no other manifestation than the human could be a full revelation of Divinity to humanity. From those misleading vagaries involved in what is falsely denominated the "new thought," we differ radically and necessarily in that, with the so called "new thought," which is but an outgrowth of a spurious orthodoxy, God is an inherent nonentity as indescribable as the orthodox Christian's deity.

The false conception of the so called "christian" and mental science has for its foundation the false conclusion of modern physics—that [so called] energies are but mere modes of motion, and belong to a sphere which is beyond the ken of any rational analysis and synthesis. If we ignite or destroy matter in any process of combustion, whether in the ordinary reduction of common fuel to flame, or elements in electro-magnetic

combustion, there is obtained a certain amount of physical spirit. This has been called "energy," under the supposition that it is not a substantial thing. The so called scientific world is rapidly departing from its former conclusion concerning "energy," and is beginning to hold to the idea that, after all, it is a substantial *something*, yet distinct from ordinary matter. Involved in the so called "new thought" conception, there is also a modification of the original nonentific vagary.

#### The Co-ordinate Concomitants of Matter and Their Substantiality

If we take a piece of zinc as an element in the common galvanic battery, with other elements, it is reduced on the line or order of physics to a certain amount of essence, we may call it the spiritual ether of physics; and on the line of elements, to the regular precipitate, that being determined by the character of elements in combustion in the cell. The elements being uniform and of the same kind, the results will be invariable. The destruction of a certain kind and quality of element will produce a certain kind and quality of spiritual ether, in given amount proportionate to the amount of tangible matter destroyed. We employ the term destroy, because the elements are destroyed as to their material substance, but transformed to spiritual substance. They are no longer matter, but they are the coördinate concomitants of matter, and as substantial.

Inasmuch as it requires the destruction of matter to produce what the physicists have persisted for many years in calling a mere mode of motion, in the characteristic called "energy," in one instance, we aver that it requires the destruction of matter to produce the effect in all instances; and we therefore declare that there is no spirit in the universe that is not the result of the destruction of matter. We maintain this in so far as it pertains to that spirit endowed with intellectuality and related to the organic existence which we call man and God, or to the spirit of ordinary matter, which we have denominated the spiritual ether of physics.

#### What the Ordinary Parlor Match Illustrates

The spirit of any process of combustion partakes of the simplicity or of the complexity of the elements in the processes of combustion; the spirit partakes, also, of the organic or inorganic character of the process. There is no spirit without its concomitant—matter. With the ordinary parlor match, there must first be the material of which the match is composed; then there must obtain the necessary friction, after which we obtain the flame, comprised of light, heat, electricity, magnetism, and other physical results.

The flame must depend upon the material basis as the first substantial factor in the phenomenon. So with that manifestation called spiritual influxion or pneumatic and psychic phenomena, there must be, first, the substantial basis of whatsoever phenomena might be expected or desired. It is upon such a basis that the spiritual phenomena depended in the beginning of the Christian dispensation; for then all those phe-

nomena called the operations of the Holy Ghost, depended upon the fact that there preceded it the manifestation of the personal Messiah. The subsequent phenomena were the sequences of as much physical organic perfection, in the form of the Man-God, the Lord, as were indicated in the power and character of the operation which proceeded from that personality.

Our contention is, then, that had there been no Son of God as the one personal fulness of the Godhead bodily, there could have been no corresponding spiritual manifestation. As the flame is the result of the burning of the match, so the flame called the Holy Spirit was the result of the combustion of the Lord, personally manifest—and made manifest for this very purpose. The throne of God, which is the central throne of the universe and focalized in its specific pivot, in the humanity, can only be perpetuated through the rejuvenation of that throne, by the raising up of the everlasting Son from the human race, a function of organic life which belongs to the operation of a perpetual law of Messianic decree.

It is, then, the characteristic of Koreshanity to predicate its reasoning upon the demonstrated premise of the tangible basis of a material foundation of organic life. It is the definite unity of a central to a circumferential relation, making the center the first origin of power, and the circumference the second resource of power. Such a relationship constitutes an orderly reciprocity in the conduct of the principles and affairs of government.

The human body does not control the head, except where the animal propensities have gone wild; but the head does control the body when all things are normal. The head is the governor in all normal conditions, hence the universal man should possess its power in the head, but contributed through the powers of the body properly delegated. It will be seen that the Koreshan conception of organic unity is predicated upon the basis of centralization, but not a centralization according to the present two distinct forms of government; namely, the monarchical and democratic, but a government in which there is a divine relationship because of the powers of the higher regeneration having entered into the life, both of the individual and the universal humanity.

#### KEY TO THE LAW OF JUDGMENT

**Who Elijah the Prophet (the Container of Many) Is, and Who Those Are That Ride on White Horses**

(From the Writings of KORESH)

#### PART VIII

**E**LIJAH THE PROPHET is denominated "the horsemen" of Israel for specific reasons. He is called the horsemen because he is *E pluribus unum*—many in one. Elijah contains the entire New Jerusalem. Those who constitute the New Jerusalem in the spiritual or angelic world have become chaste in life, and thus ride on white horses, and are in the first order—followers of Elijah; hence they follow him on white horses. He is the specific Rider on the White Horse; therefore he is the Centaur, hence, horse and man. For this reason he is

the active force of Gemini. Because he is the kinetic energy of Gemini, which constitutes the potential force, Gemini must constitute his nativity; he must have his birth in the land where Gemini exerts its greatest power, that is, in the United States.

Gemini and Sagittarius are upon the same axis; Gemini is force in potentiality; Sagittarius is force in activity. It is for this reason that in mythology Gemini is represented with the bow and arrow in one hand, not drawn for action; while in Sagittarius, the Centaur, the horseman, the bow is drawn for action. Elijah the Prophet has his nativity in the United States; any man not born in the United States and making the claim of being Elijah the Prophet, is by the very nature of things an impostor.

Swedenborg has declared the horse "in the spiritual sense," to signify the understanding of the Word. We will disclose the significance of this symbol in the literal or scientific "sense." The horse represents the subjugated will of man. He is servile to the purposes of his master; he yields willing obedience to man, who subjugates and controls him. He understands man, therefore he stands under the man who rides upon him. To stand under is to understand, for the two words have the same meaning. Now, because the horse is subject to human purposes, he represents the subjugated will of man.

Every animal is involved in the construction of the human organism. As the will of man should be subordinate to his intellect, (the intellect to be the guide of the will,) it follows that the condition of the will in subjugation to the intellect signifies the horsemen condition. But when we say the intellect, we mean the intellect guided by the reason founded upon the demonstrated premise, the only premise that is reliable as a basis for the operation of the rational faculties.

#### The Great Battle of Armageddon

Elijah the Prophet sits upon the White Horse; that is, the intellect of the Prophet (prophet means teacher in the primary sense), under the guardianship of the pure reason, has subjugated his own will to the purposes of the Lord, and therefore guides the will wheresoever the reason and the understanding dictate. Because the divine reason is in the ascendancy, and because the reason predicated upon a demonstrated premise is the only judge, he therefore comes to judge all things in all domains of activity; hence is the Judge, therefore he comes in judgment.

The whole world is in the meshes of a false reason, and therefore in false science; it will consequently be arrayed against the principles and doctrines of the Messianic character, and because of this his mission is to force the battle of Armageddon. As the leader of the forces which battle against error and evil, he goes to battle riding upon the principle of chastity wrought out in the works of righteousness, which he represents; and all who follow, either in the first order or in the second, that is, in the natural, must follow, riding on white horses, riding with the will in thorough subjugation to the Leader of the army.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself." The Lord nineteen hundred years ago was representative of all eyes. He constituted the Eye of the Christian age. His translation was in the flame of his theocrasis; by which we mean that his translation was a dematerialization of his visible form by an electro-magnetic combustion. At the end of the dispensation there will be thousands of those who are in divine light; therefore they constitute eyes, and in the general fire which Elijah comes to institute, these eyes will constitute the flame of the conflagration, or the burning of the world at the presence of Elijah the Prophet. It is for this reason and no other that it is declared: "His eyes were as a flame of fire." "Many crowns" signify the lives of those who are gathered into him as the New Jerusalem, for they are kings and priests unto God, therefore they are "crowns" on the head of the Rider on the White Horse.

#### The New Manifestation and Name of God

No man but himself can comprehend the con-nominal character of the man; the name is the one which the Lord records of himself. Wheresoever the Lord God manifests in his personality, there he records himself in his visible appearance, and that appearance is the name of God. The person with his characteristics constitutes the name of the Lord God. This personality can be known but by himself. To have the name written is the transmission to posterity. To write is to commit to posterity through the laws of propagation; to write in the supreme sense, is to pass on to posterity the life and individuality in processes of reëmbodiment, until the conscious life is reincarnated in the full resurrection of the individuality. When the laws of the resurrection (reincarnation) have brought the life into its perfect fruition, then and not until then has the writing been communicated and read.

"And he was clothed with a vesture dipped in blood: and his name is called the Word of God." It is said He was clothed with a vesture dipped in blood, because he comes of the posterity of Joseph. Joseph's coat was dipped in blood as a symbol of the fact that he was to be absorbed by ethnic infiltration into the many nations into which he was absorbed through the intermarriage of the house of Ephraim with the nations whither they were carried when the ten tribes were taken by the Assyrian power; and also because the Lord in his translation, by his descending degree, was carried into this posterity of Joseph.

The Lord constituted the blood of the world. This blood was disseminated through the operation of the Holy Spirit. The Holy Spirit was the blood of the Lord; this blood was carried into the peoples who were the result of the interblending of the house of Ephraim with Media, Persia, and Assyria. This is the people who, subsequent to the Lord's theocrasis, accepted the life of the Lord. This comprises the entire Germanic race, specifically; they are the descendants of Joseph, whose garment was dipped in blood. Elijah will have a vesture dipped in blood for the reasons above noted;

therefore he will come of the posterity of Joseph and of the house of Ephraim. His name is called "the Word of God," because he is the voice of God written (manifest in visible and tangible life in personality) into natural life through the natural law of propagation.

"And the armies which were in heaven followed him upon white horses, clothed in finelinen, white and clean." When we consider that fine linen is the righteousness of Saints, and that Christ is our righteousness, it follows that fine linen is the veritable life of the Lord. This does not mean a life like the Lord's life, but it does mean that the life of the Lord has been appropriated, absorbed, eaten, assimilated; and that it is the life of the Lord multiplied through regeneration. Now, as the life of the Lord is the pure and chaste life, free from natural sex inclinations, it follows that the fundamental declarations of the true Elijah will be such a doctrine as was involved in the very manifest outer life of the Lord. This doctrine is absolute sex separation on the plane of sensuous desire. This is the doctrine of fire which designates the true Elijah from the spurious Elijahs. And even this will be counterfeited by the false messiahs and prophets.

"And out of his mouth goeth a sharp SWORD," even the *Flaming Sword*, which turns every way to keep (perpetuate) the way of the Tree of Life.

#### The True and False Foundation Contrasted

The fundamental law of the competitive system of impulse is inequitable exchange. It is the world's system; it is pagan and antichristian; it was condemned by the Lord Jesus, and when judgment sets and righteousness is instituted, every vestige of it will be eradicated from the transactions of men with men. The radical difficulty attending human efforts at reform, is in the attempts to patch up and perpetuate the old system. There must come a revolution; it must be complete and thorough. The theoretical and practical must march hand in hand. A theory that cannot be made practical is useless. If a theory is good, it can be applied when the laws of its application are discovered.

The law of polarization is one of the first applicabilities of organic unity. There must be some central bond of obligation, by which the cohesion of the particles entering into unity are attracted and held to the body. There is no bond of unity but the religious, having sufficient organic power to hold in association bodies of men on the social and communistic basis. There is but one love stronger than the love of God, and that is the love of money. The love of money may induce men to enter into co-partnership, and to form corporations for the processes of legalized swindling; but there can be no true socialistic or nationalistic unity that is not pivoted in the central impulse of human life—the religious sentiment and love. The scientific, and therefore genuine, religious formula must comprise the constitutional bond of unity in a true consociation of men and women. For the foundation



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE ARCHIVES OF KORESHANITY

**Their Great Value for the Guidance of Church and State in the New Age**

**T**HE WISDOM of the wisest of their day and generation is incorporated in archives for their successors, and is at the command of those who in the order of law ripen to appreciate, increase, and transmit it. Solomon, the apex in wisdom of the kingdom of Israel, left mines of wisdom in the books of Sacred Archives called "Proverbs" and "Ecclesiastes." In Ecclesiastes he calls man's attention to the timic aspect of all things under the sun, saying: "To everything there is a season, and a time to every purpose under the sun." To get relief from the timic aspect of things, one must come into mental conjunctive unity with the man standing in the sun, for whom time no longer exists; he being the at-one with the heir of eternal life. To even see things from a timic aspect one must look down and out at the natural reflexes of his own interior.

In dealing with the teachings of a great Prophet, and with their application to the uses of the spheres in which they are to be applied, the dates mentioned by the teacher should be noted, and rationally related to the events which do occur, and not to imaginary anticipated events which do not occur, and, not occurring, depreciate the teacher as fallacious in the minds of those disappointed. Because men fail to give to current events the importance perceived in them by the true Prophet of the Lord, they go about looking for more satisfactory prophets, or declare themselves to be wiser than the best credentialed and wisest.

Prof. Totten, a wonderfully critical student of Biblical chronology and current events, failed as a prophet because he utterly lacked the essential credentials of the great Prophet due to be heard by all in his generation seeking to "know the truth," when his voice should be heard as that of the Sign of the Son of man. Students of the Word who did hear and heed were filled with his quickening Spirit because of their recognition of the far-reaching importance of all current events reflecting the operations of his greatest of minds.

There were few people among the thousands anticipating the coming of the Lord at the end of the Jewish age, who recognized the personal presence of the Lord in Jesus of Nazareth, the carpenter's son. Of these few, still less seemed alive to the fact that this man, appearing simply as a man among his fellows, was the sole Messiah of the age; the Seed-Man, the Son of God, the fulness of the Godhead bodily, and to become to the world all that he was foretold to become. In studying the emplacement of the stars of the physical heavens, one learns that very few are found in the atmosphere of aboron nearest the sun. The Messiah transmits his forces from the few destined to be primary receptacles of his indoctrination to the Man, and the final many.

It seems a sorry thing to have had the nominal possession of the supreme wealth of the universe, and yet to have been unaware of it, as available for the best things to be had through its right use. Yet this is the history of nations. Their greatest men are made known to them as such only by the awakening of their inherent presence, when they shall have passed in to sup with such as open the doors of their hearts to them. Alive to this fact in the history of times and seasons, KORESH wrote the following poem in 1905:

"The Ancient Bards, God sent, and prophets true,  
Have come and gone with ill repute;  
Their advent hath ever marked the perils of their age,  
And thus with condemnation from their own, They've suffered martyrdom.  
That great and dreadful day foreshadowed and now due  
To mark the end, the world cannot escape:  
Its hour hastens, but there gleams a light  
To such as in obedience greet the warning voice,  
And most delightful entertain the Sage.  
The Lamb upon Mt. Zion and those thousands with him,  
Dispel all fear and hail with glad acclaim  
The advent of the Sons of God.  
They head the new regime when, after peril, all things new,  
The age doth rest herself in joyful peace."

According to the archives of Koreshanity, the Messiah of this age was born naturally in 1839. He was born of the Spirit, the greatest event of the Christian era, in 1870. This birth made him alive in God, and to his Messianic mission as the Messenger of humanity's final covenant with Deity, for the redemption of the whole or holy house of Israel; the body of the Lord in its macrocosmic form. To this end he was to teach a true Universology; "the truth;" to bring all things to human remembrance ever taught by the living Word, and to foretell things to come. This, KORESH certainly did, as no other man ever can, will, or did. He declared himself to be the only man born of the Spirit in this age, and the one forerunner of the Sons of God. These many Sons are to be they who believe in the name of this Prophet of the new age, as Elijah the Prophet, the manifest Fatherhood or begetter of all the Sons who are to be born into the arch-natural life of Deity.

Men of this age who fail to receive the Messianic manifestation of the most high, due this age through the knowledge or science of the law, will miss the best the time of his presence can offer. Fortunately, his prophecies foretell a great world-wide awakening to the knowledge of the truth he taught. This knowledge, the light of the Son, will in the eyes of all who receive it, clothe the Messenger standing in the sun, with light as with a garment; and will cause his name to be hallowed by every Son in whose intellectual throne it rules all thoughts and desires.

This science, destined to go to and fro in the earth as the knowledge of the Lord, is impregnable, being based upon a demonstrated premise. This premise reveals the Lord as the man with a plummet in his hand, determining the form, and measuring the confines

of the earth. It is Biblically declared that "the earth abideth for ever." The Messenger of the new era has archived the science of the laws of its perpetuity and the changes that take place within it, in the sphere of its timic aspects.

KORESH has defined life itself in unmistakable terms; and death as a break in the consciousness of mortals, a wage of sin, and all its concomitants. He has left us with a knowledge of sin *per se*, that to ignore, means to continue in sin, and to put off the day of attained immortality and arch-natural life.

KORESH declared that he, as to the mortal form of Dr. TEED, would die, and be made alive as the Lord CYRUS, to all who believe in his Name as that of the Messiah, despite his having been conceived in sin as a natural man, shapen in iniquity. This requires a scientific recognition that this Messenger of the Levitical Order did know what to overcome, and how to overcome it, through his mental conjunctive unity with the Lord, the stick of Judah, whose indwelling mind was the source of his mental illumination; and the enlargement of his heart till it became as the heart of God, in the height, depth, length, and breadth of his service to humanity.

"I will run the way of thy commandments," declared the Psalmist, "when thou shalt enlarge my heart." KORESH restored the way of the Lord which leadeth unto life, the way of obedience to his commandments, for which he evolved a social system, making it possible to whoever will endorse it, by walking in it, to enter into the joy of obedience; the joy attendant on keeping the commandments and knowing no sin.

The mission of this sociological system is to break down the power of the old competitive system by the substitution of the new imperial coöperative Commonwealth, primarily in the form of one great city, whose vitellus was formulated in the mind of KORESH, the intellectual throne of the Lord. The seat of the highest intelligence principled in the most scientific degree of divine human righteousness, is God's throne, and this he names from age to age by the voice of his prophetic, Messianic spirit. No matter how humble the origin of the form of such a seat of intelligence, even in its least form of one lone Messenger, it is still the throne of the King of kings and Lord of lords, and the glory of God in his most attractive human aspect.

#### The Coming Revolution

THE recognition of the present period as one of more than ordinary conflict of opinion and confusion of tongues is widespread. The fact is accounted for by but few. These few have had the eyes of their understanding opened to the significance of the signs of the times. Babylon the great is becoming over ripe and about to fall. We read of "the psychology of fear" in a leading magazine, and we hear a school of the prophets singing, "Hearts of men with fear are failing, Adonai!"

This apprehension of impending revolution has been noticeably waxing for a half century. There is no

sign of its waning yet. The "peace at any price" people, demanding the preservation of the old order of the golden calf, seem to think they are about to still the war cries of the nations, by their regulations of the present systems of commerce and industry. Transformation, not regulation or palliation and perpetuation, is the thing to anticipate, if you are not to be of those tormented with fears, and their realization in coming events.

The Lord has always at command the possibility of providing a way of escape for all who can rejoice in his determination to end the old and "make all things new." He takes such as can delight to do works meet for repentance, the work of doing his will concerning the making of all things new, and leads them by a way which they knew not, into a virgin country as a peculiar people, and the vitellus of a new order. He is not apt to begin with many high and mighty ones of the old order, but with such as are weak, and weary of the old. These he reinvigorates with the spirit of the new regime, the spirit of his own new Name, till they begin to hallow it or make it holy, as the confessed divine incentive to the creditable development of the new order.

When the new order becomes fully imbued with the spirit of its Founder, it will begin to show industrial and commercial results that do him honor, and cause themselves to be inquired of concerning him and his professed mission. A tree is known by its finest fruit. The Christian era has culminated in a desire to be regarded as scientific. Has this rational desire produced any fruit justifiably to be called the apex of the scientific spirit, the all-knowing, because the all-loving? Koreshanity says decidedly, yes; one new Man, the one righteous BRANCH of the Christian tree, made righteous by conjunctive unity with the Tree of Life, which during the Christian era has been developing within the veil of the mortal flesh elected to be its tents and tabernacles till the harvest time.

The mortal flesh is reserved unto fire, the fire which the great Alchemist has provided for its transmutation and transformation. These God-begotten entities of the inner shrine are some day, not far away, to have flesh of a quality that will not be bodies of sin and death, but fashioned by the will power of the Almighty, like his own glorified body. This new body, while subject to the unified intellect and will of God, will be so serviceable that desire will be equal to its translation to any sphere of activity, within or without the veil of its presence among mortals.

The hope of this redemption of the body has animated the thousands whose name of God has been the God of Israel the Savior. Such have looked forward, from generation to generation, to the second coming of the Lord as the Savior of such as have put their trust in him, to come again according to his promises to do for them what he declared they could not do without him. The coming of the great Deliverer from the body of sin and death, in his insanguinate degree, is cold science; the knowledge of the truth. This insanguinate degree becomes concrete flesh through its right, *i. e.*,



wise application to all the uses of life, beginning with the common secular (as we call them), economic, and industrial uses.

The would-be saved, in order to be saved, must have the conceit taken out of them. They must have the wisdom of their so called wise ones turned back, and made foolishness, right down to its fundamental guess or hypothesis. Koreshanity is the second coming of the Lord; *i. e.*, the Lord will come to all who receive and honestly apply it (the truth) according to the laws of its being, as a system of life of all-inclusive orders, to the uses of life,—material and spiritual.

#### The Predicted False Christs

THE GUIDING Star Assembly of the Koreshan Unity is being made aware of the existence of the many false christs and prophets due to put in an appearance at the time of the "second coming of the Lord, which KORESH himself has everywhere, in his own archives, defined as the manifestation of the Sons of God, or as the Biblical statement puts it: "Then shall ye see the sign of the Son of man coming in the clouds of heaven." Koreshanity makes it very clear that the clouds of heaven are such of the standing humanity as were begotten sons in the beginning of the Christian era by the implantation of the dissolved flesh of the Seed-Man, the Lord Jesus Christ, who gave his flesh, dissolved or sublimated to Holy Spirit (impregnative life force), for the life of the world.

This life force of a holy man (therefore Holy Spirit) was inbreathed by all who loved the Lord Jesus with the aspiration to do his will, which means, as he himself taught, to keep his commandments. We have not seen any of the false messiahs now putting in their claims for the rights of leadership among the disciples of KORESH, at all loyal to the scientific presentation of the laws of order in sociology, as instituted by KORESH, in laying the foundations (in the hells) of the laws of order, as corresponding to the laws of order obtaining in the New Jerusalem, of which his visible personality was the continent, and his mentality the compositor as a scientific system.

This scientific system has defined the character of its future visible head, and the degrees of glory it is destined to attain from the degrees of theocrasis foretold by the Prophet to occur in the fulness of his times and methods of appearing, to such as his scientific give eyes to see.

None will be receptive to this baptism of the Lord, who were not begotten by the Holy Spirit of his Jehovistic flesh, and quickened to newness of life by God the Lord, Elijah the Prophet, as the New Jerusalem, into which blood of the new covenant he sought absorption by overcoming.

The Overcomer of this age, whose mission is distinctly Messianic, is one man, so clearly credentialed as the one to be polated in for overcoming power and the redemption of our bodies, that with the "Guiding Star" and FLAMING SWORD as our scientific instructors in all

Biblical lore, "false christs and false prophets" can justly be labeled as such, as fast as they appear.

No second prime counsellor appears in the kingdom of Koreshanity, till after the descent of the truth has done its work in the minds, hearts, and lives of all the God-begotten at the beginning of the Christian era, and now standing again to encounter the oncoming judgments of the Lord, essential to cause their turning again to the law and its scientific testimony, as they did in the day of Elijah of old.

The worship of the golden calf is a recurrent evil, whose existence is essential to the perpetuity of the mortal hells in which, through innumerable disciplinary experiences, men in all stages of evolution finally get the wisdom and understanding which enable them to appreciate the science of the law as the basis of their restoration to the covenant relation to the Almighty, as sons and joint heirs in the order of Melchizedek.

KORESH says distinctly that the New Jerusalem must have a form of order into which to descend; and he spent many years and much effort to define that form, and to institute its embryonic conditions of growth. That there has been, since his passing, a stage of development reached that is more or less mysterious to our mortal minds, none will deny; but with the science of the law and the testimony as our daily pabulum of enlightenment, plus the wisdom of experience in the Universal College of Life, we can endure until that great awakening to the knowledge of the truth shall make us one with our God, in obedience to the law of the more abundant immortal life.

#### Daughter Wiser Than Father

One of the strongest arguments for equal suffrage that has been put forward, was uttered with no reference to the suffrage question whatever. Miss Wilson, the daughter of the President, was informing an audience of reformers in Wisconsin what must be done if evils are to be corrected. She said: "We elect our representatives and then let them go their way unheeded by us, except for irresponsible criticism by individuals here and there. No wonder that they do not always know what the people want. We must get together to tell them." Now, if a woman can be so wise, a young woman at that, while her father declares that when business men seek to let Congress know what the country is thinking, they are conspiring against the liberties of the people, who can longer declare that such women are not entitled to the ballot? Miss Wilson seems to be wiser than her father.—*Public Ledger, Philadelphia, Pa.*

The House of Judah rejected the Messiah when he came, and for this reason did not receive the baptism of the Holy Spirit. For this reason the Christ was not planted in their hearts, and for this reason they cannot become the firstfruits of the resurrection.—*Koresh,*

# For the Younger Minds

Bertha M. Boomer

## WORTH WHILE FOLK: PROMOTER OF YOUTH

How Europe and America View the Retirement of a Man from Active Commercial Life

“**M**Y GREATEST ambition has always been to retire from active business at fifty, and be able to devote my remaining years to questions of public welfare. I am realizing that ambition.”

There was an expression of satisfaction on the face across the table. There were seamed lines on the face and silver in the hair, mute evidence of serious, workful years that had been lived. Also there were snap and fire in the eyes which denoted vitality, mental stamina, and dynamic energy indicative of purpose and promise for the years ahead.

It may be he is fifty; possibly more. At any rate, he has lived a long, long time. Certainly few men of his years have put more into or taken more out of life than Herbert E. Miles of Wisconsin, retired manufacturer, self-appointed promoter of educational opportunities for American youth. And after all his years of activity he assured me that he was really only now just beginning to “get busy.”

“In England,” declared Mr. Miles, “when men retire from an active commercial life and give of their time, their means, knowledge, and experience to the advancement of the public welfare, they are knighted for their unselfish devotion. In America a man so engaged is given a stiff kick: not one, but many. He is made to understand at every turn that he is an interloper. He receives jeers instead of cheers, and is pertinently warned against ‘butting in’ on the rut-worn course of systems and customs long-honored of precedent.

“Through the false pride of cult the professions resent the intrusion of a suggestion for the modification or change of a system, no matter how archaic it may be. ‘This is our profession!’ they protest. ‘We have studied and learned our business to a balanced nicety. We know what is best. This or that method has been tested by generations of practice. The attempted application of your new fangled ideas would upset the entire scheme of things. Some slight changes may be advisable sometime, perhaps; but you leave that to God and us, and in fifty years or so things will be adjusted, maybe. If not, the next generation can fix it up to suit themselves.’”

As a manufacturer, Miles came directly in contact with the serious problem of waste, as well as the matter of profit to be gained in its thrifty conservation; for certainly, if waste spells loss, then the utilization of waste should count for profit. Converting the common factory waste into supplementary profit was one of the mentionable factors in his financial success.

“Think of it!” In his earnestness he rose and paced the floor. “Think of it! Fifty per cent. of all the children of the nation are not educated,—a percentage of waste and wreckage inconceivable and unapproachable in any other line of human activity!

“Statistics startle. However, they are facts, and you

can't kill a fact. It is the general belief that the great body of American children are being educated with some degree of completeness—which is not the fact. One-half of all children leave school by the end of the sixth grade (in St. Louis it is 72, in New York 65, per cent.), or at about 14 years, having little more than the ‘three R's, which is not education in any sense; only the means whereby education may be obtained. Only one child in three finishes the eighth grade, one in five enters the high school, and but one in thirty finishes the high school.

“My conception of this condition concerns the educational salvation and direction of this fifty per cent. of the nation's child life today; the adult, controlling responsible life tomorrow.

“Two million children between the ages of fourteen and sixteen are out of school this year, the greater part at work, earning small wages because of the lack of vocational training. They are practically thrown out of the school windows midway their course; dazed, uncertain, unhappy, uneducated, undisciplined, undirected—floundering.

“This marks our school system as so hopelessly, wickedly inefficient and damaging as to call for instant readjustment. We are making that adjustment in Wisconsin. In doing so we have had to take the bull by the horns and virtually rope and hog-tie him before we could finally overcome the professional educator's pride of cult and accomplish our purpose.

“They wanted to be let alone. We wanted to do something practical for the boys and girls struggling under the handicap of unpreparedness at the start of their lifework. We ‘got across’ with our plans. As a result, Wisconsin has established the first vocational continuation schools in America, and we are now training more than twenty-five thousand of the State's boys and girls whom the regular day schools have turned adrift, or do not reach.

“Through recent legislation industrial continuation schools have been or are to be established in every community of five thousand or more inhabitants. Existing school buildings are used where practical, the money for their support being levied as are other taxes on the community, the State appropriating half the cost of maintenance.

“In the very beginning the child labor and truancy laws were rewritten, taking practical control, educationally, of the child's time from its seventh to its sixteenth year. The requirements are exacting alike to parents, employers, and officers of the law, in compelling every normal child regularly to attend a public or an equivalent school from seven to fourteen.

“At fourteen the child may now either continue in school or obtain a permit to enter a specified useful occupation, at home or elsewhere, at which he or she may work not more than forty-eight hours a week, including—and just here is where the new arrangement finds application—including five hours a week to be spent in the local vocational continuation school for eleven months of each year. It is intended later to extend the time to seven or eight

hours a week. The law provides that the employer must pay the child's wages for this continuation school time.

"Nor did it take the employer long to discover that the greatest profit returning wage paid the boy and girl apprentice was that for the hours spent in school. Without the vocational schooling they were worth less than one-fourth as much as journeymen. With it they were worth seven-eighths as much. It was simply a demonstration of the old story,—cheap help is costly; best paid help cheapest.

"The new boards of industrial education, both State and local, consist of three employers, three employees, and three practical educators. Thus two-thirds of the boards are directly interested in improving the condition either of their class or of their employees' efficiency. The local schools are adapted largely to the interests of the industries of the community. The course includes English, citizenship, business practice, sanitation, physiology, hygiene, etc; so that the students shall be not only skilled in the industries and vocations, but good, sturdy, and desirable citizens. In this way there is not alone the opportunity offered to the community for the betterment of its own interests, but a compulsory demand made upon it.

"The first school under this newly established continuation plan was started in my home town, Racine, on forty-eight hours' notice and twenty days of preparation. Without forcing compulsory attendance, and with only a general notice as an invitation to attend, the evening school was crowded with eager vocational students, and four hundred additional had to be provided for. The youngsters had caught the idea as quickly as they would the measles in an epidemic.

"The idea swept the State like a flame, and now both parents and employers are enthusiastically grasping at the opportunity to make capable and efficient workmen of the youth who would otherwise find their way into the great hopper of incompetence and low wages, of human waste.

"It is the aim to secure as teachers, instructors who have learned to do by doing; just as it is intended to teach the children. Racine started with a teacher of woodworking, professionally trained, who soon resigned. In the emergency the position was filled by the foreman of the pattern room of a large factory. He immediately discovered that the professionally trained teacher had been making no allowance in his pattern work for shrinkage in the poured metal, and that his patterns would not 'draw' out of the sand.

"Also, the board found this workman teacher to be one of the best instructors on the force. No seventy or eighty-dollar-a-month professional school teacher has a tithe of such a man's experience or ability as a practical teacher of the system of how to do by doing. That is why we are looking to the industries for men to teach the trades.

"Although we cannot legislate a four-dollar-a-week girl into an eight-dollar girl, we can educate her into double that. We cannot build humanity to fit our present school systems; we must build schools to fit humanity.

"The so called 'trade high' schools of the country are a misnomer. By their requirement of an eighth grade certificate for admission, first of all, they shut out entirely the great mass of those who really need industrial training.

Secondly, every boy in some of these schools must take one and a half years of woodworking, half a year of forge work, and one year in the machine shop; after which he is a sort of Jack of three trades and master of none.

"Why should a would-be carpenter take a year in a machine shop, or vice versa? What of the mason, electrician, plumber, shoemaker, tailor, salesman? Ignored! It is merely an attempt to warp a nation's needs to an antiquated system, rather than creating a system to meet the nation's needs.

"The intention of the new industrial continuation schools of Wisconsin is to teach every occupation, and thoroughly. You can't fool all the people always. The professional educators have fooled the public twice; once with mechanical drawing, and again with manual training; making both remote, unrelated, of little or no practical value.

"Wisconsin has now started right. Go there and see our humanly perfect schools, where all forces conspire in enthusiastic accord, with each interest—employer, employee, and public—having its share of control, and you will be indubitably assured that our people won't be fooled again. When will the rest of the country wake up—and act?"—*Richard M. Winans, in Chicago Herald Sunday Magazine.*

### The Greatest of Books

THE MOST popular, as well as the greatest, book ever printed is the Bible. Last year 18,000,000 copies of it were sold. Each year its sale increases. It is printed in more than 600 languages and dialects. Each year finds from eight to ten new language groups which want the Bible in their native tongue.

The International Sunday School Association, which has been in convention in Chicago, represents 173,459 district schools devoted to Bible study, with 1,670,846 teachers and officers, and a total enrollment exceeding 17,000,000, for the North American continent alone.

No other book ever commanded such intense or widespread interest. And, though church attendance and the authority of the clergy in recent years have fallen off remarkably, the curious fact remains that Bible study more than holds its own.

I think that the explanation of this seeming anomaly is to be found in the fact that the Bible is coming to be studied from a new angle. As children, Bible study was prescribed for most of us, very much as clothing or diet. We went to Sunday school because we had to; because not to do so was to lose respectability. We learned verses, which we recited by rote to teachers who knew as little of the Book's true significance as we did. Then we went home and forgot as soon as we could.


That isn't at all the angle from which the Bible is being taught and studied in the modern Bible school. Go into a representative Bible school today, and you will see a teacher (paid or unpaid, but often paid) who is a student of history, and of sociology as well, who looks less to the letter of the text than to its inner meanings, so varied that they give a line on all the arts and sciences, on all the struggles of the

# Light on Current Events

John S. Sargent

## SCIENTIFIC SKY-LARKIN-G

**"The heavens declare the glory of God; and the firmament sheweth his handywork."**—(Psalms xix:1.

OUR MILD depreciation of Mr. Edgar Lucien Larkin's scientific theories must have reached a sensitive nerve, for he takes the occasion of answering an inquiry, as to "Who is KORESH?" to denounce the doctrines of Koreshanity as the wild ravings of a diseased mentality. The arguments and facts set forth in my criticism must have startled him considerably; for instead of meeting the issue squarely and honestly, in logical disputation, he adopts the artifice of the cuttle fish, which muddies the water with a black liquor behind which to escape its too powerful enemy. Mollusc like, our Sir Oracle darkens council by throwing up the dust of a mean suspicion into the minds of his readers, which act is indicative of his inability to logically meet and combat the arguments sustaining the Cellular Cosmogony. Hear him:

"The doctrine of Koreshanity is one of the most remarkable diseases of the mind ever encountered by skilled mentalists. The entire literature of mental maladies does not present anything to compare with this singular disease." \* \* \* "The cause of the disease has never been discovered. It consists of opposites; thus one suffering with this distressing complaint, sees things exactly opposite from what they really are. \* \* \* "There is no cure known: for reason, the highest attribute of man, is dethroned, and when reason is subverted permanently no cure can be effected."

We might retort in the same spirit to Mr. Larkin, but as our object is to set the truth before the world, and not to traduce private character, we leave the gentleman's idiosyncrasies to be judged by our readers. After having prepared the minds of his readers to the desired degree of non-receptivity to Koreshan ideas, with the above heroic dose of poisonous suspicion of madness, he ventures to quote from KORESH a brief statement of the earth's form and dimensions; in opposition to which he states as follows:

### *Presumptive Evidence*

"The entire Copernican astronomy, now based upon the most rigid mathematics, and proved to be true in minute detail, by predicting eclipses, transits, oppositions, and conjunctions, for centuries to come, and then beholding them take place to the minute and even seconds, is totally disputed by these diseased men."

Here again, much to our surprise, he trots out that old fake of predicting eclipses, long ago worn threadbare, doing duty overtime, in deceiving the masses with spectacular display of the supposed erudition of the great savants of science; at every parade of which, the gallery gods are expected to howl their admiration. Our ostentatious conductor of this intellectual clap-trap, very carefully refrains from any explanation of the wonderful scheme of mathematics by which these predictions are made. He does not tell his awe-inspired audience that they are all taken from tabulated records that have been compiled through hundreds of years, by keeping tab on these recurring events.

These records show that the various eclipses occur in a regular series of about eighteen years' duration, and then repeat in the same order. The ability to foretell the recurrence of any or all eclipses, does not depend upon any particular system of astronomy, or upon any very great qualifications; any tyro can use the tables and do it; it was done under the old Ptolemaic system, about as successfully as today.

As to calculating transits and other phenomena mentioned, that can be done quite as correctly upon one set of orbits as another, no matter whether they are 6,000 or 60,000,000 miles in diameter. All the difference is that in the greater circles the orbs will have to be put through their paces proportionately faster than on lesser circles, to get there on time. Any tyro knows that a given point on the periphery of a wheel will move through the same number of degrees of the arc of a circle, and in the same length of time, that a point on the hub will. Hence the accuracy of the calculations, and the certain fulfilment of the predictions he refers to, prove nothing one way or the other; and we are amazed at a man of Mr. Larkin's professed attainments, presenting such testimony with the apparent expectation that it will help his case.

Koreshans are not quarreling with the mathematics of the astronomers; it is the premise upon which they base their calculations that we deny. If that is false, then no matter how correct their reasoning or their computations may be, their conclusions must be of the same character—false also. They base their observations, making their calculations therefrom, on the supposed convexity of the earth's surface, and its supposed orbital movement, taking their angles of obliquity from perpendiculars presumed to converge downward toward the center of the earth; whereas in truth, these perpendiculars converge upward toward the center. It is thus they get such magnificent distances, and the idea of illimitable space.

### *Direct vs. Presumptive Evidences*

Intended as a clincher to the above weighty (?) argument, he asks facetiously: "What does Koreshanity offer as a substitute for the gigantic fallacy of the benighted Copernicus?" He then answers his own question by referring with intended belittling comparison to the Geodetic Survey at Naples, Florida, which it was claimed "corroborated conclusively the testimony given in 1870, that the earth is a hollow sphere or shell about 8,000 miles in diameter and about 25,000 in circumference." He is almost flabbergasted at the presumption that this simple little expedient, directed to the demonstration of the earth's contour, can be presumed to upset and bring to naught the vast erudition and painstaking labors of the centuries; and he burns up a goodly amount of gray matter in a supreme effort to disparage the claim, by contrasting it with the vast research of the pedants of knowledge in this line, since Eratosthenes of Alexandria, 250 B. C., from which time down until now, many thousands of surveys have been made.

He says: "Modern geodetic surveys began with Picard

in France in 1671. Then the most eminent mathematicians founded national geodetic societies. Arcs of the earth's meridians have been measured from Hammerfest to Austria. Europe was surveyed with microscopic precision; an accurate line 18 degrees long was measured in India, and in the Western hemisphere many more.

"The United States Government maintains the highest geodetic society in the world. The accuracy of the measurements attained has awakened the admiration of the entire scientific world. These eminent geometers have measured great arcs with an accuracy down to millimeters; and levels above the seas with equal precision."

The above is all very fine, very edifying, and is expected to be conclusive of the convexity of the earth's surface; but the gross absurdity of presenting such testimony as proof of such contention, almost provokes us into emulating the profanity of an Arkansas pettifogger, who in reply to a long dissertation on old Roman and English law, by his learned opponent, asked "What \* \* \* has all that to do with Old Rackensack law?" So we would like to ask, What have all these surveys and measurement of arcs, areas, and meridians to do with the concavity or the convexity of the earth's surface? The direction of the earth's curvature was not involved in the problems these measurements essayed to solve. The convexity was a foregone conclusion in all of these measurements, which were instituted to determine the degree of curvature, with the view of approximating the diameter and circumference of the earth.

We admit the facts obtained, and do not deny the comparative accuracy; but the facts do not militate against the conception of the earth's concavity, for the reason that the facts are obtained, not by relating right lines to the earth's arc of curvature, but by laying out base-lines, triangles, and quadrilaterals, for the purpose of determining the excess of the surface bounded by these lines, over and above what the area would be on a flat surface within the same lines. The excess of area gives the *ratio* of curvature, but not the *direction* of it; for the measurements would bring the same result whether applied to the inside or outside of the same sphere.

So again, the Professor's splendid array of testimony proves nothing for or against the question at issue. That he presented it with the evident expectation that it would, will have to be attributed to ignorance, or a purpose to deceive, thinking none of his readers was so astute as to discover the sophistry. He may take whichever horn of this dilemma he chooses; we are unable to see how he can escape both of them. But he is not through; he calls up his last witness, the pendulum.

*The Pendulum Is Brought  
to the Witness Stand*

"The most delicate pendulums have been oscillated in all parts of the civilized world; in jungles, on remote mountains, on islands, in distant seas, in the Arctics, in mines. The variations of gravitation, and therefore the exact shape of the earth, are known with micrometric precision.

"And now," he ejaculates, we imagine with a gesture of despair, "these mentally diseased men say that all this vast mass of refined measurements, made by men possessing the highest conceivable power of high mathematics, is of no

account. And in the face of absolute proven and set truth, say, here in the twentieth century, that the earth is concave, and that all humans live inside the earth."

To give more effect to this slanderous jeremiad, he winds up with deeply commiserating his gratuitously charged dementia, suggesting that that explains why editors of Encyclopedias have omitted Koreshan history from their compilations. But despite his derogatory opinion, which he is egotistical enough to think should be universal, because it is his opinion, he is made to wonder that Koreshans are numerous enough to support a paper, which fact he says is also astonishing to alienists and all brain specialists. Then he winds up with charging us with the hallucination of putting the "huge sun, 310,000 times larger than the earth, inside of the earth! A mere raving of paresis."

It ought to be apparent to the reader that the above hallucination, that we Koreshans ever attempted to do such a thing, is his own, not ours. It has never yet been proven that there is such an immense sun. The claim is falsely made by a set of pseudo scientists, who did not have wit enough to establish a demonstrated base from which to make observation, before attempting to measure distance or magnitude of the heavenly orbs. But right here I wish to remind the gentleman, that it is the rule, with few if any exceptions, for the greatest benefactors of the race to be persecuted by slander, innuendo, ostracism, and even death, by those crystallized in fallacy.

The original discoverer of steam power was imprisoned as a maniac. Galileo was damned by the priests who were too bigoted to look through his telescope, to prove the truth or untruth of his assertions. Socrates was made to drink the hemlock; and Jesus was hung upon the cross, because he had the temerity to attempt to change the current of public opinion, or of religious belief. Human nature, as evinced by the Professor's detestable method of combatting this innovation upon accepted scientific beliefs, has not improved perceptibly since then. We find mankind quite as ready, in this boasted twentieth century civilization, to persecute those who would give them new truths, as in the past. The priesthood of science today is emulating those of religion, in refusing to give attention to the simple means whereby the earth is proven to be concave. Professor Harkness, Government astronomer at Washington at the time, was invited to witness the survey at Naples, Fla., but declined. When reminded that the convex theory was based upon hypothesis, a guess so, and that here was an opportunity to prove or disprove its premise, he replied with pig-headed indifference: "Well, we have to guess at something." And now our sage of Mt. Lowe resorts to libeling the sanity of Koreshans, to justify himself before the world for opposing Koreshan Science, without first giving it a fair and impartial investigation.

*A Boomerang at Calumet*

The latest and flimsiest attempt of the scientists to prove that the earth "do move," is their experimentation with the pendulum. We confess not to have followed their work in this line sufficiently to know what they claim for it; but it would be difficult to convince an unbiased thinker that a delicately poised pendulum could give any reliable

vidence of the movement of the earth. Too many disturbing factors, earth currents, electric, magnetic or gravic attraction, are involved, to enable them to be sure that the oscillations indicate earth movements; but if they do obtain any uniform results, they can be more reasonably attributed to the influence of the magnetic currents from the sun. These are made to radiate spirally, by the spiral motion of the sun, and are not to be estopped from entering anywhere, except by complete insulation.

But if these inferences are to be denied, what about the plumb-lines in the Tamarack mines at Calumet, Michigan? There were two shafts 4,250 feet deep, and some distance apart. Desiring to connect the two by a tunnel, two plumb-lines a few feet apart were suspended in each shaft to determine the line of direction. Much to the surprise of the engineers, it was found in the first shaft examined, that the lines diverged at the bottom, about one tenth of a foot; and upon testing the lines in the other shaft there was found the same divergence. Changing the plumb-bobs from cast iron to lead, made no change in the divergence. Of course the engineers, with the help of a nearby college Professor, could not account for it, as they were sure the lines should have converged. This is unwilling testimony from the advocates of convexity, consequently the best kind of evidence against their own contention.

#### *Killing Facts Against Convexity*

Right here I wish to call attention to the character of evidence offered by Mr. Larkin; in fact, by all advocates of the Copernican system; it is all of the presumptive kind. It is presumed to have a bearing on the case, and to substantiate their views; but a careful analysis shows that it does nothing of the kind. And even if it did, it is not competent to stand against the direct evidence of a right line from a perpendicular, extended over a water surface, corroborated by a number of minor facts that can be accounted for in no other theory but that of the concavity of the earth. But while I am about it, I will offer some more testimony dug up by the defendants in their own field of research, but not exposed to public reading and consideration very extensively.

It is a common thing for seafaring men to observe ships go out of sight to the naked eye, and then be brought back into view by a marine glass or telescope having a longer range of vision. Also, lights are seen at distances that would place them hundreds of feet below the horizon if convexity were true. Thus the Hautsholmen light was visible from the deck of the steamship Milo, at the distance of 72 miles; according to the above theory, this light should have been 2,200 feet below the line of vision. Also, on October 1894, the U. S. Signal Corps transmitted a message by means of a Glassford heliograph, from the summit of Mt. Uncompagne (14,418 feet above sea level) in Colorado, to the summit of Mt. Ellen (11,410 feet above sea level) in Utah, a distance of 183 miles. An account of which, with profile of intervening territory, was given in *Harper's Weekly* of October 20 of the same year, showing, on the basis of convexity, a bulge of earth between these two mountains, rising five thousand feet above the line of vision between their summits. Under such circumstances, this signaling feat would have been a physical impossibility.

Again, a party of surveyors headed by Dr. W. H. Cain,

of Buffalo, N. Y., from the summit of Mt. Shasta, in California, distinctly saw the snow-capped peak of Mt. Rainier, a distance of 400 miles. After mentioning the snow-caps and location of Mt. Hood and Mt. Helen, the Doctor states that: "Mt. Rainier was seen in the extreme distance near the central portion of the state of Washington. Such observation is not possible only in the transparent air of the Pacific west, and at the right season. Distance does not seem to affect distinctness; it is all-sufficient that the size of the object exists in order to be seen. Having been in the vicinity of these Oregon and Washington mountains, the scene was familiar. No sign of earth's convexity intervened to support a theory. It was plain seeing and believing; and no snow caps but those mentioned are to be found in this range of vision."

Mt. Shasta being 14,450 feet high, Mt. Rainier would have to be 41,666 feet, or 7.8 miles high, to be seen over a water horizon; but as the Cascade range intervenes at an average elevation of 6,000 feet, Mt. Rainier would have to stretch up to 54,712 feet, or 10.3 miles, to come into view, if the earth were convex.

#### *Testimony From the Heavens*

But perhaps the Professor would feel more at home among the stars; so we will give him some facts reported by members of his own particular school of science, and which are doubtless puzzled over in the inner circles of his craft, without (so far as reported) having found any lucid explanation according to their theory. On the 19th of July, 1750, it was observed at Paris that the moon was visibly eclipsed, while the sun was distinctly seen above the horizon. (See "Astronomy and Astronomical Instruments," p. 105, by George Carey.) "On the 20th day of April, 1837, the moon appeared to rise eclipsed before the sun had set. The same phenomenon was observed on the 20th day of September, 1717,"—"McCulloch's Geography," p. 85. "In lunar eclipses of July 17, 1590; Nov. 3d, 1648; June 16, 1666; and May 26, 1668, the moon arose eclipsed whilst the sun was still apparently above the horizon. These horizontal eclipses were noticed as early as the time of Pliny." "London Almanac" for 1864, in an article by Prof. James Glaisher, of Greenwich Observatory. If the Professor will demonstrate mathematically, or mechanically, according to his theory of eclipses, how the shadow of the earth can be cast upon the moon, under such circumstances, he will be entitled to go to the head of his class.

Again; if the moon is an opaque body, and not transparent, as is claimed in the Cellular Cosmogony, how is it that stars occulting and passing behind the unilluminated part of the moon's disk, have been seen shining through it? Humboldt gives a detailed account of seeing such phenomena on March 15, 1848, in his "Description of the Heavens," p. 354; and states that he has "seen similar apparent projections several times," which he regards as "impenetrable mystery." Also, if Proctor had not known of Jupiter and stars of the first magnitude making like projections behind the moon, and seen through it, he would not have attempted, as he did in his last work, "New and Old Astronomy," to explain them away as optical illusions. If Professor Larkin will now devote himself to the philanthropic task of explain-

(Continued on page 247.)

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Korsh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from July Issue)

### Thirty-ninth Credential—Antipas, My Faithful Martyr

“**I** KNOW thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful Martyr, who was slain among you, where Satan dwelleth.” (Rev. ii: 13.) The name Antipas is a compound Greek word, derived from *anti*, a primitive particle meaning opposite, instead, because of, or for; and *pater*, parent, father. Because the Father (the Messiah of the age) is opposed to Satan's machinations or treacherous plots, by holding fast to God's name, and does not deny the faith once delivered to God's people, he is made to suffer the martyrdom.

Koreshan Science declares: “The Lord was God's faithful witness; and after his resurrection he was crucified in the church, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (Rev. xi: 8.) The Lord in his descending degree went down into the church, into the hells of the dark ages, and was killed. His descent was made by the operation of the Holy Spirit, which was the Lord himself. In the commingling of the Spirit of the Lord with the false and evil spirit of men, the Lord died in the church; and thus Antipas, God's faithful martyr, lay dead in the church,—in the street of the great city.

“It should not be forgotten that the entire book of Revelation is written in the past tense, though pertaining to things which were to come to pass; nor should it be forgotten that all things which come to pass in the order of succession, *also have a simultaneous order*; and that whatever obtains in the order of consecution, will again obtain in the order of simultaneity. Thus there will be a martyrdom and a corresponding dark hour at the end of the dispensation, a sacrifice for the New Church; for without this there can be no remission of sin.

“The throne [seat] of the adversary, satanas, is peculiarly central. When the Lord comes in his true Prophet, he comes in the natural man; the man born in sin and shapen in iniquity. It is because of this fact that it is said: ‘To him that overcometh will I give to eat of the hidden manna.’ He must overcome his sins and all his evil tendencies. When he appears, he has the truth of God; he only possesses the truth. To him is given the knowledge of the universe; he alone has the keys of Universology. His knowledge is the science of the universe, and this science is exoteric, and is taught exoterically.

“But as light and darkness focalize at the same center, it follows that where the truth resides in the manifestation of exoteric science, in the esoteric there resides also fallacy or spiritual darkness, and that this darkness has the form of light to those who are in the esoteric quality of thought. This is the ‘nail’ which is to be driven into the sure place,

the sure place being God himself. When the nail is driven, through the function of theocrasis, all that hangs upon that nail will fall.

“All that which is called the new thought is hanging upon the esoteric side of the present manifestation, and will certainly fall when the theocrasis [of the Messiah of this age] obtains; for then the natural focal point will have been destroyed, and the power of satan annihilated. The power of the adversary has full sway, because he sits on the central throne. It is because of a knowledge of the locality of the throne of satanas, that the Messenger has the power to overcome his satanic majesty. The Messenger destroys the power of satan in his own personality, when he becomes the Redeemer of his people.”

### Fortieth Credential—Overcomer of the Second Death

“He that overcometh shall not be hurt of the second death.” According to the Original Greek it may be rendered thus: “The conqueror shall not be injured by the second death.” (Rev. ii: 11.) Koreshan Science declares: “The overcomer is the High Priest of conjunction; and reference is made to the *one* who overcomes, that others may be made overcomers through his mission as the priest of sacrifice for the multitude.

“To overcome is to perform the requirements of the law. The principles involved in this exposition as related to the progress of overcoming, are merely to meet the demands of the law of God as committed to Moses, the great Lawgiver. The Messenger of the Covenant, signifying the High Priest of conjunction, fulfils the law in his own personality, whence he makes it possible for his followers also to overcome; because through his baptism, the spirit and power of overcoming enter into as many as are prepared to receive the spirit he has the power to disseminate.” \* \* \*

“The emphatic Greek is still more decisive regarding the singular reference, for it expressly declares: ‘Let the one having an ear hear.’ There can be no doubt as to the fact that reference is had to the one overcomer. He will be obedient to the law of God; he will ‘hear what the spirit says to the congregations;’ for the spirit will speak to the congregations through the mission of the one who overcomes.

“‘The conqueror shall not be injured by the second death.’ The second death is the death in which the whole world finds itself at the present time. The apparently living world, which is not a living world in reality, is in the condition of what is here termed the ‘second death.’ The state of perpetual dying through which the mortal man is passing, does not cease with the death of the body; for when the spirit passes from the body and the body goes to corruption, the power of the ‘second death’ continues its sway; for the mortal spirit continues in the state of mortality; still continues to be injured by the second death.

“When the overcomer arises above the law into triumph over death, he ceases to be injured by the second death, though he be so effectually killed that there remains

nothing more in him to die;—the 'old man of sin' being completely obliterated. The second death continues until there remains nothing more of the 'old man of sin' to die. Death, then, is complete; there is nothing more to die, because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; the man is then made alive.

"It must be remembered that the 'first death' is the death of the first man (that man being the Christ of God), the Lord's death in the race through the operation of the Holy Spirit; that death whence proceeded the processes of regeneration; that death in which the two Witnesses, the Lord, 'lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' This constituted the first death.

"Those who are in the 'second death' are such as were baptized into the Lord in the death of regeneration, and who at the end of the dispensation are within the pale of the influence of the Overcomer who, through his own powers of overcoming, renders it possible for others to overcome through his baptism. Those who were baptized at the beginning of the age, and who are ready to come into life through the power of the Messenger of the Covenant, are now in the 'second death.' This death will not hurt (injure) them henceforth."

#### Forty-first Credential—The Head of the Grand Man

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire." (Rev. i: 14.) The Head being the uppermost and chief part of the body; it is, in Scripture, sometimes taken for the whole man. The Apostle Paul says: "I would have you know, that the Head of every man is Christ [*viz.* the Anointed]." (I Cor. xi: 3.) The statement, "of every man," does not mean what we ordinarily call man. The Apostle means of every one of the 144,000 Sons of God, for we read: God "gave him [the Lord] to be the Head over all things to the Church; which is his body, the fulness of Him, that filleth all in all." (Eph. i: 22, 23.) "His body" are his members who are "redeemed from among men;" the "hundred forty and four thousand, having his Father's name written in their foreheads." (Rev. xiv: 1-5.) To have the "Father's name written in their foreheads" constitutes them unmistakably his legitimate offspring, the Sons of God.

Again we remind the reader, that although the Revelator speaks in the past tense, he is revealing "things which are to come to pass." (See Chapter i: 1.) He records things which are "to be done" in the future. (See Chapter xxii: 6.) Also, we must be mindful of the fact that the above passage is recorded in the language of universal symbolism. Thus, although the above Scripture passage refers primarily to the Lord Jesus, it is applicable chiefly to his personality at his second coming, which was future at the time it was recorded.

At the end of the age the Lord comes with his New Name, and as the Messiah of Joseph's posterity, (and High Priest of the Levitical Order, in contradistinction to the Order of Melchizedek, of which Jesus was the High Priest), will have become conjoined with the Messiah from Judah. Thus, CYRUS (KORESH), the Messiah, Christos, the

Anointed, the Shepherd and Sheepfold of the sheep, coming at the end of the Christian dispensation, will involve the Lord Jesus, being conjoined with him; hence the same Jesus, the individuality (undividedness, the same spirit and soul) will come again with a *new* outward *persona* or garb, as the Messiah from the posterity of Joseph. This makes CYRUS (KORESH) the Head of the Grand Man at this end of the age, the same as Jesus was at his age.

Koreshan Science declares: "The Revelator describes the Son of man, not only in his least form, as an individual and personal being, but as the universal or Grand Man. As the Grand Man, the Head implies the Sons of God; for the Order of Melchizedek, the firstfruit unto God the Lamb, constitutes the offspring of the Lord Jesus. These firstfruits are the product of His life; he is multiplied and resurrected in them, and they are precisely what he is; namely, the firstfruits of the resurrection.

"The Head implies the all of life, not as to the spiritual, but as to the natural degree; for the all of life does not exist except in the natural. Those who are in the natural Head of the Grand Man are in the Lord's natural life; for as the Lord, the Son of God, was made perfect in his external and material life, so the Sons of God—produced from him as their Father, they being his Sons—will become perfect in their Sonship, which is also in their natural life. The whiteness of the Head signifies the chastity of these offspring of the Lord God in their natural and bodily lives."

(To be continued)

#### "Truth Is Best Known by Comparison and Contrast"

THE SOMEWHAT obscure statement that "Elijah the Prophet does not attain to the condition," as well as this, "There cannot be one in the world of this character," we find in the last paragraph, in the article under the caption, "The Koreshan Conception of Immortality," F. S., Vol. XVI, No. 34, July 11, 1902. A more complete caption would be: The Koreshan Conception of Immortality in Contrast to Mrs. Gestefeld's Visionary Idea of Living Forever, as a Perfect Vidual in a Dual Condition and corresponding Character. By the way, let it be known to the critical readers of THE SWORD, that KORESH did not always provide the captions and sub-captions to his articles. He frequently left that to the editor or manager. In like manner the Lord's Prophets and Apostles did not provide the Hebrew and Greek, the original Bible, with the division of chapters and verses, nor with captions and sub-captions; but simply with sections.

By perusing the article above mentioned, the reader will see that the Author of Koreshan Science replied to seven visionary statements. It is under the last that we find the statement, "There cannot be one in the world of this character. Elijah the Prophet does not attain to the condition."

As KORESH does not describe "this character" nor "the condition," except that we may ascertain it from the context, especially by that which precedes, it has become a source of speculation and conjecture. Unless the Koreshan and common sense principles of interpretation are rigidly applied, the ordinary reader will not know positively what



is meant by "this character," and "the condition" to which Elijah the Prophet does not attain.

The common sense principles of interpretation are: "Truth is best known by comparison and contrast;" by analysis and synthesis; by pro and con, and by the context. It has been conjectured by some that KORESH meant to convey that he himself will neither attain to the condition of physical immortality, nor to a perfect character in this world,—as if immortality and perfection were not synonymous!

Others have thought that KORESH made a contrast between himself and his people; that is, a distinction between himself as the Shepherd, and his flock; as the Messiah and those over whom he draws the hand; as the Mediator, and those for whom he propitiates; as the High Priest, and those for whom he performs the offering; as the "Ancient of Days" and those in process of development; as the Father and his begotten; as the Bridegroom and Husband and his Bride, Wife, or Church; as the Day-Star or Guiding Star, and the minor stars; as the Messenger of the Covenant, and those who delight in him; as the only one born of the Spirit, at the time of his illumination, at this end of the age; which refers to his mentality and not to his body, the experiences of which are described in the account of his unparalleled illumination, while his followers do not experience the same. (Contrast F. S., Vol. XVIII, No. 29, Dec. 27, 1904, with the tract, "The Illumination of KORESH.")

At first reading of the article, we were impressed with the same opinion; but after a further consideration of the subject, and after a rigid application of the four mentioned principles of interpretation, we discerned that while the distinctions between KORESH and his people are true in their proper time and relation, nevertheless an application of the principles of interpretation alone, in this instance, point out the only true way of interpretation.

Let us apply the first mentioned principle, namely, "Truth is best known by comparison and contrast," and observe the result; that is, contrast the conjectured idea of not attaining to physical immortality with the following statement of KORESH: "While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to *physical immortality*. *This is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality.*" (F. S., Vol. XIII, No. 21, p. 5.) This is corroborated on the flyleaf of the book, "The Immortal Manhood, The Laws and Processes of its Attainment in the Flesh." Here KORESH emphatically declares that "Its perusal is the work of the student; *its climax, in arch-natural being, is physical immortality; its goal eternal life.*" It is further corroborated by the Biblical declaration: "God only hath immortality." (I Tim. vi: 16.)

"The Koreshan hope of immortal life," KORESH declares, "is in the resurrection (*anastasia*, reincarnation) of the dead. If there be no resurrection of the dead, then the hope of triumph over the grave is but the mockery of hallucination." (F. S., Vol. IV, No. 11, Sept. 10, 1892, p. 2.) Again he declares: "None hath immortality but God. There is but one life; that life is God. Man does not possess it until the resurrection of the dead." (F. S., Vol. XV,

No. 8, Jan. 11, 1901, p. 5.) Now, in view of the foregoing, if, as some claim, Elijah [God the Lord] the Prophet does not attain to physical immortality, nor to a physical perfect character, then Elijah the Prophet is not God the Lord.

According to the language employed, nothing can be greater, on the arch-natural plane of being, than physical immortality. It is *the* climax. A climax is the highest step, or point of fullest development, in any ascending progress. A climax, in this connection, is the culmination, the very zenith, on the plane of arch-natural being.

The above cited passage, in which KORESH declares that *he will put on physical immortality*, and the corroboration on the flyleaf of "The Immortal Manhood," ought to convince every lover of the truth, as to what is meant by the two somewhat obscure statements at the beginning of this article. Some prefer visions, dreams, impressions, and conjectures, to written and printed statements. The former leaves them room for roaming about in the spiritual woods, and for fabrications and imaginations; while the latter binds one down rigidly to what the author has written. The first is a process of floating; the latter a process of concentration and obedience.

To claim, as some do, that Elijah the Prophet will not attain to physical immortality, is a gross perversion of what he claims for himself according to the passage above cited in F. S., Vol. XIII, No. 21, and by the teaching of "The Immortal Manhood." Such perversion of his writings is like a "causer," of the Hymenæus' and Philetus' kind. (See II Tim. ii: 17, 18.) What happened to them is stated in I Tim. i: 20. For in the Apostle's time, the two men erred concerning the truth, by conveying the idea that "the resurrection was already past," and they thus overthrew "the faith of some."

#### What Is Meant by "this Character" and "the Condition"?

We have shown that KORESH did *not* teach that he will *not* attain to physical immortality, in this world, by the principle of contrasting one or more statements with others of his own. The question now is, What did he mean to convey? We can find the answer by applying the principle of context and analysis; for KORESH is replying to seven statements propounded by Mrs. Gestefeld; consequently, in order to know the truth, we must consult the context; in other words, we must see what she taught and believed. This we can ascertain, at least to a degree essential in this connection, from seven statements, which are cited by KORESH from her magazine, *The Exodus*, a periodical of one of the new thought sects. The seven statements, *verbatim*, are as follows:

1. "Following upon the removal of the physical disorders, as the first 'sign' testifying to the efficacy of the mental method of dealing with them, the 'no death' theory is today finding many advocates. Perpetual life 'here,' is a declaration found or implied in the teachings of these advocates."

2. "Is this world a place in which one may remain forever, if he so chooses, and gain knowledge of how to accomplish it?"

3. "Has any one such knowledge?" That is, of how to remain forever.

4. "Can the present objective physical body be retained indefinitely or forever, even at will?"

5. "In these 'no death' theories, is distinction made between death as a natural phenomenon, and death as an enemy to be overcome, an overcoming of which we are inherently capable?"

6. Will those who have not achieved it, or do not even think of it, be conscious spectators of this result with those who have accomplished it?"

7. "If there were one in the world today who had already achieved the victory, would he look like other people—with minor differences—or would he present a striking contrast?"

Take notice; these seven statements are Godless; no Messianic mediation is reckoned with, nor do they present anything scientific.

The reply of KORESH to the seventh statement of Mrs. Gestefeld is: "There cannot be one in the world of this character." Of what character? One who has "already achieved the victory." The victory over what? Over physical disorders and death. Recall here the declaration: "While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to physical immortality. This is yet to be put on," etc. This citation is a safeguard against a fallacious conception, and will help us to distinguish our faith from the spurious claims of an anti-Koreshan kind.

The decisive declaration, by KORESH, compares well with the testimony of the Apostle Paul: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend," *il.*, lay hold of. (Phil. iii: 12.) In view of it, what is not yet attained and perfected, may and can be apprehended and be perfected; for the promises of God are sure unto all of God's begotten people, which applies equally to God's special Messenger, as well as to his peculiar people. Thus, truly, there is not yet one in the world who has already attained the victory over death, and is perfected in body.

"Elijah the Prophet does not attain to the condition." What condition? Of remaining forever, or living indefinitely, in this world, whether he should choose or will it. From Mrs. Gestefeld's fourth question: "Can the present objective physical body be retained indefinitely or forever, even at will?" we see that she believes that the *vidual* and *dual* creatures, the disunited male and female, can live forever in this world. This is dualism, the hell-born condition, and is the opposite of the *biune* condition or state of the Sons of God. Living forever in the dual state or condition is not the stepping-stone to life beyond the physical realm, called "eternal life."

#### What Physical Immortality Implies

Physical immortality is attained when "Death is swallowed up in victory." Thus, not merely "physical disorders" of a dualistic kind, as Mrs. Gestefeld had in mind; but the death of the "old man of sin" (Rom. vi: 6; Eph. iv: 22; Col. iii: 9) is to be "swallowed up," destroyed as matter, but not as substance, by an alchemical combustion, dematerialization, transformation, and then the spirit-substance re-formed into an immortal being. "The mortal man," says KORESH, "is in the continuous state of dying;

and when, through the order of the new life, he has overcome all that is false and evil, he has utterly destroyed 'the old man'" of sin. (From "Interpretation of the Book of Revelation," F. S., Vol. XXIII, No. 8, p. 258.)

"The order of the new life," manifest in God's due season, is wrought through "the descent of the New Jerusalem," which is in the spiritual heavens, the mentality of the Messiah; and this descent into the outermost degree, is to "resurrect the man and restore him to immortality." (See F. S., Vol. XXII, No. 4, 1908.) The statement, "the man," and the personal pronoun "him," leave no doubt, in the rational mind, as to who is meant. Strange, that those who profess to believe in Koreshan Science should prefer to reiterate the obscure statements, "There cannot be one in the world of this character;" and "Elijah the Prophet does not attain to the condition," instead of the clear, unquestionable declarations: Physical immortality is yet to be put on; for this corruption shall put on incorruption, and this mortal shall put on immortality; the descent of the New Jerusalem is to resurrect *the man*, and restore *him* to immortality; he has the keys (knowledges) of death and hell, and is now passing through those experiences; therefore he knows how to overcome mortality or death in the body, and rise into immortality and incorruptibility in the body. (F. S., Vol. XIII, No. 24; Vol. XXII, No. 4; Vol. XXIII, No. 6.)

Again: "The mortal flesh is about to be transformed to the flesh of immortality. The corruptible is about to be made incorruptible." "There comes forth the Son of God as the forerunner of the coming of the Sons of God. This is he who was dead, and is alive forevermore." "There can be no immortality until the old man is made dead." (F. S., Vol. XVIII, No. 35; XXI, No. 3; and XXIII, No. 6.)

KORESH taught the same doctrine of death and the resurrection, (renewing and transforming) in his "Resurrection" Hymn:

"The Bride, our God's great Dower,  
With radiance of the spheres,  
Comes down to us in power,  
To banish all our fears:  
Comes down to meet the Bridegroom,  
The resurrected man,  
Renewed again from death's doom,  
The Christ of God, the Lamb."

"CYRUS, the Messenger of the Covenant, must pass through this *final* transmorphosis." (F. S., Vol. XXIII, No. 1, p. 3.) The following citation clinches the doctrine of transformation. "When the fires of final purification [the alchemical fire of metamorphosis] have eliminated the last remaining element of decay, the last relic of mortality, and there remains nothing more to eliminate and destroy, then life has gained the mastery over death; the man has completely died, there being nothing more to die. Then the immortal Man stands forth the habitation of Deity, the tabernacle of the living God." (F. S., Vol. XVIII, No. 52, p. 4.)

If any one claims to have received a spiritual baptism before "the immortal Man stands forth," before the theocrasis and sequential divine baptism, then they have received nothing but the elimination of waste; for the real theocrasis and divine baptism will be accompanied by extraordinary and marvelous phenomena of the highest character and quality. KORESH repeatedly stated that the phenomena that will follow the theocrasis and baptism at the culmination of all ages, and especially at the beginning of the Golden Age, will be "ten thousandfold greater" than those of nineteen hundred years ago. Digitized by Google

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"God, who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments."—*Marie D'Aubigne*.

**T**HE July 4 issue of *The Scientific American* gives two profile views of the Shamrock IV; editorial on "X-Rays in the Treatment of Disease," with portraits of four German professors prominent in their use; "The Rodman Wanamaker Transatlantic Flyer," by Staff Correspondent; "An Under Water Siren to Prevent Collisions at Sea," by P. Harvey Middleton. July 11 has interesting account of "Taking Moving Pictures at the Bottom of the Ocean," illustrated, by J. E. Williamson; "Eliminating a City's Filth and Flies," by Jean Dawson, Ph. D. July 18 gives "The Mechanism of a Volcano," illustrated by a mechanism devised by Mr. C. J. Woodward, based upon the explanation of volcanic action to be found in Judd's "Volcanoes;" two-page illustrated editorial, "Completion of the Ashocan Reservoir," to supply 500,000,000 gallons of water daily to New York City. July 25 has an editorial on the discovery by Prof. Kammerlingh Onnes of a perpetual electric current by the use of a lead coil. "Steering Air Craft at Sea," by the Staff Correspondent at Hammondsport. Account of a new device for making air craft visible at night, editorial. "Crossing Greenland's Icy Mountains," describing three recent expeditions across the great ice-cap, by Charles Fitzhugh Talman, illustrated. New York City.

The *American Review of Reviews* for August has an article on "Three Balkan Storm Centers," by Dr. Ivan Yovitchevitch of the High Court of Control of Montenegro; "Efficiency at work. 1. How Our Navy Took First Rank In Gunnery," by Henry Wysham Lanier; "The Pageant and Masque of St. Louis," by Arthur Farwell; "Albany's New Water Front," editorial; Three articles on Industrial Education; one by B. O. Flower, another by Roy Mason, the third, editorial; "Europe's Reaction Against Alcoholism," also editorial; "Prospects of Greater Greece," by T. L. Stoddard; "Mid-Continental Ocean Ports," by Julius H. Barnes. Many topics of general interest are treated in "Leading Articles of the Month," and "The Progress of the World" covers its ground very fully. "Book Notices," as usual. New York City.

*Woman's Journal* of July 4 has picture of "A Suffrage Family," showing Dr. Harvey W. Wiley, wife and son; Dr. Shaw of *Review of Reviews*, says Nebraska is safe for suffrage; Champ Clark says woman suffrage "is as inevitable as the rising of tomorrow's sun;" "Mile of Women Seek President Wilson;" Miss Selma Lagerlöf, winner of the Nobel prize for literature in 1909, has been elected the first woman member of the Swedish Academy. July 11 says, President Wilson told the Suffrage Deputation that the question should be left to the different states; but he thought they had no "reason to be discouraged." Mass. has the greatest number of insane persons of any state in the Union, and, also, the oldest Anti-Suffrage Association. July 18 has picture of Mrs. Belmont and the Duchess of

Marlborough, and Miss Rosa Schneiderman, at the reception given by Mrs. Belmont at her Newport home, where the Duchess gave an account of her reform work in England; "Great Hive, Ladies of the Modern Maccabees," fifty thousand strong, endorse suffrage in joint resolution; Teachers' National Education Associations vote for suffrage; Roosevelt says: "I earnestly hope the Progressive party will give a full representation of women on its Constitutional ticket." July 25 gives Sec'y Bryan's speech endorsing woman suffrage. Young woman who has revolutionized Jersey City's poor department, Miss Anita Grish, has incurred the displeasure of the politicians, and not being a voter, will probably lose her position. Dr. Katherine Bennet Davis, the one woman Commissioner of New York, averts strike of 1,400 prisoners on account of deprivation of "dope." Boston, Mass.

The *Joliet Prison Post* of July 1 gives Gov. Edward F. Dunne's Speech to prisoners at Camp Dunne, near Ottawa, Ill. It was through Gov. Dunne's recommendation that the Honor System was adopted in Joliet prison, allowing convicts who would pledge themselves to be true to certain requirements, to work on roads, and live in camps outside the prison limits, and dress in citizens' clothes. By this arrangement, a credit of one fourth of the term of imprisonment is gained. Many other improvements for the comfort and encouragement of the prisoners have been adopted, and a very helpful spirit of reciprocity appears to exist between the officials and their wards. We hope to continue in receipt of the paper, which is published by inmates of the prison, and is of great interest to all persons who look forward to a much needed improvement in the conditions in our prisons.

July and August *Correct English* quotes from "Jean Christophe" to illustrate "Errors of Speech," "Picturesque Description," and "A Study in Expressive English." Also quotes from "Italy," by Heinrich Heine, under title of "The Philistine of Berlin." There are the usual departments of "Helps for the Teacher;" "Business English for the Busy Man;" "Daily Drills;" "Queries and Answers," and the always useful "Vocabulary." Evanston, Ill.

The *Stellar Ray* for July is principally devoted to its own specialties, Astrology and New Thought; it quotes from *Munsey's*, an interesting account of "A Traveling University," inaugurated by the University of Michigan for the benefit of isolated communities. A whole week is devoted to each district, each day being devoted to some special topic of value to the hearers. "A section of the university, consisting of faculty, students, and equipment, is detached from headquarters and temporarily transferred to various parts of the State." There is a letter from the Secretary of the Church Peace Union, inviting coöperation in the cause of international peace. Detroit, Mich.

The August *Astrological Bulletin* continues the subject of "Comets," by Maud Lindon; "A Horoscope of the United States," with some remarks by the editor; "The Children of the Cusps" is continued. In "Charts," we find a complimentary notice of THE FLAMING SWORD, showing a kindly appreciation. There are good articles; viz., "Who Are the Superstitious?" "Farm Surgery and the Zodiac." In "The Three Principles," some good points are made. The regular daily "Favorable and Unfavorable Days." Portland, Ore.



## Topics of Interest & Importance

### THE FRUITS OF COMPETISM

Compare the Nominal Acceptance of Christian Principles with the Doings of the Present Time

BY MADISON WARDER

**T**HERE ARE many persons, by nature optimistically inclined, who entertain the idea that the modern world has attained to a high state of civilization. Observing the world-wide nominal acceptance of Christian precepts, and the completeness of the organization that has assumed to translate into practical life the moral doctrines of the Nazarene, they have been led to believe that the race has eliminated the major portion of its "primeval" barbarous instincts. To this confiding class is commended a sober consideration of the display of elemental passion now being staged by the European peoples.

After nineteen centuries of careful cultivation of Christian morality, of energetic dissemination of the gospel of peace and good will, of elaborate effort to instill the spirit of fraternal love into the hearts of men, nearly all Europe is now plunged into the greatest war of history. Vast hordes of warriors, vibrant with the thrill of a spurious patriotism, their blood lust polarized in the insatiable greed of power-hungry potentates, and fanned into insane fury by the machinations of unscrupulous financial and corporate interests, await the word of command to efface from the old world all the glories of modern civilization. Apparently the frantic efforts of the nations to preserve peace by preparing for war, are about to culminate in the goriest conflict of the ages; a struggle which may draw into the vortex of dissolution every nation of the earth.

It is evident to all rational observers that the moneyed interests, controlling as they do all the functions of modern government, have precipitated the present crisis in European affairs, and hope to derive enormous profits from the resulting rearrangement of social forces. Financial magnates are expecting a fabulous increase in the total of the world's bonded debt, enabling them to levy tribute upon the workers of the world for all time to come. The great steel trust hopes for an enormous demand for battle ships and other supplies peculiar to its line of business; in fact, capitalists of every sort are licking their chops in avaricious expectation of immense profits to be derived from the slaughter of millions of their fellow beings.

This is the pass to which the spirit of competism has brought the world. It has so adulterated the better instincts of the race, that the desire for vidual aggrandizement outweighs every other consideration in the capitalistic mind. Rather than forego the chance to add to his already burdensome accumulation of profits, the average capitalist would go to any length, even to the desolation of a continent. So short-sighted is the oligarchy of greed, that it cannot sense its own disintegration in the crippling of the world's labor power.

For an element unexpected by the rulers of society will inevitably rise in the present conflict, and hasten immeasurably the dissolution of the existing social order. Victor

Berger, discussing the socialist attitude toward the impending struggle, concludes that it will be war upon war; and that the masters of industry are loosing demons that will devour them without mercy. He expects civil war in every nation that participates in the conflict, and fears the culmination in universal anarchy; thus acknowledging the inability of modern socialism to save the world from the consequences of its sins.

Everything points to the imminent fulfilment of the prophecy of KORESH, that the competitive order will end in universal conflict, a colossal struggle for supremacy between the forces of capital and labor. This conclusion is verified by the purely capitalistic character of the forces that have precipitated the present crisis, and are daily adding to its destructive potencies. It is again verified by the avowed determination of the international socialist organization to prevent hostilities by force if necessary. The recent assassination of Jean Jaures by a war zealot is not likely to modify the socialist temper in this connection. Even if a general war could be avoided at the present time, the postponement would be short, at best; for the opposing forces are irreconcilable, and the aversion of each for the other grows stronger day by day. The battle of Gog and Magog is on, and the time of the end approaches.

### Prophecy and the End of the World (Age)

BY O. FREELAND

**M**EN ARE crying, "peace, peace," while real war is always in progress in some quarter of the world, and the fear of war, with rumors of more war, fills the pages of the press. Revolution is war; strikes are a form of warfare, as destructive of life and property as any violent conflict inaugurated under the pretense of violated national honor between nations. Why are there wars? Can there be a just war? Mau in the aggregate (the nation) is ambitious to extend his power by commerce, and has often held territory for such purpose by the force of arms, or taken it in like manner merely from motives inspired by a forceful ruler, or pride of race impelling peoples to conquer their weaker neighbors. Underlying wars, however, first and last, is man's inherited wickedness; lust for possession, envy, jealousy, cruelty, and conceit, the cause of all of which can be summed up in the Biblical passage: "The love of money is the root of all evil."

These vices are the ghosts that beckon civilized and half-civilized (even savage) nations to slaughter their fellow-men and call it war, with all its so called glory and heroism. But we are living in a very enlightened age; and can we say that it is possible to establish peace in all parts of the world, and what the conditions? The people of the leading nations are even now burdened with over-taxation to maintain armies and navies; millions of wage-workers are sweating in the making of destructive weapons of war, and the smoke of their factories is rising to darken the calm face of the "Goddess of Peace."

Peace societies are with us, aided by the influence and the money donations of noble men and women who are doubtless sincere in their desire for universal peace. They have visions of "the parliament of men," a world-wide brotherhood which shall have abolished war forever. Meanwhile, the nations are engaged in war with undiminished vigor and stupendous expenditures. It is a paradoxical condition, that the world was anxious for peace while feverishly preparing for war on land and sea. Statesmen and rulers are eager to stop the construction of dreadnaught battleships and the increase of armies, and yet they are conscious of the futility of such an undertaking, since no nation is willing to weaken itself by disarmament. Even now the peoples of Europe are engaged in the deadly conflict of war, which was precipitated in the twinkling of an eye, owing to international complications which wise statesmen have foreseen for a decade. Also, the "yellow peril" is a factor to be reckoned with, and may be the cause that will draw the United States into the vortex.

No lover of humanity is anxious to be a prophet of evil; but rather, he prays for the kingdom of God to come in earth. THE FLAMING SWORD does not advocate violence in any form; it is in fact the messenger of good will; for Koreshan Science points the way to ultimate and universal peace. It teaches, on the other hand, that while humanity is in its declension, all great, progressive movements have been achieved by the uprising of the people when their just demands for liberty and independence have been denied. And now thousands are again restless in their desire for larger economic justice, and other thousands believe we are in the last days, and are looking for a Messiah who will bring freedom and happiness to the race.

The "end of the world!" What does it signify? It does not mean an actual destruction of the physical universe; it means the end of the age, the present dispensation, when state and church, all the institutions of men, shall perish in universal chaos. This chaos is the result of the "time of great trouble" foretold by Daniel. Then comes the divine Commonwealth, rising from the ruins of the old institutions of the world. Unconsciously, humanity has been preparing for these events by its intellectual and material progress. In the arts, the sciences, (such as they are,) philosophy, and industry, the race has produced scholars, men of genius who have searched into the hidden recesses of Nature to find the laws of beauty and utility, the principles of physics, the processes of biology, and the truths of religion, to the end that man stands today at the portals which may soon be opened to let him into the sanctuary, where all that is to be known shall be revealed. Such will be the Koreshan Age. Yet man is now employing his intellect and ingenuity to perfect the instruments of war and destruction. Let us consider the evidence.

The vision showed Daniel the state of man's progress at the end of the "days," the age. He heard from the "One like the similitude of the sons of men." "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." (Dan. xii: 4.) Applying this prophecy, we can see men running to and fro in automobiles and electric cars, with amazing speed; aeroplanes in the air,

swift as birds in their flight; beautiful ships nearly a thousand feet long, crossing the Atlantic in less than five days. Great and wonderful is electricity, enlisted in the service of man. The telegraph carries a message around the hollow sphere in less than sixty minutes. The telephone carries the voice more than a thousand miles; and the wireless telephone has been tested to carry the voice six hundred miles. These inventions and discoveries will be employed with deadly effect in the coming wars. A boy in New England can manipulate a boat, under sea, while he stands on the land; and the invention will be used to direct torpedoes. By a spark carried without wire for miles, another invention can fire a powder magazine. Daily, men are practising aeroplanes with a view to handle them properly in the air, to destroy the enemy above and on the ground.

No accurate watch as a time keeper is more delicately constructed as to its mechanism than a dreadnought of the latest model. Submarine boats swiftly carry fighting men to harass the opponent's ships of war. The automobile is being perfected to travel as a running fortress on the field of battle. Truly, in view of the instruments of war, merely pointed out here, the wars will be terrible in their capacity for slaughter. Battles will be of short duration, since they will result, on one side or the other, in complete annihilation and consequent exhaustion. But so it must be to bring about the end of the age; then the establishment of the kingdom of God—a new heaven and new earth will follow.

### Scientific Sky-Larkin-g

(Continued from page 240.)

ing all these facts away, so that Koreshans will be enabled to see things as do the Copernicans, "as they really are"—not, perhaps we can then be returned to that popular brand of scientific insanity.

However, I do not wish to stigmatize the author of this wild but ingenious system of conjecture (Copernicus), with the conceited fatuity of his twentieth century followers; for he disclaimed all the cocksureness now indulged in by them, warning his readers "not to expect any certainty from astronomy, since that science would afford nothing of the kind. The hypothesis of the terrestrial motion was nothing but an hypothesis, valuable only as it explained phenomena, and not to be considered with reference to absolute truth or falsehood." This was the author's opinion of his own production; and the way our scientists (?) are swearing by it, we are reminded of Joe Smith's bible, which it is said was written by some one as a humorous treatise, and was purloined by Joe and palmed off by him as the everlasting gospel. As a *reductio ad absurdum*, isn't this the limit;—after three hundred years of fruitless effort to find any direct evidence to sustain its premise, to foist upon a trusting world the vagaries of the wildest theory ever propounded on the strength merely of an hypothesis—a guess?

*The Bible vs. Modern Astronomy*

Now, in conclusion, I wish to impress it upon the Professor that we simple folk, even in our madness (?), wish to believe in the Bible, not in installments, like the "higher critics," but we want to believe in the whole Bible. Tom Paine said that that could not be done and believe in

the Copernican astronomy at the same time; and Tom Paine was the most logical reasoner of his day, and perhaps of the popular writers of any day since. The cosmogony of the Bible and that of modern astronomy do not at all agree. The savants of the latter know nothing about the bowels of the earth mentioned in Scripture. They do not know that along beneath the line of the ecliptic is the digestive tract, where, by the aid of the interpenetrable rays of the sun's energy, minerals and metals are continually being created and recreated, smelting and beating out the metallic planes that environ the cosmic sphere; the waste product of which operation is thrown out as excreta—called lava, out of which the géologic strata are formed. They do not know that the four corners of the earth are the equinoctial and solstitial points. They can give no account whatever of the 'round tires' of the moon, mentioned in Job.

They do not know, or scarcely even suspect, that there is such an integral relationship between the anthropotic or human world, and the so called merely physical, that the cutting off (eclipse) of the Son of man, who in reality was the Sun of the anthropotic world, should necessarily be followed by a corresponding cutting off (eclipse) of the physical sun. They give no heed to the Lord's promise that he would set a plumbline in the midst of his people Israel; (Amos vii: 8;) that is, bring divine revelation down and place it upon a scientific basis. Nor do they realize that now is the time, and that Koreshanity shall be the means, that "turneth wise men backward and maketh their knowledge foolish." (Isaiah xliiv: 25.) For the Lord saith: "Judgment also will I lay to the line, and righteousness to the plummet, and the hail shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding places." (Isa. xxviii: 17.)

### The Greatest of Books

(Continued from page 237.)

human animal in all the ages, upward and forward.

And in the classes you will see men and women, as well as children—grown-ups eager for fellowship with the Bible peoples, because, in the Bible teaching of today, this universality of human kinship, this oneness of social experience and appeal, is recognized and featured until it is found to be intensely rich in human interest.

I read a book the other day, which is a type of book that is revolutionizing Bible study—Louis Wallis' "Sociological Study of the Bible." In it the author expounds the opinion that the whole of the Old Testament is a symbolized history, among primitive peoples, of the world-old struggle between aristocracy or privilege and the common good.

He makes the ancient chronicles, the tribal poetry, and the moral thunderbolts of the Jewish prophets as vivid in their bearing on the social problems of today as a modern muckrake story. For he and his clan of "higher critics" approach the study of the Sacred Writings, not obsessed in advance by inherited theology, but with a keen desire to find the links which bind the old with the new.

It is this recasting of society's point of view which has, I think, given rebirth of popular interest in Bible study at a time when the church as an institution seems to be falling into a decline.

Religion is inherent in all of us. The wish for a better ordering of social relations is the nucleus around which religion nowadays is seeking to reform. The Bible is the greatest single depository of the records of profound human experience. Its study, therefore, can never cease to be intensely interesting.—*Livy S. Richard, in National Weekly.*

### Key to the Law of Judgment

(Continued from page 232.)

of such a compact, the Koreshan Unity embraces the law of God as thundered from Sinai, confirmed by Jesus the Christ, and ratified in the testimony of the Holy Spirit bearing witness with those who received it, that the Mosaic law is the basis of organic force.

The name Savior (Jesus) will be confessed by every one worthy to enter into the household of faith and to become a Son of the Most High. The disposition on the part of any reform movement to disparage the name of the Lord Jesus, and to question his title to his inheritance—the dominion of the world, designates that movement as identified with the power of antichrist which should arise as a concomitant of the events denoting and fulfilling the end. The Stone which the builders reject is the Head of the corner of the successful inauguration of the kingdom of righteousness. All other systems leave the Lord of Glory out. Koreshanity builds upon the foundation of the Patriarchs and Apostles, the Lord—the God-Man, being the chief Corner-stone.

THE END

"The Messenger of the Covenant is a substantial, material, and visible tangibility. There must be a visible Messiah before there can be any scientific direction of the currents of human love. An unknown quantity cannot be loved. The Messenger of the Covenant, Elijah the Prophet, the Messianic presence, are one and the same. He constitutes the coming of the Lord preparatory to the manifestation of the Sons of God. The false Elijahs of the present time imagine themselves to be the forerunners of the coming of the Son of man who—they think—is to drop out of the physical sky." (F. S., Vol. XVI, No. 46, Oct. 3, 1902, p. 5.)

### The Koreshan's Hope

BY N. C. CRITCHER

"Joy to the world, the Lord is come!  
Let earth receive her king!  
Let every heart prepare Him room,  
And heaven and Nature sing."

THESE RINGING words have a far more thrilling meaning to Koreshans than to any other people in the world, for to them has the Messenger brought the knowledge—"the glad tidings of great joy"—that the fulness of time is now come, the dawn of the new age, when righteousness shall reign in the earth, and many shall attain to the divine Sonship, while the whole race of men will enjoy the benefits of the administration of impartial justice.

We have read of the time when there should be no more sickness nor dying; when tears should be wiped from all eyes; but with how little comprehension that this glorious consummation was to be here, in the earth, not in some far off, invisible sphere, of which we had no real knowledge; and that the time also was *now*; in a definite, scientifically demonstrated time.

KORESH has given us the Message straight from the throne of God (the intellectual Center of humanity), not

only of the truth as regards all material things, but of the nature and location of the spiritual world, and its relation to humanity. That world, so long involved in mystery, we now know to be in the human race; as the sun, moon, and planets are seen in the physical heavens, so, reasoning by correspondential analogy, (the only possible method of attaining knowledge of spiritual things,) we find the corresponding human sun, moon, stars, and planets of varying degrees of brilliancy, in the heavens (the brain) of humanity.

This law of correspondences reaches every plane of life; even the common metaphors in every-day use are drawn from it. We speak of the square man, the upright man, and, alas, also, of the crooked man, having no reference in either instance, to his physical peculiarities or appearance, but to his mental characteristics. So with the form of the physical universe as our starting point or premise, and finding all physical activities encompassed by the concave shell, and dependent upon the interplay of forces between the sun (the center) and the earth (the circumference), and remembering the axiom that "a law found true in one domain holds good in all others," we apply it to the human and spiritual domains with most convincing results.

The humanity constitutes the circumference, of which God is the center; from him continually flow the spiritual essences (entities) which supply and perpetuate the circumference of humanity, exactly as the physical essences or energies from the physical sun replenish the wastes of the earth. In return, in both domains, both the spiritual and the material suns are recipients of forces from the circumference, renewing and perpetuating their existence. God himself is subject to this law of demand and supply, and without this source of replenishment, would actually die. Such a thought would be absolutely incomprehensible without the knowledge given by Koreshan Science.

To the hungering hearts and minds of those who for long years have sought for Truth, this wonderful Message comes with a soul-satisfying blessing; a joy exceeding all else that the world can give. "To possess the consciousness that we are to become the Sons of God, and members of the Deific Royalty and household of the King of kings, is an overwhelming thought, and should be a constant inspiration and impulse toward a determinate purpose to serve you [God] and the neighbor with untiring devotion." The prophecy contained in the hymn quoted at the beginning of this article, finds its echo in the above prayer given by KORESH for the support and comfort of his people during this long and weary waiting; the dark hour of his absence. How lovingly, in this provision, he remembered our infirmities and our "need of his constant presence to shape our course." With the reading (at every time of meeting "to partake of the bounties of Providence on the natural plane") of these recurring evidences of his thought for our need of the "Bread of Life," we feel ourselves again in his beloved presence, and renewed and strengthened for the inevitable conflict.

This, we are sure, was his purpose; how little understood while he was with us, but felt with increasing power every day, as with swelling hearts we listen to their reading,

seeming always to hear his own voice in the cheering words. And thus we do, in a measure, realize how greatly we have been blessed, and that we should be, as the Master said, "the happiest people in the world;" for what are these light afflictions, which are but for a moment, compared with that "far more exceeding and eternal weight of glory," which we are assured is to be our portion if we are faithful to the end.

So let us go on our way, rejoicing, even in these tribulations, which are the test of our worthiness to wear that crown of glory. We may find inspiration in our own "Resurrection" Hymn, written by KORESH:

"Sing, Glory! Hallelujah!!  
Attune our hearts to sing!  
Take down the harps of Judah,  
And let Hosannas ring!  
Our harps upon the willows  
No longer let them stay;  
Arise above the billows  
Into Supernal Day!

"Then shout! for God hath done it,—  
Redeemed a fallen son;  
The vict'ry, we have won it!  
The many made in one.  
The Temple, great and holy,  
In its perfected form,  
Through evolution slowly  
Has changed the night to Morn.

"It shines in Light Supernal,  
The Bride and Lamb made one,  
To live in God Eternal,  
The Everlasting Son.  
Then shout again with power!  
In swelling strains unite!  
The victory is ours!  
Love conquers in the fight!"

In "The Great Law of Life and Love," F. S., Dec. 13, 1901, KORESH enunciates a great truth bearing on this marvelous attainment. He says: "Thou shalt love thy neighbor as thyself," whether said thirty-five hundred or two thousand years ago, or reiterated today, must comprise the basis of the science of a system of economics which must ultimately regulate all human relations. Koreshanity, as the science of genuine Christianity, embraces within its control, only those who come within and under its influence. To those who profess its principles, it does say that if they love the law of life, as scientifically expounded by the Head of the Koreshan Unity, then the practical exhibition of this love is in the neighborly act which can only come through the genuine neighborly love, embedded in the will, embodied in the soul, ramifying throughout the fibre, and entering into the corpuscle of the fabric. The neighborly act prompted through what is supposed to be mere duty, is neither practical nor neighborly love.

"Intolerance of another because that other possesses what seem to you intolerable biases, habits, or accidents of being, while you possess equally great faults, possibly unknown to yourself, is one of the most deplorable sins of a professing Koreshan. This sin alone is enough to shut one out of the attainment of the firstfruits of the kingdom. We do not mean that it shuts one out of a heavenly attainment, but it precludes entrance into the firstfruits of heavenly life and joy."

**VIRGINAL PROPAGATION**

**Its Relation to the Microcosmic Man, and to the Macrocosmic Man**

Question 238. "Will there be virginal conceptions and births now, at the end of the Piscean age?"—*L. S., Fla.*

**T**HERE appears to be some misunderstanding of the law governing the consecutive and simultaneous repetition of the events that transpire during given cycles. We have been told by KORESH that everything which has transpired in any age is simultaneously repeated at its end. In the consideration of this subject, it must be remembered that we are now consummating not only a two-thousand-year cycle, but, also, one of twenty-four thousand years. In the age which ended in the virginal birth of the Lord Jesus, was seen the manifestation of the microcosmic Man, the Seed-Man, from whom will proceed the harvest, the macrocosmic or universal Man, the firstfruit of this harvest; the Sign foretold to presage the coming of the Lord in the clouds of heaven. He has already appeared, and given to the world the science by which man may overcome death and obtain immortal life. By his own obedience and overcoming he attained to an incorruptible death, and as the result of his theocrasis the Sons of God—who are the Second Coming of the Lord, will be manifest.

KORESH has definitely stated that the woman clothed with the sun gave birth to the Man-child in 1839, and that there will be no such virginal birth now, as was that of the Lord Jesus.

In "The Coming of the New Genus or Race of Men," FLAMING SWORD of October 18, 1904, KORESH says: "The new race will develop from the present one through the application of new principles. We have already stated that the new life cannot come from common generation, nor can it *come from virginal propagation*. \* \* \* The planting of the personality of the Lord in the race prepared to receive him by the operation called the inspiration of the Holy Spirit, constituted the beginning of the creation of God. \* \* \* From Him will come, through the processes of reproduction (regeneration), the arch-natural men to inhabit the earth at the end of the Christian age of the world—now, at the time of the culmination of the sign Aries in the constellation Pisces.

"The Sons of God, or the new race, will come through a specific process—a process which has been denominated the 'burning up of the world. \* \* \* The two fires—the central fire which consumed the *one* at the beginning of the age, and the circumferential fire which consumes the many at the end of the age—are relatively and correspondentially like the combustion at the center and at the circumference of the vidual body."

In "The Salvation of the Flesh of Man," F. S., Feb. 7, 1905, we find the following emphatic statement: "There will be no 'immaculate conceptions' at this time in the progress of the world. The Sons of God will not come as little children, born immaculate, as some falsely imagine.

The present corruptible flesh is to be redeemed. The birth of newly begotten immaculate children would not benefit the present corruptible flesh.

"We are emphatic in the declaration of this principle, because there are some who profess to be Koreshans, and who assume to know more than the Founder of the Koreshan Universology; and it is to warn our people against this false doctrine that we take the occasion to enunciate the doctrine of the manifestation of the Sons of God."

**Evolution**

Question 239. "Evolutionists claim that the fact that in the development of the child in the womb, it resembles different types of the animal kingdom, is a strong confirmation of their theory. Will you kindly give the Koreshan explanation of the matter?"—*W. L. C. jr., Mass.*

**T**HE VITAL defect in the theory of evolution is the failure to recognize the counterparting law of involution. As nothing can be evolved, or given out, that has not been previously involved, or taken in, it is not strange that they are compelled to rely upon hypothetical deductions from seeming facts in Nature.

Man has always and eternally existed as man, with no "missing link" in his bodily structure. True, he has fallen from his high estate wherein he was created "male and female (biune) in the image and likeness of God," and has brought himself to his present low estate by abuse of his creative function, in which he ignorantly and wilfully falls below the brute, but he retains the possibility of again attaining that "high estate" by a recognition of, and obedience to, the laws of his being.

In regard to the belief of the materialistic evolutionist that the embryonic condition to which you refer supports that theory, I am not able to consider it fully, as I have not, at present, access to a "Comparative Anatomy," and "Gray's," the standard work on structural Anatomy, makes no mention of it.

According to Koreshan Science, however, in man is represented every phase of animal existence, from appropriation, which is a law. The kingdoms are absorbed, the lower into the higher, by the actual eating, as well as by the relation existing between them as parts of the one great universe. This is well shown in the sacrifices which constituted so important a part of the Jewish ritual; every creature so sacrificed representing a quality in humanity. This is, also, a commonly recognized fact in life; we refer to people as lion-hearted, meaning that they are brave; foxy, with a less flattering intencion; to be like a dog in fidelity, is one of the greatest compliments one can pay to another; while the expression sometimes used about a woman, that she is catty, tells the same tale. But this can never be comprehended by considering the law of evolution without its coördinate law of involution; for these are related as cause and effect.

In "The Science of the Atonement," F. S., July 31, 1906, KORESH treats this subject as follows: \* \* \* "It is impossible to enter into the occultations of transmutation in the



metamorphic relations of spirit and matter, without a constant, clear, and ready apprehension of the subtlety of spirit substance, and a vivid conception of the mutations to which every quality of feeling is subject. As in the transforming processes by which material substances are converted to the force substances of vital activity in the body, and as in the disintegration of a cell its transformation to force is the medium or channel through which it is carried over to other cells, so 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 earthy 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 vitalizations 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 contiguities of the animal life thus apparently and ruthlessly destroyed. It is true, however, that the animal kingdom is the universal matrix of the general degree or stage of the organic progress of spiritual growth.

"God is building up a vast fabric, the counterpart and replenisher of the supreme or highest existing life; and one of the stages through which that developing universal life progresses is the lower animal kingdom. When the universal spirit of animal life has reached the acme or climax of its progress in the universal matrix of that degree; namely, the lower animal kingdom, in order to insure its further progress it passes over into the human existence, both by the law and process of common nutrition, and the transposition of the corresponding animal spirit. As the priests ate the body of the animal, so also was the spirit of the animal appropriated."

#### Roosevelt in 1916?

Question 240. "Will Roosevelt be President of the United States in 1916? If so, give the reasons why."—*E. C. D., Pa.*

IF ROOSEVELT can persuade a sufficient number of voters to agree with him in his fitness, and their desire to see him fill that position again, he will, without doubt, be the next President. And as he has added to his clientele an immense number of voters, by his politic advocacy of woman suffrage, his possibilities are thereby greatly strengthened. As to the reasons, they are to be logically derived from these considerations. What may arise between now and the time for action, is still "in the lap of the Gods."

#### The American Indians

Question 241. "What is the relative position of the Indian race to the Hebrew and other races?"—*W. L. C., Mass.*

IN "The Conflict of Modern Theories," *F. S.*, October 19, 1900, *KORESH* says: "The Aborigine of America is the epithelium (skin) of the once grand men made in the image and the likeness of the Gods. The original Sons of God were the Adamah, the red men. The Indian race is the last product of the declension (the fall) of the original. The original Grand Man, man in his greatest form, constituted the red earth in which the Gods themselves were planted in their fall, for the regeneration of the Sons of God."

In the series of articles published in the "Guiding Star" of 1888, entitled "Joseph," the following statement regarding the Indian race occurs: "The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitutes a circumferential sphere in the spirit world; and therefore the extremity of the diverging lines, and the point of absorption, and blending of forces."

In "The Word and Works of the Almighty," *F. S.*, April 24, 1906, after a very remarkable elucidation of the Hebrews and their belief, *KORESH* concludes thus: "The time will certainly come when the language of that nation which, in its development, was equal to the function of bringing forth the Son of God, the Word of all truth, will be regarded as the foundation language of the science of the universe."

We may very reasonably conclude from the foregoing quotations that the Indians, being the surviving remnant of the Adamic race, have preserved sufficient memory of their original language to enable them to understand the Hebrew peddler who had dealings with them.

#### The Old Order

Question 242. "What will become of life insurance companies, and the policy holders after the new government is established?"—*E. C. D., Pa.*

AS THE old order is to entirely pass away with the death of the competitive system, of which these things are the outcome, we may know that there will be no further necessity for life insurance, and the policy holders will be relieved of that burden, with many others.

The conditions of life in the divine kingdom will be so completely changed by the system of coöperation that mankind, even of the lower orders, will be free from the anxieties that now exhaust the energies, and cause premature old age, as well as sickness and death. Industry will be rewarded by the comforts and luxuries of life, and the hours devoted to it will be so shortened as to give ample time for rest, recreation, and culture.

In the Empire, governed by the Sons of God, the suffering from poverty, with its accompanying deprivation of all that makes life worth living, will be replaced by peace and plenty, the result of man's own reconstructed methods of thought and action. All of the arts which conduce to the joy of living,—the drama, music, painting, sculpture, and architecture, beautified by their recognition and adoption, will make of this earth truly a Paradise. There shall be a new church and a new state, wherein shall dwell righteousness.

## Death and Life

Question 243. "What is the Koreshan teaching in regard to death?"—*S. B., III.*

**K**ORESHAN SCIENCE teaches that the whole human race is in a dying state, owing to its divided or bisexual condition. Through the conflict between his natural desire to live, and the constant defeat of that desire by the spectacle of death ever present, the process of disintegration is perpetuated. Man desires natural life, because it is the only life of which he has any knowledge; and until he is able to acquire the knowledge of a higher state of being, he must continue to die, and pass into the spiritual world, and through re-embodiment return to this sphere in an ever-recurring succession of lives.

Is there any possibility of the attainment of that continued life which he aspires to, or is it an *ignis fatuus*, ever to elude and disappoint his hopes? In Koreshanity alone is to be found the answer to this great question. To attain the higher life, the lower must be sacrificed. So long as man perpetuates himself on the mortal plane by propagation, he will remain in the mortal or dying state. The Lord Jesus has furnished an example, by the following of which, immortality may be reached, and KORESH has given the laws of its attainment.

He has, by the complete sacrifice of his mortal being—the man of sin—upon the altar, consummated the work for which he gave his life. Through the fire of theocrasis, resulting in the incorruptible dissolution of that body, will be shed forth the baptism which will enable those receptive to it, to overcome death and become immortal—the temporary state preceding eternal life.

In "Astro-Anthroposophy," in THE SWORD of March 18, 1893, KORESH treats this subject in brief as follows: "First. Man, as now existing, is mortal. He is mortal because the male and female are in two parts, and because of this, life does not form a cycle or wheel of perpetual being. Man is ignorant of the law of life, therefore he dies or goes to corruption. Second. Man cannot become immortal but by obedience to the law of immortality. Third. The science of immortal life is involved in the ten precepts of the Decalogue. They comprise the ten categories of natural immortality. The Lord Jesus kept these laws, and overcame the tendency to corruption. When He departed this existence or life in the natural, to become spiritual, he dematerialized and passed out alive. This is the new and living way. \* \* \*

"Fifth. Natural immortality does not mean that men will live in this earth eternally. Man, then, becomes immortal as fruit of the Tree of life—Sons of God, passes out of the natural into the invisible, but leaves behind a lower and subsequent form of human life in which the seed of the Sons of God is planted for another fruitage at the end of another grand cycle." In the pamphlet entitled "Koreshan Science," KORESH says: "The desire to live is the cause or momentum for life; the kind of desire, and its agreement with the expectation, determine the quality of the life. \* \* \* Mortal life must end in corruptible dissolution so long as the present belief obtains; hence, there must ever be a conflict between the mortal desire for perpetuity and the con-

viction or belief concerning existence, until the transformation obtains.

"Immortal life must come from a reconciliation between the desire and the belief; but to insure such a reconciliation, the desire for natural or mortal existence must be substituted by a desire or love for a higher life, through some kind of experience and observation by which the joys of a higher life may be realized to a sufficient degree to induce aspiration in that direction; the education in conviction must then be made to agree with that higher aspiration. Conflict will then cease, the Church Militant will end, and the Church Triumphant will be inaugurated.

"Mortal life does not terminate with the corruptible dissolution of the body. So long as the body retains the elements of corruptible dissolution, so long the vital, including the spirit and soul entity, is in process of dying. The process of death is continuous through every embodiment, until the final transformation of all that is false and evil; then the death of the mortal is complete, and the immortal is manifest."

## Relation of Aries to the Constellations

Question 244. "When Jesus was born was the sign Aries beginning to pass out of the constellation Aries into Pisces, and is the sign Aries now passing out of the constellation Pisces into Aquarius?"—*S. A. G., D. C.*

**I**N "The Star of Bethlehem," "Guiding Star" of November 1888, KORESH dwells at some length on this subject. He says: "There are two systems of constellations. The one is the physical system occupying the physical heavens, the other is the biological, occupying the biological heavens, and connected with the nationalities or races of the earth. \* \* \* It is a fact that about 2,000 years ago the sign (Aries) passed from the constellation Aries into the constellation Pisces on the ecliptic, so that Pisces for the past number of centuries has constituted the first constellation of the zodiacal belt. The period of this transposition was unquestionably the time when occurred those remarkable physical phenomena recorded as concomitants of the crucifixion of Jesus. \* \* \*

"The constellations, like the dispensations, lap one over another in such a manner as to cause the sign in both the physical and biological zodiacs to pass into one before passing out of the other; and the point in the lap where the accelerated momentum occurs, is at various points, according to the passing epoch, between the entrance of the one dispensation and the passing out of the other.

"For instance; the birth of Jesus marked the commencement of the sign in Pisces; his crucifixion, the period of the transposition of the sign by accelerated momentum, and the destruction of Jerusalem, the end of the old dispensation. The dispensations do not all lap equally, nor is the period of transposition always midway between the inception of the new and the terminus of the old. \* \* \*

"We are now [in 1888] in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda." Digitized by Google

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ple, and by the people,' and the essential  
measures for its establishment. This de-  
sired consummation is no new expectancy  
to the Christian world, for during more  
than nineteen hundred years, Christians  
have prayed for the coming of the King-  
dom, for the inauguration of which the  
Lord Jesus died, and subsequently, after  
his resurrection, dissolved his body, being  
absorbed into the church as its germinal  
beginning, that he might fully establish  
it in everlasting righteousness in the  
world's harvest when the age should reach  
its end.

"We have come to the end; the divine  
law is scientifically expounded, the scales  
of justice (the measuring rod or plummet)  
are in hand to lay the foundation of the  
new Temple and to build the city of di-  
vine inheritance. All who may be in sym-  
pathy with these principles, and who de-  
sire to escape from the thralldom of the  
curse, are called upon to 'gather them-  
selves together,' and prove by actual  
deeds their love for God and their confi-  
dence in the verity of his promises."

The most wide-spreading religious move-  
ment of modern times is the so called "new  
thought movement;" its magazines,  
journals, pamphlets, and leaflets are  
legion. While some of these are of quite  
a religious turn, others are avowedly  
agnostic and atheistic (opposed to a  
Creator called God). A perusal or even  
a mere glance at this multitudinous lot  
of publications shows the diversity of  
sentiment of these so called "advanced"  
editors and readers. All are simply theo-  
rists. One thing only is good about their  
variety of sentiments; that is, they think  
they have outgrown modern churchianity,  
which they undoubtedly have. Yet they  
are not progressive and constructive,

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simply because they are *unscientific* in  
theory and practice. If they could see  
themselves from the higher plane of  
observation, from the viewpoint of Ko-  
reshan Science, they would discern that  
they are simply a new patch upon the  
old "garment" (churchianity), which is  
doomed, as is the dead stalk at the time  
of the harvest of the wheat.

One of the forceful axioms of Koreshan  
Science is: "We know truth best by  
comparison and contrast;" thus those  
who never, without bias, compare and  
contrast, are never sure of the truth.  
Compare and contrast the so called new  
thought literature with the science of  
Koreshan Universology, and you will see  
the truth of the axiom cited. The Apos-  
tles and Disciples of nineteen hundred  
years ago compared and contrasted the  
Lord Jesus' teaching and practice with  
those of old Judaism, and they were per-  
suaded and said: "Lord, \* \* \* thou  
hast the words of eternal life. And we  
believe and are sure that thou art that  
Christ [God's Anointed], the Son of the  
living God."

How many believe God's declaration or  
revelation of Jesus Christ, *through* the  
Apostle John, *to* the seven churches? The  
spiritual members of these churches, the  
New Jerusalem, reside in the Messenger,  
concerning whom we read: "To him  
[not they] that overcometh will I give to  
eat of the hidden manna [the pure sex  
potencies of the mind], and will give him  
a white stone [the Philosopher's Stone,  
the stone of absolute and positive truth,  
all mystery revealed], and in the stone a  
*new name* written [see Isa. xlv: 28; xlv:  
1], which no man knoweth saving he  
that receiveth it," (Rev. ii: 17), and to  
whomsoever it is revealed by the Over-  
comer.

Again: "Him that overcometh will I  
make a pillar in the temple of my God,  
and he shall go no more out: and I will  
write upon him the name of my God [the  
name cannot be written upon the Over-  
comer without constituting him God],  
and the name of the city of my God,  
which is new Jerusalem [the name of the  
city of God cannot be written upon him  
without constituting him the city or  
declaring that he is the city], which  
cometh down out of heaven [the illumi-  
nated mentality of the Messenger and  
Overcomer] from my God [the Lord  
Jesus]: and I will write upon him my  
*new name.*"

The Messenger and Overcomer is none

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other than the one mentioned prophetically in Isa. xlv: 28, which reads: "That saith of CYRUS [*lit.* KORESH], He is my Shepherd, and shall perform all my pleasure." And Isa. xlv: 1, where is declared: "Thus saith the Lord to his Anointed [*lit.* Messiah], to Cyrus." There is no salvation, redemption, restoration, conversion or change of the heart (mind) and body, at this end of the age, without a recognition and confession of this *new* Personality, for he is God's appointed Shepherd. A recognition and confession of CYRUS (KORESH), as the Messiah, Christos or Anointed, is the first step to a restoration or redemption. What a privilege to study his words that lead to life immortal!

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\* \* \*

"Where the Prophet of this age is, there is the New Jerusalem; where, under divine guidance, he locates the place for the gathering of the New Palestine, there, centrally and specifically, the new heavens will descend into the new body." (F. S., Vol. X, No. 3.)

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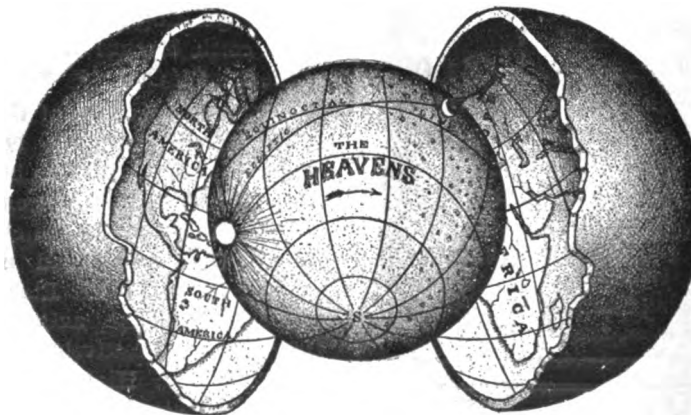
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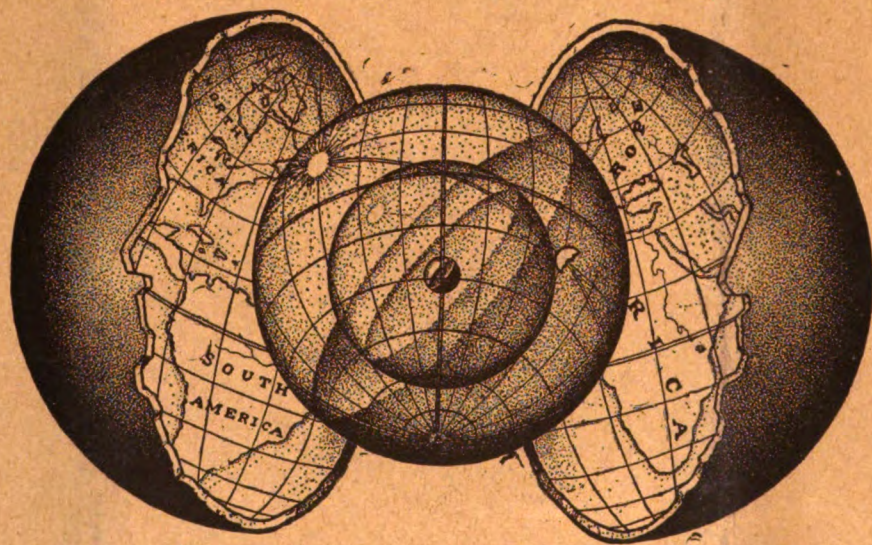
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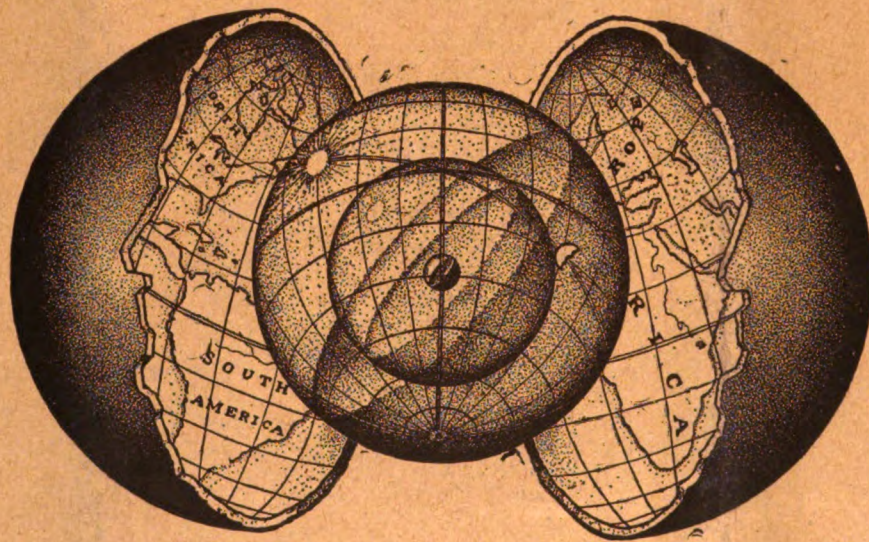
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# The Flaming Sword

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

Vol. XXVIII. No. 9.

Estero, Florida, SEPTEMBER, 1914, A. K. 74

Whole No. 780

## The Alchemical Laboratory of the Brain

**The One Universal Substance Can Be Active Only in Two States and Qualities, Spirit and Matter. "Energy" Not a Substance, but the Activity of the Substance of the Two States**

PART XXXII.

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

**T**HE TWO CONDITIONS of substance thus considered are correlated through the medium of [so called] energy, which is merely the correlate activity of the two qualities—spirit and matter.

"Energy" is not a substance, but simply the work of the two qualities which could not engage in work were there not two constant states of the two. The term "energy" applies equally to matter and spirit. Matter and spirit, or matter and its essence, could not be active but through their relationship; and both are active by virtue of their conjoined effort as counterparts in the processes of the perpetuity of creation. The term "energy" means *in work*; when matter is active it is in work, and the phenomenon of motion is the "energy" of matter. When its coördinate spirit or essence is in motion it is in work; therefore, we have the in-work or the "energy" of spirit. It requires these three to constitute a constantly active primate cycle of being.

It is only through the composite relation of the whole that the parts can engage in the active uses of relationship; for if there were not all of the geometric parts of the whole, in which the perfect cube and sphere conjoin, there would be no use for the activity of the parts; nor could there be such coördination as would insure any active potency, were not all of the parts of the whole in reciprocal activity. It therefore follows that as the universal form is necessary to the function of the universal form, the universal form must have eternally existed to insure the operation of the character of the function upon which perpetual creation constantly depends. Hence, creation is regeneration within the universe as an entirety, which is the perpetual rejuvenation of the universe in both its form and function.

Between the macrocosm (the universal or Grand Man) and the microcosm (the man in his least form)

there exists such a relation, that when any part of the microcosmic universe is known as it exists, and in its relation to the parts of the organism of the man, such knowledge may enable one delving into the mysteries of being, to locate the corresponding part in the universal man. The purpose of all knowledge is its application to the uses of the degrees of life which constitute progression in natural and spiritual existence.

The foregoing is but introductory to the particular study of a specific center of the microcosmic brain, a center of the greatest importance as belonging to the macrocosm, and to certain activities which are specifically vital at this juncture, in the history-making climax now reached in the progress of the world. We enter upon the consideration of the relation and function of the pituitary gland, or *glandula vitæ*. It constitutes the annulus of organic life, the coördinate of that pole called the conarium or pineal gland. The conarium constitutes the pole of an axis, of which the *glandula vitæ* forms the basis and annulus.

In the Koreshan literature there has been a somewhat thorough exposition of the microcosmic function of the conarium, and a reference (by the student) to what has been said of the conarium will aid much in the study of the *glandula vitæ*. As the conarium is the masculine and impregnative pole of the encephalon, so the *glandula vitæ* is the feminine and receptive germ of impregnation. The student should bear constantly in mind the fact, that the investigation of this vital center in the microcosm is but preparatory to the more important pursuit of the study of the vital corresponding center of the macrocosmic man, the Grand Man, the man in his greatest form.

An analytical study of the *glandula vitæ* would be impossible without some knowledge of the sphenoid bone, in the apex of which the *glandula vitæ* rests, and to which it is attached. For such knowledge of its form

and relation the student is referred to the ordinary works on anatomy, and to other parts of this series of articles, for the function of the bone in question. The vital gland is about the size of a small bean, weighing ten or twelve grains, somewhat oval in shape, or between an oval and a sphere. It is composed of red and grey matter, the two colors occupying different parts of the gland; it rests, securely bound and fortified, within the walls of the Turkish saddle (*sella turcica*), at the lower extremity of the funnel (*infundibulum*), where it constitutes a vital portion of the brain, though projected from the cerebrum as an hypophysis to that organ.

The *infundibulum*, as its name implies, performs the office of a funnel, through which are conveyed the juices from the various parts of the brain for elaboration in the *glandula vitæ*. The gland, as an important part of the encephalic laboratory, completes the work of the great cycle of alchemical elaboration, and provides the channels of that dissipation by which the encephalic essences are distributed to the body for which they are prepared.

**The Glandula Vitæ the Last Vital Refinery of the Fluids of the Cerebro Alchemical Laboratory**

The *glandula vitæ* is the last vital refinery of the cerebro-alchemical laboratory, in which the crudities of the vital operations of the brain, in the generation of its fluids and their direction, merge into the gland through the funnel. The three general kinds of fluid proceeding and collected from the regions of the brain are brought to the gland in an unrefined condition, not fit for distribution until this last and perfect act in the elaboration is accomplished in the gland.

The refining process is somewhat like the process of the preparation of the products of petroleum, leaving the products to be disposed of through elimination by another channel. The general by-product of this alchemical elaboration is the phlegm which is discharged through the Schneiderian membrane, evacuated through the nostrils. This secretion and the discharge of this phlegm, known to the ancients, gave to the gland the name of pituitary.

The refined juices elaborated by the gland are distributed from the gland to the blood and nerves of the body. The processes wrought in the gland are analogous to those of gestation and birth,—the birth terminating in the contribution of the gland to the body which it supplies with the vital fluids of the living organism.

As the object of this article is merely to outline the processes of elaboration, and, in a general way, prepare the student for the future study of the function of the vital gland, we will leave unsaid, for the present, the many things that could still be declared of this truly wonderful little body, and pass with the student to the study of the analogous organ and function in the Grand Man. To define the conarium and the pituitary body, or the *glandula vitæ* of the Grand Man, constitutes an initial step toward the designation of the location and character of the Messianic center and environ-

ment of the present age; for the Messianic presence of the present time has to do, specifically, with the *glandula vitæ* of the macrocosmic man. As the *glandula vitæ* has its specific relation to the conarium, as the receptacle of the juices prepared through the functions of this little apex of the microcosmic and also the macrocosmic structure, it will facilitate the study of the function of the gland to define the location, in time, of the pineal gland or, what is the same, the conarium of the universal or Grand Man.

To scientifically settle the question of the conarium of the universal man, it is essential that we locate the macrocosmic ecliptic; for this ecliptic is necessarily the course through which the line of the Messianic center of this culmination must certainly be defined. At a time when there are false christs and false prophets, it is indispensable that there be a scientific disclosure of the time, manner, and location of the true Messianic environment and manifestation. We are enabled to scientifically portray the combination of conspiring elements and principles which determine the apex or cone of universal life.

**The Laws of Successive and Simultaneous Order; and the Location of the Messiah of the Age**

In defining the zone or annulus of the cone of which the Messianic center is the apex, we must consider the laws of successive and simultaneous order. The seed of a tree involves in its growth all that precedes it in the timic or successive order of its involution. The seed embodies the tree in its perfection in the least form of the tree. The seed is as virtually a tree in its involved product, as the unfolded seed is the tree in its perfection in its greatest form. The seed could not unfold the tree if it had not previously embodied the tree by processes of progressive development through involution.

What is true of the seed of the tree is also true of the universe. The seed of the universe is the individual man in the least form of the universe; that is, in the microcosmic form of the universe. Because the universe is in its least form in the perfect and individual man, the expression of that man in his greatest amplitude is the universe in the form of the universal man.

Universal development, as pertaining to the human race, progresses consecutively in the order of time, culminating aggregatively and simultaneously into one universal form, with its coördinate function, including all that has preceded in the successive and developing order. The universal kingdom to be established as the finished product of progressive evolution has been unfolding through the successive stages of its parts, until the climax of its development is the obtainment of the integral universal form and function of the peaceful kingdom of the human race. Let us, then, locate the apex of the cone of universal being.

It will be noticed, upon a critical study of the efforts to locate an oriental christ or messianic center at the present day, that the Christ of the Christian world is disregarded as an essential factor in the processes of discovery. There are thousands of people who are willing to concede that the "Man of Galilee" was an

avatar, a mahatma, or a great teacher, holding a place along with other great or greater teachers of contemporaneous or other times. Not one of these people is willing to regard Him as all that he declared himself, and all that his Disciples and Apostles pronounced him to be—the veritable Son of God.

A scientific examination of this proposition may reveal some factors in the line of discovery hitherto neglected in attempts to ascertain, definitely, the true character of the personality recognized as the head of the Christian dispensation of the world. Preceding the advent of the Christ and Son of God, it was ordained that there should be a scientific preparation for the gestation and birth of the child God. Because there are coördination and correspondence between the Zodiac of physical form, relation, and activity, and the Zodiac of human life and progression, it was also ordained that the representative man of all men, and the hyleg of all being, should be in the line and focus of that Zodiac, as the sun of the physical Zodiac is the focus and fulcrum of its active forces.

**The Character of People from Which the Messiah Comes, Revealed by the Signs of the Zodiacal Belt**

Can we locate the Zodiac of the human race? Let the student set aside all prejudice and, without bias, make the attempt. The Christ of the Christian world came from a specific people, having a definite relation to the central trend of the civilizing potencies of human progress. We may define the character of that people, and also the relation which they sustained to the civilization of the world. The evolution of the Jews began with the production of twelve sons, born under scientific guidance so as to be related, specifically, to the twelve constellations and signs of the Zodiacal belt. Of these twelve sons, related specifically to the twelve constellations, one was born in Leo. This was Judah; his tribe was the tribe of the heart, because Leo and heart signify the same thing. If we should attempt to trace any other people having the indications of the Zodiacal potencies of the world, there could be found no other intimation of a claim to having constituted the Zodiac of anthropotic being and progress.

The fact that the twelve sons of Jacob were born in relation to the Zodiacal signs and constellations, and that they perpetuated the function of such a relation through the establishment of the laws and ceremonies which could determine the progress and culmination of that relation, in the production of the focal apex of what no other system of laws and regulation could provide, is sufficient to determine that people as constituting the crown of Zodiacal glory. The Lord Christ came from this people, governed by the laws of astrological function, as belonging to the line of the ecliptic of progressive evolution.

The Lord was the apex or point of the cone of universal life, and was, therefore, the conarium of universal being. But we are to consider this conarium in relation to the universal glandula vitæ in the order of consecution or succession, and to determine, by environment, the location of the vital point of universal life, through

the laws of natural evolution, in the line of successive order and the specific transmission of the vital potencies of the focalization of the functions of the anthropotic Zodiac.

**The Wonderful Law of Correspondence**

The science of the laws of projection (laws which determine the course of the progress of the vital currents of human progress) must be pursued that we may trace the course of civilization to its true head and final center of polarity. The ventricular cavities of the human brain have their correspondence in the spiritual spheres of the dispensations; and as the cavities discharge their fluids through ventricular *foramina*, so the spheres of one dispensation discharge their spiritual forces into the vacuum of the succeeding dispensation.

John the Baptist constituted the apex of the Jewish age, and was the channel through which was poured the spiritual aggregation of the dispensation, of which John was the culminating point. The spirit of which John was the apex, passed over from John into the Lord. This fitted the Lord for the performance of his function as the Messiah of the age in which he appeared. The spiritual spheres of the Jewish dispensation were contracted and forced through John into the Christ; from this flow there continued the process of the creation and enlargement of the Christian spheres or heavens which succeeded the Jewish age.

That period and condition of the world in the relation of the two dispensations constituted the correspondent of the posterior foramen; and between the posterior and the anterior foramen, or foramen of Monro, there is the corpus callosum, which constitutes the floor of the two lateral ventricles. This body extends from the posterior to the anterior foramina. The correspondence of the corpus callosum in the universal man is the Roman Catholic line of the central priesthood of the Christian system. The location of the foramen of Monro (the anterior foramen) may be determined partially by its relation to the Roman Catholic church.

The fluids of the third ventricle discharge partly through the foramen of Monro into the infundibulum, thence into the glandula vitæ; but some of them pass through the third ventricle, into the lateral ventricles, to be carried back to the posterior foramen by way of the posterior cornu, thence again into the third ventricle. It will be seen that the juices of the third ventricle do not entirely empty into the glandula vitæ through the infundibulum, but that there is a continuous circulation back and forth from the lateral ventricles to the third, thus performing the function of retorts and alembics in the preparation of the essences of vital function for the uses of the general body.

(To be continued.)

What can be more rational than to think that by the processes of evolution, there should come into the world a perfected race as the final and ultimate operation of the laws of development?—*Koresh*.

### THE KORESHAN SYSTEM OF COSMOGONY

Hatching Out the Great Cosmogonic Egg, &  
the Liberation of the Incubated Product

By KORESH

#### PART XXI.

**I**N REPLY to the question regarding the relation of the cosmogonic egg to the incubated product; that is, the chick hatched from the egg, we would say that in order to apply the principles of analogy to any question, a more comprehensive conception than is ordinarily embraced in the fragmentary intellect is essentially important.

The chick hatches from the egg, but it hatches *into* the chick, not merely out of the shell, but into another shell; for the functional effort is not complete until the chick gets back into the egg. The ordinary analogist sees the shell broken; but the more comprehensive thinker sees the shell mended by the operation of the succeeding chick. The cosmogonic egg is its own mender; and the process of mending is progressing while the process of the cracking of the cell is in progress.

When the great cosmogonic egg, the cellular universe, reaches the fruitage of its life, the breaking of the shell is a complete transformation of the shell itself, by combustion, to a fire that completely dissolves that which constitutes the biological egg. This is in correspondence to the physical fire, which constantly transforms the cosmogonic circumference to physical spirit, and coördinates this function with as constant a materialization and deposition of the physical spirit, into the matter comprising the shell.

When humanity reaches the highest fruition into which it is capable of developing, it dematerializes by an electro-magnetic fire and is dissolved into its final spiritual essence, not by any loss of identity, but by a transposition of the mind from its natural to its spiritual domain. It reaches the limit of the fourth dimension of matter;—the fourth dimension being the extremity, limitation, or end of its existence as an atom, molecule, or composite structure. When the fruitage of immortal life matures, the electro-magnetic (psycho-physical) combustion burns the environment, carrying the ascending spirit interiorly to the spiritual spheres, while it precipitates the descending element into humanity to re-formulate another anthropotic environment, or matrix of regeneration.

The truth which constitutes the circumference, extremity, limitation, continent, and ultimate of scientific acquisition, is the truth which relates to the form and function of the physical creation or cosmos. Physical creation has absolute and symmetrical form. Pertaining to it are the functions, operations, or offices inhering in it. The act of creation does not imply the projection into being of a system having no previous existence. The cosmos, in the absolute sense in time, had no beginning. Form and function are properties of being; they are both perpetual, but there continually proceed from the physical center of the universe, essences flowing into the property of form, by which form is continually supplied and perpetuated. Form continu-

ously reinstates from its own generations the potency of the physical center; so that waste and supply are properties of both the center and the circumference of the cosmos. This is physical creation. The center and circumference constitute the boundaries or limitations, the potential confines of the operations of all physical essence.

#### One Absolute Spacic Center of the Cosmos. The Strata Posited According to Specific Gravities

The cosmos has one absolute physical spacic center. This center has degrees of tension or intensity, qualities of potency whence proceed varieties of essence extending to extremities, and limited by solid depositions forming shells or solid spherical boundaries. One such boundary—composed of a plurality of ultimate strata—constitutes the shell of what is called the solar system. These layers or strata are posited according to their specific gravities, forming in their contiguity, interspaces for the generation of numerous intensities of positive magnetic essence, converging from the circumference of the solar system to the pivot or axes of the same,—the point of the positive polarization of the magnetic convergence from this complex boundary.

The law of deposition governs the maintenance of the solid shell in its relative position to the axes, the solar center. The diurnal rotation of the axes, and all dependent, orbital motions, are governed by the impingement of the effluent and influent momenta of the negative essence generated at the center, the positive point of polarity, and the positive essence generated at the circumferential sphere of negative polarity.

The solar boundary or shell, to which man in his present stage of development is specially related, has a circumference of 360 degrees, each consisting of a little more than 69 metres (measures), nearly corresponding to the English mile. At the center of polarity there are generated six potencies, forming seven strata in electric solution, in a partial solidification of matter forming a circular quadrant of seven lenses, which revolve at a short distance around the absolute astral point,—the helical center of the solar system. This is the correspondent in the physical system, of the sea of glass before the throne in the celestial system.

The boundary of solid matter projects electric and magnetic essences into the atmospheres, forming points of conjunction with the effluent potencies from the pivot. At these points of focalization, concretions are developed from the union of magnetisms with the substances supplied by the atmospheres, until the change wrought in the concretion becomes so like the center itself, that the law of attraction consumes and absorbs the substance of the concretions convergently into the center, at the same time dissipating and positing toward the circumference, divergently, the descending elements of the dissolving concretions. Comets and meteoric stars are the product of this complex relation and function of both the center and the solid circumference of the system.

The astral nucleus (the central star) of the alchemico-organic cosmos is the central point of cosmic limita-



tion. There are as many varieties of primary essence flowing into this nucleus, as there are primary strata comprising the rind or shell of the circumferential limitation of cosmic form. The projected and conspicuous sun—the one made visible at the point of atmospheric limitation, the point of the contiguity of our atmosphere of oxy-nitrogen and the atmosphere of hydrogen immediately above it—is a refocalization of these potencies, and therefore, in the radiation of solar potency, there are as many qualities of radiatory essence as there are qualities of substance flowing into the central star. The astral nucleus and also the solar projection are points of congeries of the various qualities of substance in existence. Every metallic and mineral substance known to science, is held in electro-magnetic solution in the congeries and radiation of the solar fluid; for [so called] energy is nothing more nor less than material substance destroyed as matter, but converted to its spiritual essence.

**The Luminous so called Ether of the Universe Is the Ultra-Penetrable Ray, Ignorantly called X-Ray**

The space from the most central point of the cosmic form to the outer limitation or rind of the same form, is permeated with this fluid solution. It is the luminous ether, the attenuate ether of the "scientist," though the "scientist" is totally ignorant of its character and source. It is the ultra-penetrable (X-ray) of the alchemico-organic cosmos. The reagency of these currents of essence, as they unite at the astral nucleus, produces a rematerialization; that is, a conversion of the potency to matter, which ignites in the brilliant luster of the star.

It is by virtue of this constant convergence of physical spirit from the complex circumference of matter, that the astral nucleus is supplied with the substance of its constant combustion and radiation. The central star gives out as much potency from its own polar center, in the character of spirit, as it receives into itself from circumferences. The essence flowing into the star is the product of the destruction of matter, which of course is converted to spirit.

There are necessarily two general kinds of (physical) spirit interflowing from the two extremes of limitations of cosmic form;—one of these is from circumference to center, the other is from center to circumference. The currents flowing from the center toward the circumference are cathodic; those flowing toward the center are anodic. We have, therefore, a reciprocal interchange of essences, so equipoised as to maintain in perpetual existence the structure called the universe.

In the primary location of the rind of the alchemico-organic world (universe), there are seven prime metallic substances, each one of which is as constantly dematerializing as it is materializing or depositing. The outer lamina or gold plate generates its golden fluid, and sends it off toward the central star. The silver stratum does the same, with all the other metallic substances entering into the constitution of the rind or shell of the universe. There are, therefore, seven primary metallic essences constantly flowing into the central star, and

the same number constantly radiating into and depositing the metallic rind or strata.

The five mineral strata and their consequent essences are subject to the same law of transmutation. These all comprise the ultra-penetrable rays of stellar, solar, lunar, and planetary potentiality. In anthropic life, or the existence of universal human form and function, there exist a corresponding center and circumference, with interchange of spiritual and mental essence between the anthropic stellar nucleus and the final seven churches,—the Golden Candlestick,—into which the life of the human race merges as the manifestation of the fruit of the grand cycle of progression,—a condition toward which the world is now rapidly hastening.

#### **Doubting Thomases in Every Age of the World**

The disciples of Koreshanity have been confronted with the absurd argument against the Cellular Cosmogony, that the perpendicular of the plumbline has not been determined; and that until this is demonstrated, the line projected at right angles from the vertical point of the plumb, suspended from any given point and extended into the earth or water surface, does not settle the question of the contour of the earth. The initial bar of the mechanical device is fixed by the application of a mercurial and spirit level.

The mercurial level is twelve feet long, extending the entire length of the twelve-foot initial section of the Geodetic Rectilineator. It makes no difference whether the support of this bar is perpendicular, or a solid support deviating any number of degrees from the perpendicular; the fact remains, that the extense from the middle or center of the twelve-foot initial bar, to the surface over which the bar is placed, is perpendicular. The straight line of this bar is at right angles to this absolute perpendicular, as determined by the rectilineal bar and level.

#### **The Koreshan Premise Briefly Stated**

Now, the proposition to be discussed is merely this: A mechanical rectiline extended in any direction from the initial point (the middle of the initial bar of the Rectilineator), will project into the water or the surface of the earth at a distance proportionate to the height of the rectilineal bar from the ground surface.

The earth curves eight inches to the mile. This is determined both by optical and mechanical means. The final application of the rectilineal method of the Koreshan Geodetic Staff, was for the purpose of simplifying the demonstration for the comprehension of the ordinary mind. Let us suppose that it were possible for the plumbline to be out of perpendicular. The level was not determined by the plumbline, but by the processes of leveling employed by the geodesists. If the level deviated from the plumbline at an angle of a thousandth part of an inch, it would not affect the straightness of the line; it would simply render the angle acute on one side of the middle of the initial bar, and proportionately obtuse on the other side of the middle. In such an event, the straight line in a distance

of four miles would touch the water an inch or two below the right angle; and in the other direction, as much above. It would not affect, in the least, the absolute correctness of the experiment.

Drowning men catch at straws, never realizing that the effort is not only a waste of energy, but that it lessens the certainty of escape from danger. If the relation of a level to the perpendicular is so uncertain a quantity in the distance of ten feet, affecting a distance of eight miles, how will the confession of this uncertainty of perpendiculars and angles affect an argument involving quintillions of miles? The objections to the Cellular Cosmogony, of those who advocate the Copernican and Newtonian fallacies and absurdities, are a million times more disastrous to the old theory than to ours. These objections once admitted by "scientific" experts, the entire metric system of modern astronomy must inevitably crumble.

**Confessed Hypotheses of the Copernican Astronomers Upon Which Modern Astronomy Is Built**

The astronomers of the world are a set of cowards. They do not pursue the study of astronomy for the truth's sake, and its application to the uses of life. Astronomy pursued as a "scientific" study by the astronomers of the old school, is for the purpose set forth by Copernicus himself: "The hypothesis of the terrestrial motion of the earth was nothing but an hypothesis, valuable only so far as it explained phenomena, and not to be considered with reference to absolute truth." They have a method of explaining phenomena. It is immaterial whether it be true or not, so long as it gives an explanation that *appears* reasonable, and there is no disposition on the part of the people to question authority.

Dr. Woodhouse, who was astronomer at Cambridge, confirmed this indifference to truth, for he said: "We shall never, indeed, arrive at a time when we shall be able to pronounce it [the Copernican astronomy] absolutely proved to be true. The nature of the subject excludes such a possibility. However perfect our theory may appear, in our estimation, and however satisfactorily the Newtonian hypothesis may seem to account for all celestial phenomena, yet we are here compelled to admit the astounding truth, that if our premise be disputed and our facts challenged, the whole range of astronomy does not contain the proofs of its own accuracy."

The astounding time has arrived, and astronomers have realized the fulfilment of Dr. Woodhouse's fears. The premise, an assumption, which "was nothing but an hypothesis, valuable only so far as it explained phenomena [regardless of the truth of the explanation], and not to be considered with reference to absolute truth," we assail, with the declaration that an assumption does not constitute the true basis of correct conclusion. If one guesses at the first step in an argument, every other step is as unqualifiedly a guess as the first, and the conclusion of the argument as uncertain as the premise—the original assumption or piece of guesswork.

The reason so called scientific men will not attempt

to meet and argue our claims, is not because they are regarded unworthy of notice, but because they all know that "astronomy would indeed be helpless, were it not for the implied approval of those whose authority is considered a guarantee of its truth,"—and not called into question.

(To be continued.)

**AGE ENDS IN CONFLICT & CATASTROPHE**

**The Money Power of the Trusts the Cause of the Great Time of Trouble, Such as Never Was**

(From the Writings of KORESH)

**I**T IS USELESS for the people to rely on what any political party may offer as a pledge for the correction of the trust plague. The trust is the money power; it has come to stay until the end. Those predictions founded upon the philanthropy of the millionaire are falsely predicated, and are only intended to deceive.

In the secular world there is no god but money. The worship of this god is the worship of mammon, and this love is the beast which, in the beginning, was more subtle than any beast of the field which the Lord God had made. "But," you will say, "if this is an evil god, or an evil beast,—this love of money,—then God did not create it." We answer: "I form the light, and create darkness; I make peace and create evil; I the Lord do all these things." Why does the Lord create evil? Because He cannot help it. Evil comes as the reaction from good, and the voluntary power and process by which the Lord creates good react in the involuntary of the Lord, by which the Lord involuntarily produces evil.

The love of money and the money power constitute the love and power through which the great climax of revolution terminates the dispensation. No political party can effect a cure for this great evil. Money is too powerful, and the heart of the human race is too corrupt and susceptible to withstand the sinuosities of the great serpent. There is no hope for the world but in the revolution of the heart itself; and this can only come through the breath of God in man, in a new baptism about to be poured upon the world.

When the Jewish church reached the limit of its corruptibility, (when the dispensation had attained the fulness of its iniquity,) it was obliterated in the bloody catastrophe in which the age terminated. Before the end came, God breathed upon the people through the operation of the Holy Spirit. The Spirit overshadowed the world, because the source of the Spirit had been manifest in the personality of the Lord Jesus. Had there been no Lord Jesus, there could have been no baptism. The Christian age will end in a greater revolution, in a greater catastrophe; but before that great and dreadful day of the Lord, now at hand, Elijah the Prophet—God the Lord in person—will appear, to inaugurate a greater baptism than that by which the Christian dispensation was ushered in.

**The Battle of Gog and Magog, and the Battle of Armageddon**

The battle of Gog and Magog cannot be averted by

any cries of peace! peace! The time of peace has not yet arrived. Peace will come after the great conflict. In our prediction of the coming of the great crisis and catastrophe, we are now merely giving the warning of what will come in the secular domain of human activity. The battle of Gog and Magog will also be fought on the social and religious planes of life, and the dispensation will terminate amidst the three great woes.

Is the world growing better? It is reaching the climax of its glory and perfection in the manifestation of the Sons of God. It is reaching its disaster through the degeneracy of the masses of the people whose love is in the competitive system, which is begotten of the devil and born of hell, and is diametrically opposed to the principles and practices of communism as ordained of God, and made operative 1900 years ago through the office and mission of the Lord Jesus, the Son of God and Creator of the universe. The new dispensation will begin in an organic Communism, the direct outgrowth of the planting of the Lord Christ in the soul of the human race.

We rejoice in the heading up of the money power. We have made these predictions for forty years. The centralization of the wealth of the world is the false imperialism which, when fully ripened, will inaugurate that other great battle—the battle of Armageddon. This is the power of evil against truth and good, the Imperialism of Jehovah. This battle is that of the wealth of the world and the power of the competitive system against the riches of truth, equally centralized and all powerful.

There will come a great conflict. This is not the battle of Gog and Magog, but the battle of Armageddon. It is the final power of the hells against the power of God and his Anointed. God himself will end the strife through his power to conquer the world, and in this power alone is the hope of the world against the evils into which the great political powers of the nation and the world have led us. Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away. The old church and state are grown hoary with age and iniquity; with the besom of destruction they are to be swept away by the new light and glory of the ages.

All the wealth of the world, aside from natural production, is the emanation of industry; and it is only through industry that natural resources become wealth. The conflict of so called "capital and labor" is the consequence of the perversion of the principle of the relation of art to nature,—the distortion arising from wrong principles and wrong conditions of the human soul. The present system of economics is founded exclusively upon a false impulse, originating in self-love. It does not confine itself merely to the wealthy robbers of the world; it infiltrates and permeates the mass, and the poor wage-slave is as absolutely and voluntarily wedded to the competitive industrial system as the millionaire, and is as much responsible for his degradation as his oppressor.—*Koresh.*

### THE MATERIAL NEW JERUSALEM

God's Chosen City, in New Palestine, the Perfection of Beauty During the Golden Age

[From the Writings of KORESH]

**T**HE TERM Jerusalem implies peaceful possession. The term is primarily and essentially dual. What that duality may signify must remain a question for the illuminated mind to settle, for the Hebraists are totally ignorant concerning it. The root *Jarah* or *Yarah*, *foundation*, is the initial word. It is derived from the root *Yarah*, signifying to tremble (vibrate), which, reduced to its first significance, refers directly to that cumulative influence which focalizes in the theocrasis or translation of the person or group upon which depends the throwing, casting, precipitating, or descent of a foundation; for the root *Jarah* (*Yarah*) signifies to cast or throw.

"I John saw the holy city, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." She is described as having the glory of God; and when we consider the Biblical statement, that "I will not give my glory to another," we must conclude she is the same (God), and that it is she of whom it is said: "She shall be called the Lord our Righteousness." (Jeremiah xxxiii:16.) John saw things which were to come to pass. It is therefore evident that the New Jerusalem seen by John in vision, and so often mentioned prophetically in Scripture, is the Jerusalem to be gathered; and that the description of her walls, gates, ornamented and golden streets, and ornate completion as described, is aggregated at the time of the fulfilment of the Revelator's vision.

We would suggest that the poor deluded advocates of a restoration of the material Jerusalem in the old Palestine, read the description of Jerusalem in Revelation, in which are aggregated twelve thousand of each of the twelve tribes of Israel, and ask themselves if this does not answer to the complete fulfilment of all that is prophesied of the re-establishment.

#### The Spiritual New Jerusalem Is Gathered in the Messenger of the Covenant

By divine authority, and by virtue of our mission as Messenger of the Covenant, we declare that the New Jerusalem is already gathered, and that she is ready to descend (to be cast or thrown down), as predicted in the wonderful Apocalypse of St. John. We also iterate, that she will not descend upon the old, typical Palestine; neither will her place be found on the typical Mount Zion, nor will the Lord descend on the typical Olivet. The nucleus of the Lord's coming glory, the *heart* of the kingdom, the extremities of which are only limited by the environments of the universe, will be established in the new world,—not in the old. The place where the Lord God will establish his throne, and where he will place the foundation of his greatest glory and locate the people in whom he will dwell anew, and from whom he will regulate the future progress and development of the world, is *not* the old Palestine.

The declaration of the New Jerusalem descending from God out of heaven, understood from the literal

and scientific aspect of its signification, means that the spiritual beings who by the performance of divine uses are worthy to comprise the membership of the gathered angelic throng, are aggregated in the invisible world. They are arranged in an orderly system of grouping according to their genera and species; and being so gathered, now in the end of the age, when the old heavens (the old spiritual heavens) are about to pass away, they are ready to descend into a new earth prepared for their reception: As the thoughts of the mind are nothing more nor less than spiritual entities, known and understood by all Koreshans, the doctrine of the descent of the New Jerusalem is clearly comprehensible.

The New Jerusalem as she is gathered in the spiritual heavens, focalized in a central mind, is the Bride, the Lamb's Wife. She has the glory of God, and "She shall be called the Lord our Righteousness." Where the prophet of this age is, there is the New Jerusalem; where, under divine guidance, he locates the place for the gathering of the New Palestine, there, centrally and specifically, the new heavens will descend into the new body.

**The Spiritual, Moral, Sexual, Physiological, and Commercial Character of the Capitol City**

The New Jerusalem in her descent will gravitate, with her purified life, where there is found a people receptive to the doctrines of purity proclaimed by the Prophet of the Lord. When the Lord's Prophet comes to declare the great and dreadful day of the Lord, he will be like a refiner's fire and like fuller's soap; and he will purify the sons of Levi (sons of conjunction). Nothing short of the eradication of every sensual tendency answers to this evidence and credential of the Lord's coming. Spiritual, moral, sexual, and physiological purity,—these are the evidences.

"In that day shall there be upon the bells of the horses HOLINESS UNTO THE LORD; and the pots [bodies] in the Lord's house [the people in whom the Lord dwells] shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and see the [lit. boil] therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." (Zech. xiv: 20, 21.)

Horses signify, in the literal, symbolic sense or degree, restraints, liberties, adjustments, and appropriation of the products of commerce. When we say *commerce*, we apply the term to every phase of commercial act in every domain and sphere of commercial operation. This includes commerce in the realm of sex. "Behold, I will send my Messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to his temple [into his people], even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver [truth]: and he shall purify the sons of Levi [conjunction with the Lord], and purge them as gold and silver [gold and silver here imply the body with which are the goods (righteousness) of

life, and the doctrine which determines that righteousness], that they may offer unto the Lord an offering in righteousness."

We have said that the horse implies restraints, liberties, adjustments, and appropriation of the products of commerce. Bells upon the horses signify signs or manifestations (evidences) of the Messianic presence. The Hebrew word *mezelah* (plural, *mezeloth*, bells) is from the root *zalal*, which means to be darkened. This is the root otherwise translated image, in the passage where it is declared that God made man in his own image, that is, in his own shadow, which means in his own body; for the body of God—the tangible and visible manhood, as in the manifest person of the Lord, is the image or shadow of God. Hence to write holiness upon the bells, is to impress righteous, perfect incorruptible flesh upon the body, ultimating in those restraints, liberties, adjustments, and appropriation which will insure such a perfection of life as will constitute the body of man the dwelling place (temple and body) of God.

**The Life of the Lord the Only Standard of Righteousness**

The Lord Jesus the Christ furnished in his life the only standard of righteousness. The Messenger of the Covenant must come forth from among men, bringing this standard. Such a standard is the essential evidence and credential of the Lord's Messenger. "Who may abide the day of his coming?" His name will be CYRUS. Such is the testimony of the prophets. He will guide the Lord's chosen people to their haven of rest; he will lay the foundation of the temple, and build the city of Jerusalem. The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates. Therefore, where the New Jerusalem finds her place of descent, she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural but divine, must have a material, central location where to establish the seat of universal government, the seat of universal empire from which the entire world will be governed by the King of kings and Lord of lords.

For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established; and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity. The New Jerusalem is no place for such as cannot sacrifice. We have no use for those who cannot give up whisky, beer, and tobacco. We have no use for such as cannot eschew evil, eliminate profanity, vulgarity, and obscenity. We will grow rapidly enough, if we grow righteously. The tens of thousands of the Lord's chosen will, in the near future, scent the aromatic fragrance of the wilderness blossoming as the rose, and seek their foundation and possession of rest.

While the New Jerusalem is to descend into a material structure, visible in the earth, it will remain full of the endowment of spiritual force. Estero today is nothing but the wilderness; it is in the rough, and those who enter do so as pioneers; yet there is the promise of future peace and glory. Let those only whom the Lord calls, seek entrance through the gates (uses of life in applied righteousness) into the city. Come to us in the spirit of sacrifice and obedience to all the laws of righteousness; come at least in the spirit of humility, and as disciples ready to be taught and to serve, and we will receive and build you a habitation, making you the temple of righteousness for the habitation of God.



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE RESTORER OF ALL THINGS

*The Old Heaven and Earth (Church and State) Shall Pass Away; and All Things Become New*

**W**HEN THE body of the Lord Jesus was dissolved in the presence of his Disciples, had there not been those present who believed him to be all that he had claimed to be, to receive his spirit as an inherent presence, there would have been none to declare the truth concerning him, in its pristinesplendor.

Messianic characters require for the transmission of the spiritual potency of the mind that has expressed their personalities as such in the natural world, an apostleship so mature in spiritual perceptions, that the primary transmissions of their doctrines are evidently true to the truth they taught. It is modified only as essential and inevitable in being adapted to the strata of peoples prepared to be drawn up and into the new world kingdom of a higher order of civilization.

"And I, if I be lifted up from the earth," said Jesus, "will draw all men unto me." The Disciples to whom the Lord Jesus was the one altogether lovely, gave him room as such, in their every thought. They therefore so portrayed His life and character to others, that they in turn were enabled to see him as he was, is, and ever shall be, and to leave all to be his Disciples. Although He was to take upon himself the sins of the world, and to become known to men as a sinner, and finally as the self-declared "man of sin," he was still that self-same Savior, as the heavenly origin and destiny, as the Lord our righteousness. "Verily thou art a God that hidest thyself, O God of Israel, the Savior," exclaimed the prophet Isaiah.

The Lord surely did hide that treasure of himself, through the descent of the Holy Spirit, in earthen vessels; and some would say, of the commonest kind, for it is written: "The common people heard him gladly." He promised to be with and in his own, though hidden, even unto the end of this era. He hid himself in the thick darkness of our mortality, to make us like himself in every degree of being,—body, soul, and spirit.

We have struck the time limit of this abnormal Christian era of Pisces. Abnormal, we say, because of the abnormalities or unbalanced conditions of mind and body it has produced through the adulteries of a professedly Christian church with a professedly pagan state, enamoured of the golden calf. We see these adulteries in every nominally Christian nation, reaching their climax in the war of Europe now raging synchronously with the most vociferous cries of peace, as the legitimate fruit of wisdom's ways.

The maintenance by Europe of the money power as the legitimate object of worship, is doomed to destruction in the present and succeeding world conflicts. Money (as we know the meaning of the term) stands as the legitimate guard or criterion of all commercial uses, in every domain of human existence. Nations as such will

sacrifice their best blood to control its power of dominion. Its supreme opponent is the Sun of Righteousness, who has arisen with healing in his beams; his all-potential forces of the knowledge of the truth. The truth arose in a little cloud, no bigger than a man's hand, a one man power, destined to become all powerful in ten thousand of his saints, believers in his Name and doers of his word.

This little cloud was one man, who became obedient to the law of life, through the possession of the mind that was in Christ Jesus. This mind becoming at one with his own natural mind, through illumination, made of him a new man. He was born of this spirit or mind that was in Christ Jesus, in 1870, and constituted his personality, CYRUS, the Shepherd and Stone of Israel, the Lord's Anointed, and one with the Lord by this mental conjunctive unity.

Immediately upon this anointing, at every personal sacrifice, he began the proclamation of the new scientific gospel of the kingdom, of which he was the initiate. He not only declared the character of his own redemption from his "fish disguise," or body of death, and his ultimate manifestation in the more excellent glory of Divine Motherhood as to his flesh, but he declared the present possibility of all believing in his prophetic new name and character, attaining the promised divine Sonship, as the fruit of his loins, in the arch-natural sense. This redemption of the bodies of the begotten of the Lord Jesus, required the presence of the Father, as Elijah the Prophet, for their quickening to newness of life in obedience to the law.

We who believe in Elijah the Prophet as the Father manifest in CYRUS, the Shepherd and Stone of Israel, believe there is to be no other personality of Elijah the Prophet manifest as the forerunner of the Son of man coming in the clouds of heaven, the begotten but unborn Sons of God. These, as many hands, are to make light work, because enlightened by the true light of restoring the divine kingdom of righteousness in the earth, and its world-wide empire. There are degrees of the divine overshadowing to be experienced by the begotten of the Lord, now in the end of the age.

To receive them, men must heed the voice of that promised Prophet and Restorer of all things, who came as one Zerrubbabel sown in Babylon, to become the one righteous BRANCH of the tree of knowledge of good and evil. Some say, What has he restored? What works of righteousness did he institute? We answer, as do others who believe in his name, he has fulfilled in his wonderful writings and discoveries every prophecy made by the angel concerning the BRANCH. He is about clothing Joshua the Savior (whose garments had become filthy by the pollutions of his life, and his doctrine, by the traditions of men) with light as with a garment, by the transforming power of a genuine science. He has reconciled, by the Cellular Cosmogony, the gospel of

Christ in the Sacred Scriptures, with the eternal testimony of the Word as the universe. Revealing, as he has, the cellular structure of the universe, as an organic unity with Deity inherent and personal, man has a knowledge of God, sure and steadfast, based on the impregnable foundation of an ever demonstrable premise. He has reestablished the legitimate union of church and state, and given them a common treasury for the untold wealth of their reunited resources.

As the Stone of Israel, CYRUS the Shepherd is the Stone with seven eyes, seven knowledges or powers that replace the fallacies that have polluted the people whose Shepherd he is, and whom he will enfold at last in one great embrace, that of the Koresban Unity he has organized as to its primary nucleus. This nucleus will grow till the fact is realized, that the earth is the Lord's and the fulness thereof. In establishing his kingdom in earth, his disciples have no doubt that in choosing them as instrumentalities for human redemption, he has chosen the weak things.

Since the wheat and tares grow together in each person till the tares are all burned up, Koresbans know that extremes meet in them. If they put on the whole armor of their God in espousing the cause of truth and good, the contention will serve to strengthen their characters, and they will become men of God, strong for righteousness. When they are ready for transition, they will see him as he is, for they shall be like him. When like him, they will believe all that he declared of himself. They will believe that he does what seemeth to him good, and it will seem good to them. He will make every rival claimant to his divine wisdom, seem a fool or a liar.

Our God is one, the Stick of Judah made one with the Stick of Joseph, by the passing over of the Stick of Judah to the lost sheep of the House of Israel become Gentile, and as Gentile culminating in the promised Sign unto them,—the great Shepherd of the sheep, CYRUS the Anointed, the Lord's new name. There is no other Name to be given the chief Shepherd in this age, and he will accept only the begotten of Jehovah, who bow the knee to the name of Jesus, as the Father's Holy Seed of universal origin and destiny. The fall of this seed has reached its limit, as to time and admixture, for the reproduction of the Lord's own with increase.

The gospel of the Kingdom, as a feast prepared, is ready for the people. The great judgments now operative in the earth will supply trumpet calls, for recruits for the new order, the New World, called the Kingdom of God and his Christ. The Lord CYRUS may be seen as the Lord, when his Name is believed in as that of the Lord. This will be done in the near future by tens of thousands, and from the standpoint of CYRUS, the Shepherd, who saw in himself the Savior of the "man of sin," when he confessed his own sins and the sins of his people. He saw that all had been conceived in sin and shapen in iniquity. He also confessed the man Christ Jesus as the Seed of his divine origin and destiny. His anointing, or mental conjunctive unity with this inher-

ent Deity, insured his application of the law of his being to life for life. Hence he became more than conqueror through Him that loved him, and whom he loved supremely. For him there was no death, as he defined it, no "break in the continuity" of his consciousness.

This being true, he is now ready to appear to all who believe in his name as he declared it. It is for such to penetrate the veil of his "fish disguise," when they return to the law and the testimony of the two witnesses, who lay dead in the street of the great city.

#### **Destruction of the Money Power Inevitable**

**N**OW, if ever, God-fearing American people should awake to the truth of the fact that the love of marketable money, such as may be cornered for usury, is the root of all evils, civil and religious. Now is the time to cut out this money power, the power of profit, apart from industry, if this nation would know deliverance from evil. The cornerers of the nation's produce for the greed of gain should be dealt with as arch traitors to the legitimate national chief interest, the well-being of its masses, which involves the well-being of its "classes."

If President Wilson is really the General in chief of the defenses of the nation, he cannot too quickly and positively see to it that the product of the nation is kept for its people, and the thousands, perhaps millions, of refugees destined to come here to this new world of promise during the great tribulation. Let them hear, as of old, that there is corn in this Egypt of Joseph's posterity, because the spirit of Joseph has raised up a man equal to the national emergency, who will see to it that every state shall become a hive of coöperative industry, that a super-abundance may be its own to share with the poor and needy who will flock here, from the battle-ground of old Europe, the bull of Bashan to be slain.

The war in Europe, the slaughter-house of competition, is a warning to America of a like fate if works meet for repentance, as a partaker of Europe's sins, are not undertaken with a swiftness equal to the mobilization of the military defenders of the right to compete the money power, the golden calf. Works of repentance are still possible to the Christian churches of America, whose God is really at heart the Lord. Such churches, by returning to the law and the testimony of the Lord concerning the necessity of fulfilling its every jot and tittle, for any show at a genuine salvation, could become the promised saviors of the world if, Joseph-like, they would honor their God with obedience.

Obedience is better than sacrifices of any sort. Obedience to the law of love, which establishes the unity of man and God, would make the churches of America, the United States of commonwealth founded upon corporate coöperation for the greatest amount of production for the most economical expenditure of energy. The chief national service of the U. S. Government should then be the conserving and attending to the equitable distribution of all the products of all the

industries of all the people; to see to it that every citizen may certify to his performance of use as a citizen, and is therefore morally entitled to the full supply of all his needs, as abundantly as the common wealth will admit.

There is no earthly reason why all men should not live in the manner now called luxurious. The compulsory industry of the otherwise idle and vicious, would soon cease to be compulsory when the fruits were enjoyed. Why should people want the power of an organic unity, called the national Government, for any other conceivable purpose than this? A rational self-governing people most certainly would not. The Theocratic kingdom of the new order, to follow the downfall of the competitive kingdoms, most certainly will not.

The constitutional Government to follow the old order will provide for itself to become a world Empire, in which the nations will learn war no more; it will be a wheel of such power with the King of kings at the hub, as the pivot of the universe; that the petty, self-seeking humanity of the world will be as ashes under the feet, so far as ability to withstand its movements is concerned.

The solar annulus of the God Kingdom, the Sons of God made manifest once more in arch-natural flesh, are destined to rule the world in righteousness, in the near future. To become one of them one must get busy, doing the commandments. For this business of the hour, just one method will make for a winning efficiency. The way is of the Lord's devising. The Lord Jesus, its origin and destiny, as the holy Seed-Man, exemplified and taught the philosophy of it, and has now produced for man the one genuine science, for the best use to be made of it; namely, the reproduction of himself in power and great glory.

The science is to be learned from the archives of his Messenger, his Anointed, his New Name borne in his coming "as a thief." He took peace from the earth, the false peace, given by the fallacies and evils of the competitive system, and left his name holy to all who believe in it as that of the promised Shiloh, the peaceful one, who taught his disciples how all the arts of peace may supplant all the arts of war.

Being the God of Israel, the promised Shepherd and Stone of Israel, this peaceful one hideth himself till, as the desire of all nations, every eye, every one to be blessed with his inherent presence through the doing of his commandments in the one scientific way of possibility and power, shall see him as he is, in the form of his assumption, in the head and body of the redeemed of the Lord.

#### **The New Church and State**

**T**HE SPIRIT of the Lord as voiced by his elect Messenger had a great deal to say on the woman question. Here is one of his thrilling declarations: "There will be a new government, in which there will be a reunion of church and state, and it will be instituted according to the laws of the specific order of God's creation. It will be established in earth, and the Lord God will reign as its queen and Empress, and the glory

of the Lord will be re-established therein. It will be the fulfilment of the prayer: 'Thy kingdom come; thy will be done in earth, as it is in heaven.' In that day 'She shall be called the Lord our righteousness.' The age will be inaugurated in the establishment of the new church." He further declares: "The new church is the Koreshan Unity, so named after its Founder, CYRUS, the Hebrew for which is KORESH. People sincerely desirous of being identified with the new church in its least and most embryonic form will do well to investigate the riches of the Koreshan archives, for full information concerning things shortly to come to pass. The Lord's promise of perfect knowledge is fulfilled, as are all his promises, through elect human agencies, long and definitely foretold to those prepared to receive, and pass on to the next man and the next, the glad tidings of "joy to the world; the Lord is come."

When the Lord Jesus came and established the church militant, through his fall, with his discipleship, into the field of the world now about to yield its increase of the sown Word, the church was as actually established in its least form before its general recognition, as later on in its evolution. We are taught by the Lord not to despise the day of small things. The Koreshan Unity, though small at present, as to its legal organization, holds within its care and keeping the transmutable elements of "the way, the truth, and the life," awaiting the essential factors for their ultimate manifestation.

Paul plants and Apollos waters, but the Lord gives the increase; the fruition of the seed planted. This fruition is now awaited:

"Illustrious men appear upon the scene of action, to subdue the Martian spirit, and bring us to our day of destiny and rest."

By their fruits the men of the Lord's seed planting are to become known to the watching heralds of the dawn. "The power of truth in ultimates is to give life." "We are saved by the love of the truth." What is truth? Men are asking, what is truth in ultimates? What is the origin and destiny of life? To this last question Koreshanity answers in thunder tones, the Seed-Man, the man Christ Jesus, the fulness of the Godhead bodily, without whom as holy seed was not anything made that is. This Lord God-Man declares he creates good and creates evil. Koreshanity demonstrates how. Koreshanity offers the world the keys of all genuine science in the laws of transmutation and correspondential analogy.

The ripening God-Men will receive the prophet of these two laws and their universal applications, as Elijah the Prophet, God the Lord, which the name implies. This is the Messenger of the Covenant whom Koreshanity is proclaiming as its Founder; the Founder of its every evolved institution. Its institutions are to teach the world the righteousness of the law; how to do the commandments rationally and vidually. Now that the destruction of the old order of church and state is

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# For the Younger Minds

Bertha M. Boomer

## AMONG THE HONEY-MAKERS

*The World's Greatest Apiaries. The Life and Conduct of the Bee Family*

**C**ALIFORNIA contains one of the world's greatest apiaries. There is a valley just a bit south of the center of the State, where a million stiletos are in daily use. The railway company feared to erect a station here, lest the agent be poniarded to death, so there is but a platform, and a long sign-board marked Strathearne. Here and there, among the neighboring canyons, a man may be seen, proceeding slowly, as if by stealth; guarded by grim vizor against the murderous bands. Robbers they are, one and all, these stiletto-bearers, stealing from the valley all it holds sweetest. Unlike most assassins of history, however, these brigands of the Simi valley are not cowards. Death with the victim is the law of their clan, and revenge is prized so much more highly than life, that they die willingly in the infliction of their punishment.

Who are they? Why their thirty-year toleration in California? It is because of the wealth these armed marauders bring in, \$10,000 in a single township, each year. Not one man in a hundred, an apiarist informed me, has any idea of how the bees carry on their hives and collect the honey; but a more interesting story can hardly be told.

On starting a bee-farm the apiarist purchases a complete colony of bees. The progress of their multiplication and perpetuation is peculiar. A queen egg also must be procured, and this a good one, for without a good queen the hive will die. The eggs range from one-eighth to one sixteenth of an inch in length, and are of so fine a diameter as to be almost invisible. Three days after laying, these eggs hatch into larvae of about the same size as the eggs, and, save for being whiter, constitute practically a complete transformation of the entire egg.

The queen bee, the mother of the hive, is unique in that she can lay male or female eggs at will, placing these in cells of sizes varying with the sex, that of the worker being hexagonal, and often as much as one-fifth of an inch across, while the drone cell, on the other hand, is of the same shape but decidedly smaller.

In the honey-season, when the bees are storing the honey, the queen bee will lay about 300 eggs a day, or two or three times her own weight. Within forty-eight hours the eggs hatch, larvae remaining insignificant for from four to five days, when the mass takes a rapid stride to maturity, attaining full growth in twenty-one days.

Survival of the fittest is then the rule, and the struggle for existence among the bees wipes out the greater part of them. In fact, while in the winter season bees live for months, and there are instances known of bees living two years, or even three, the average working season of a bee is less than six weeks. Accidents and the strain of the labor are responsible for the number of fatalities. Numbers, however, increase constantly in the hives during the working season. Otherwise the hive would die out. In

the spring the hive contains comparatively few workers—2000 to 2500, and no drones; the lazy-bones having failed to survive the winter.

When the flowers begin to come the bees take up their work. If the season promises to be good, the queen begins her laying with drone eggs. The amount of honey brought into the hive seems to govern her in these functions. Then the workers begin their appearance, and twenty-seven or twenty-eight days after the hatching, or about a week after reaching maturity, they begin their work in the fields, gathering not alone the honey, but pollen as well, the pollen being employed to mix with the honey and to feed the young.

The drones will hatch and mature in about sixteen days, and shortly after begin their flights, usually between 2 and 3 P.M. This flight of the drones is merely for the purpose of mating with some chance queen on her wedding flight.

To understand the interesting ceremonies attendant on this wedding flight, one must go back to the older hive. When a queen has filled a hive with a brood, and the bees have been hatched in such amounts as to crowd and overheat the hive, Her Majesty comes to feel that it is time to send out a swarm. If the honey season is good, the queen then proceeds to head such a secession, leaving the young queen, reared for this purpose, to depart on her wedding flight, and then, returning, rule the hive.

The queen bee is fertilized but once in her life, and it is at this period that, if she be mated with an Italian or other rare species—queens of which bring from \$2 to \$3 apiece—all the successive progeny will show traces of such parentage. The mating takes place high in the air, and no attempts at mating in confinement have succeeded thus far.

As the eggs for queen bees are at all stages when the old queen swarms, the young queen, coming to her own, will go through the hive, stinging through the cells of the rival queens, often on the point of hatching. Bloody Mary, with her stiletto, in this wise makes way with all possible pretenders.

If, however, the newly-crowned queen feels that the season promises exceptionally well, and that there will doubtless be a second swarming from the hive, requiring that another queen bee be left behind, she will permit two or perhaps three queen-eggs to hatch. Then as soon as enough workers have appeared the swarm occurs, for the queen can brook no rival.

New swarms may settle anywhere, from low bushes or the earth itself, to the branches of oaks thirty feet from the ground; and these the apiarist shakes into the hives, to start still another colony. The members that desert the hive in a swarm will be from a third to a half of the entire population; and as after, or second swarms are frequent, the productivity of the queen bee is obviously tremendous. Now and then a queen will desert the hive without having done more than about laid the egg in a queen-cell, but this is exceedingly rare.

The cell that is to produce a hive is about the size and the form of a peanut. On hatching, the young princess is fed on a special food, royal jelly it is called, which is milky white, and while pleasant to the taste is exceedingly pungent. This food seems to be put into the cell all at one time, and just before the transformation from the egg occurs. Worker bees are reared on a coarser food and smaller cells. Both workers and queens are of female eggs,

(Continued on page 280)



# Light on Current Events

John S. Sargent

## THE LONG-FORETOLD WORLD'S WAR

"Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Isa. xiii: 6)

**T**HE PEOPLE of Europe are now in a fair way to realize to the full, General Sherman's definition of war. There is rapidly precipitating the condition prophesied, wherein "nation shall rise against nation, and kingdom against kingdom." (Matt. xxiv: 7.) Within the space of five weeks seven Christian nations have entered into a state of war against each other, and have rapidly mobilized their armies, and are now already engaged in deadly conflict. The very earth is trembling under the tread of vast legions equipped with the most approved weapons of war; detonating cannon thunder their devastating horrors to the terrified inhabitants, and dreadnoughts scour the seas, while dirigibles and aeroplanes whirl and circle in the air, like birds of prey in search of the foe.

The world stands aghast at the spectacle, deeming it unbelievable that such an unprecedented catastrophe could be precipitated by supposedly astute statesmen; showing that the faith of the professed Christian world is not in God, but in men, and how completely they have forgotten all Biblical prediction of these things, especially that when they shall say, "Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." (I Thess. v: 3.) For some years this cry of peace, headed and financed by Mr. Carnegie, has been going up from all Christendom; great conferences have been held by the advocates of universal peace, and a peace palace has been erected at The Hague, all to no purpose,—as can now be seen by the ushering in of its antithet, universal war, or nearly so.

*Why Did the Peace Propaganda Fail?*

The reason why this great peace propaganda failed is not far to seek. The aggregate human heart is filled with self-love, greed, and the love of dominion, nursed by a degenerate church, and spurred to its utmost endeavor by competitism; the love of God and the neighbor being only a hollow pretense, amid the strife for personal gain and national success. Peace cannot be obtained nor maintained under such circumstances. Peace can come only by sacrifice of selfish interests and worldly ambitions. But who is to make it? Each wants the other to do the sacrificing, so they fight to determine who shall humble themselves even for temporary peace. Competitism is commercial warfare; and so long as it obtains, the last resort will be to arms. There can be no peace until the human heart is transformed from the love of self to the love of the neighbor; then there will be no competitism between such, for no one will seek to best his fellows, under the laws of trade. There will then obtain equitable commerce, in which everyone will receive just compensation for that which he produces, or for the service he performs.

Universal and permanent peace between the nations of

the earth would be the crowning glory of human statesmanship; but it is not to be accomplished by merely taking thought, or by mutual agreement of nations. The transformation from selfishness to unselfishness cannot be but by the baptism of fire, long promised of the Lord, but not yet realized. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter iii: 10.) As this refers to humanity rather than to the merely physical things, therefore it is the heavens of the church and the elements (its principles) that shall pass away and be melted; and the earth (the human will and its works), the affections, that shall be burned up. The very heavens as held and environed by the church have become corrupted, so that the nations in that church are ablaze with hatred of one another. And we now behold the absurd spectacle of seven nations praying to the same God for the success of their arms against their brother nations in the same church. Is not this satan (false religion) divided against himself? And could we have any greater evidence that the Spirit of God has departed from the Christian church, and no longer holds sway in its councils? Hence the god of war is turned loose among them to wreak his demoniacal will; and men, instead of saints, are becoming blood thirsty brutes and fiends of destruction, seeking the lives of their church brothers, and wasting their possessions. This, too, in this enlightened age, surpassing, in the estimation of its so called civilization, the intelligence of any previous age known, or even conjectured by the remotest history. But is it? We know much in the direction of applied science, to the comforts and conveniences of life, but we cannot have reached the acme of social order, until our hands are no longer taught to war, and our fingers to fight.

*A Prelude to the Coming of the Kingdom*

This great war is the result of church declension. Jesus the Christ, in planting his own life in the race to bring forth the kingdom of heaven, knew that birth could not take place except through great tribulation and sorrows; and his predictions of these things are for our instruction and warning, that we may be prepared for that great and dreadful day, now so rapidly approaching. Koreshans regret the necessity of war, and deeply deplore the suffering it must occasion; but knowing that only through the holocaust of war and other dire afflictions heaven can be established in earth, and hence universal peace, we can but welcome this evidence of its near approach.

"The wicked shall be turned into hell, and all the nations that forget God." (Psalms ix: 17.) If Gen. Sherman's definition of war is correct, then we have here a verification of the Psalmist's declaration in the most vivid realization; and if it is to be impartially inflicted, it must yet involve all nations; for all are alike guilty,—thus it will be a world's war indeed.

## Vagaries of Methodist Doctrines

**A** METHODIST Divine of Tampa, the Rev. I. C. Jenkins, has been giving a series of sermons upon the various doctrines of the church; one of which, treating of death and the future state, published in the *Tampa Times*, contains a modicum of truth along with such a vast amount of error, that it is inconceivable how a man reading the Scriptures and the book of Nature, could conjure up so much that finds confirmation in neither. For instance, in arguing the existence of spirit he says:

"If there be spirit, it is elemental, and probably of a single kind, because we cannot think of spirit breaking up into parts, or being divisible into substance that is not spirit. Certainly God cannot be divided."

Since matter is continually breaking up and developing new forms, each of which possesses spirit of its own, it is not easy to see how he can maintain the indivisibility of spirit, or that God cannot be divided, when the chief doctrine of his church is the tri-personality of Deity—three persons in the Godhead. Such a thing is of course an impossible monstrosity; but if it were true, as he believes, it would seem that the Spirit of God was somewhat divided among these three personalities. But when Jesus, whom we will show by the Book was God, was transfigured, took himself apart before three of his Disciples, showing them that his spiritual nature was made up of Moses and Elias as parts of himself, it would very forcibly indicate that he was not only a being of parts, but also that at some time his Spirit was divided. Then again, when He breathed upon his Disciples, saying, receive ye the Holy Ghost, did he not impart Spirit to them, some of his own—the Spirit of God? And still again, on the day of Pentecost, and later, by the laying on of hands by the Disciples, was there not a distribution of the Holy Spirit—God's Spirit, into the church?

The Gospel teaches that God is a Spirit; but there must be times of exception, for John says that "In the beginning was the Word, and the Word was with God, and the Word was God." A little farther along John tells us that "the Word was made flesh, and dwelt among us." (John i: 1 and 14.) This could be no other than Jesus the Christ; then if the statements are true, God (a Spirit) was transformed to a man in the flesh—to Jesus. And as the breaking of bread and eating it in the Holy Sacrament is typical of the breaking of Jesus' body, and its being eaten by his Disciples and followers; and inasmuch as they did not eat his actual flesh, but partook of his Spirit after his translation,—the transformation of his flesh back to Spirit,—was it not a division and distribution of God's Spirit as baptismal substance to his followers?

*Man Made in the Likeness of God*

The Rev. Jenkins claims that the statement, "In the likeness of God," can only be explained as a kinship of substance. The likeness is not physical, he says, for "God is without parts." Well, that is exceedingly strange, since we have just quoted that God, the Word, was made flesh, with all the physical parts human flesh is heir to; and also that Jesus showed some of his spiritual parts to his three Disciples on the Mount. "It was not," he continues, "the

likeness which Christ was to assume, for Christ came in the likeness of man." Certainly He did, but was he not God? And as God, was he not also man in all the essential particulars? Jesus was the perfect Man; nothing less, nothing more. He was the only perfect Man the world has known since Adam, who was also a Son of God. (See Luke iii: 38.) Adam, a Son of God, was a man whom the Lord labored six days to create.

When we consider that these six days (which time it took the Lord to bring up his creation to the production of a man—the perfect Man, as marked off by the sun's retrograde through the Zodiacal circle) averaged about two thousand years to each day, we can begin to realize that the production of the perfect (immortal) Man is an arduous task; for it is nothing less than the reproduction of God's Spirit from its sowing in the race to the man again, the personality of Deity in the flesh. To be plain about it, the process is the recreation of the personality of Jehovah, which Jesus was. No sooner was Adam perfected, than he was cast out to be eaten by the beasts of the field—mortal mankind, for their regeneration. Then there again began the process of producing another such Man, Jesus the Christ, the second Adam, who, through the translation and baptism of his followers, was again fed to mortal mankind for their salvation and redemption.

"Christ's likeness," Mr. Jenkins claims, "was not the likeness of God's infinitude, for man is finite in all his powers. His trouble with this likeness of God subject, is the denial that God is in any sense man, and trying erroneously to make the statement apply to mortal man. If any man was made in the likeness of God, or of like substance, could he be less than God? If so, then he would fail of being in His likeness. If he lacked anything of the attributes of God; if he lacked the wisdom, the goodness, or the power of God; then he would fall short of his likeness. For any man to be in the image and likeness of God, would in reality require that he be God, and nothing less. Therefore the man or men made in the image and likeness of God, could be no other than Adam and Jesus, both of whom were God in his personal humanity, and nothing less. This statement can in no correct sense be construed to refer to mortal man, for he is in no wise the image and likeness of God."

*Angels not a Distinct Species from Man*

One would think that the above list of errors and Bible contradictions were about enough to collect into one sermon; but our orator does not stop with them; he continues by saying: "The angels were created also like God, with two main differences from man." Angels, he claims, are all spirit, while man is the bridge between the two great universes of spirit and matter, (which he thinks are distinct, and the substance of each non-interchangeable to the other,) partaking of both spiritual and material. This is true of man, it is readily admitted; but when it is attempted to make out that angels are a distinct and separate creation from man, fully developed to a static point, while man has infinite capacity to develop, there is room to take some exceptions.

The Doctor has said more in this than he really meant; for if man has such capacity, then he is competent not only to develop to angelhood, but also to Godhood; for according to the meaning he attaches to the term infinity, neither of these states is beyond man's attainment. Although he did not intend to convey such an idea, yet it is quite true; for men do have the capacity to become angels. There are no angels that have not been human beings in earth some time. The terms angel and man mean practically the same, as used in Scripture, (see Rev. xxi: 17,) where the measure of the wall of the city was "according to the measure of a man; that is, of an angel." Also, man has the capacity (through thousands of years of discipline on the human plane) in many embodiments, to develop to the God domain, and be absorbed or conjoined to God. Jesus as the Son of man did this very thing, and also showed that the spirits of Moses and Elias were conjoined to him.

It is quite true that no particle of substance is ever destroyed; it simply disappears from one form, to become a part of some other form; but if, as he seems to indicate, no atom of matter is ever destroyed as matter, or spirit as spirit, to be changed to their opposites, then he is mistaken. The whole phenomena of growth and decay in Nature's operations is occasioned by the destruction of matter as matter, and its transformation to spirit, and vice versa—the transformation of spirit to matter. Both are equally substance, but of opposite characteristics. Neither can exist without the other, or apart from the other, and they are constantly interchangeable, the one to the other, through the process of alchemical transmutation. To deny this is to deny that God, a Spirit, was made flesh, or that the body of Jesus was translated to Spirit.

He does not know the origin of sin; rather thinks it might have been permitted to give man freedom of choice. It does serve that end, but that is not all. In reality, it is incidental to man's creation. Mortal man is an unfinished product, in the process of the making, and his state of sin is simply his state of imperfection, through which he is being developed to perfection—that is, to immortality. No one is annihilated; no one is eternally lost; all, through many embodiments, are brought into the kingdom, into that perfection which is heaven. Hell is the opposite, imperfection, through which all must pass, gathering the experience of both good and evil, which will enable them to distinguish between them, and to choose the good and reject the evil.

*The Vicarious Atonement*

Lastly, our Reverend Doctor brings in the vicarious atonement as a means of saving man from his sins; a monstrosity of doctrine, invented as a work-mate to that pagan adulteration of primitive Christianity, the tri-personality of Deity. The real atonement was the bringing himself, the humanity of Jesus, to an at-one-ment with the Father,—the God Spirit; and the consequent baptism of his followers with that Spirit, to bring them to an at-one-ment with God. The word religion is from the Latin words *re*, again; and *ligare*, to bind; therefore, religion is to bind man again to God. Mortal man is continually wandering away from a knowledge and trust in God, but is periodically brought back and rebound to him; that is, made at-one with him, by the baptism of the Holy Spirit.

The real cross of Christ, which was only typified by his crucifixion upon the cross of wood, was the crossing of the divine Spirit with the spirit of carnal man. In fact, it was the crossing of a thorough-bred Man—the Son of man, who is periodically produced in the race, with the scrub human, to bring him up to perfection—to immortality. The Holy Spirit is the impregnating essence by which this breeding up is effected. Thus the promise to all who ate His flesh and drank his blood (appropriated the Spirit, the transformed flesh and blood of Jesus), that they should be raised up at the last day; meaning the last day of the Christian church, or dispensation, which the present "all nations' war" in Europe indicates as now at hand. All those so raised up will be the children of the resurrection,—those who are redeemed from among men, and shall stand on Mount Zion, to sing the song of Moses and the Lamb.

*The Coming Man*

**A** Man cries out in the wilderness,  
 And he has a terrible thing to tell.  
 He cries aloud to age and youth—  
 His words are hot with the sting of truth  
 And fierce as the bite of hell.  
 A man cries out in the wilderness,  
 For his heart is raw to the world's distress;  
 His soul is seared with the people's shame,  
 And his message brands like flame.  
 Oh, his breast is scarred, and his breast is torn!  
 He has blazed the trail through hate and scorn.  
 Vice and ignorance, wrong and wrack—  
 These are the foes he has beaten back;  
 These are the beasts he holds at bay.  
 And he cries: "Make way! Make way!  
 Make way for the race that is to be—  
 The conquering race, the coming man,  
 Clean, courageous, intrepid, free,  
 Pure as the great God's plan.  
 Dream of the ages—a vision dim—  
 Martyrs have burned and died for him;  
 Prophets have preached him, unafraid;  
 For him we have wept, we have prayed."  
 A man cries out in the wilderness,  
 And the lightning's wrath is in his face.  
 A man cries out in the wilderness,  
 And he pleads for the human race.  
 For I tell you, a race shall come to birth,  
 Godlike, glorious, on this earth:  
 As far in advance of present man  
 As the heavens that we only scan.  
 Did we dream it could breed from low desire?  
 Did we dream it could rise from bestial mire?  
 Could the beautiful, celestial thing  
 From lust and lechery spring?  
 A man cries out in the wilderness,  
 And his heart is raw to the world's distress.  
 With terrible truth his feet are shod;  
 "Make way—make way—make way for the Sons of  
 God."

—Angela Morgan, in *Cosmopolitan*.

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresch), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from August Issue)

### Forty-second Credential—The Gatherer and Container of the New Jerusalem

**“I** WILL WRITE upon him [the Overcomer] the name of the city of my God, which is new Jerusalem.” (Rev. iii: 12.) The name of “the city of my God,” New Jerusalem, cannot be written upon the Overcomer without constituting him the New Jerusalem. And if he constitutes the New Jerusalem, then he must have *gathered* the inhabitants into the city, as the Gatherer of the New Jerusalem.

“The New Jerusalem is the product of the Lord’s death in the church in which he was planted, and in which he died.” \* \* \* “When in the death of the body, the spirit (quickened by the operation of the Holy Spirit) entered the spiritual world, the aspiration of that spirit was toward the throne of God, because the tendency of the minds of the spirits is toward that which they loved. The tendency, however, is not direct, but through a spiral momentum in which there is a succession of alternations between the natural and spiritual conditions. There is, then, a succession of partial re-embodiments through which men are more and more fitted for the association of the saints.

“It is near the end of the age before the gathering of the saints begins. At the end of the dispensation, those who have been progressing along the line of regeneration (reproduction) are gathered into one aggregation, called the New Jerusalem. This is a spiritual gathering in the spiritual world, not outside of the human race, but in the Man who comprises within himself the spiritual domain. \* \* \*

“The New Jerusalem exists in the spiritual world as twelve tribes of the Holy City; but in the descent of the New Jerusalem they become seven forms of the universal body. This is because there is a correspondential analogy between the man in the grand or greatest sense, and the man in the least sense. The twelve coronal centers of the brain determine the seven organic forms of function in the body. The essences of the brain which flow from twelve primate centers, become seven functions operative through seven corresponding organs.

“The New Jerusalem is gathered from all nations; and those who look for the fulfilment of prophecy in the gathering of the tribes of Judah, scattered throughout the world, and the ten tribes from the so called Anglo-Israel peoples of the world, are not only deceiving themselves and the people whom they interest, but they are the ‘synagogue of satan’—as the ordinary version has it. John saw the Holy City, the New Jerusalem, coming down from God out of heaven—not the physical, but the spiritual heaven. It comes down in a double sense, for it comes down through time from the Lord Jesus, proceeding from the Son of God as he was in the flesh nineteen hundred years ago, and becoming the Sons of God in the fulfilment of the progress of regeneration at the end of the dispensation.

“The order mentioned is the timic; the other is the order of simultaneity. In this order the New Jerusalem comes down from the spiritual state into the natural one. She is first aggregated in the Messenger, then through him she descends into the seven material churches. This is the marriage of the heavens and the earth; it is the conjunction of God and man, the final materialization of the Sons of God. When they appear, the offspring of Deity are then fully manifest.”

### Forty-third Credential—The Shiloh, the Pacificator or Peaceful One

“The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” (Gen. xlix: 10.) The Hebrew word for “sceptre” is *sheebet*, and symbolizes the mark of regal power, authority, and sovereignty, or kingly office and function. The Hebrew word “Shiloh” is from *shalah*, meaning peace, quiet, safe, happy; a secondary sense is to be weary, to suffer, to labor, both mentally and physically. Applied to the Messiah of any age, it means that God Almighty permits that he should be bruised and be put to grief, when he shall make his soul and spirit and body an offering first for his own sins, and then for the sins of his people. After this follow peace, quiet, safety, and happiness. The law is, first suffering, then the glory. The first is the fruit of the eating of the tree of evil, the other, the fruit of the Tree of Good.

The statement, “Unto him shall the gathering of the people be,” signifies that he, the “Shiloh,” the Messiah, shall be the true Shepherd, as predicted in Isa. xlv: 28: “That saith of CYRUS [Heb. KORESH], He is my Shepherd, and shall perform all my pleasure.” Koreschan Science declares: “The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the sceptre until Shiloh come, and the gathering of the people is promised unto the Shiloh. \* \* \* But who is this Shiloh upon whom greater blessings are conferred than upon Judah? Notice the blessing upon Joseph.” (Read Gen. xlix: 22-26.)

“Regarding these two blessings, I maintain that the first, the blessing upon Judah, has direct reference to Christ in his ‘first coming,’ and the work of his offices as king and priest, which are to continue until the ‘second coming.’ This blessing upon Judah was not fulfilled in the reign of the house of Judah, culminating in David or David’s house. Typically it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or *the manifestation of the Father*, in, and through whom, the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming. The Shiloh is the fulfilment of the blessing upon Joseph. The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him.” (Read Deut. xxxiii: 13-17.)

(To be continued.)

**"Destroyed by the Fire of Theocrasis"**

**"THE MESSENGER** comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis." (F. S. Vol. XVII, No. 37, p. 4.) Some readers take the verb "destroyed" to signify absolute destruction as substance. This is a mistaken conception, and we shall proceed to show that it is contrary to the teaching of Koreshan Universology. The following unequivocal declaration by KORESH will show it: "Fire is the result of agitation, friction, and disintegration, and destruction of all the atoms of matter agitated. Not their destruction as substance, not their absolute destruction, but their *transformation* from the state of matter to the state of force" (spirit). (G. S., Vol. I, p. 121.) The term "substance" is applicable to both spirit and matter.

Thus, the above citation literally means that the mortal flesh of the Messenger is to be *transformed* by the fire of theocrasis. Mortal and corruptible flesh is to be transformed from the state of matter to the state of force (spirit); but this "is but one part of the operation of the law of transformation;" the "coördinate part" is the change (conversion or re-formation) from spirit to new flesh, the flesh immortal. This truth concerning the double process is so clearly taught in "The Immortal Manhood," specifically on page 75, that it seems strange that anyone should fail to see it. People of an esoteric mind will not now comprehend; for says KORESH: [In the esoteric mentalities there resides] "fallacy or spiritual darkness; and this darkness has the form of light to those who are in the esoteric quality of thought." (F. S., Vol. XVII, No. 19, p. 4.)

This truth concerning the law of transformation is emphasized at the beginning of Chap. V, of "The Immortal Manhood," where the Author says: "A knowledge of the law of transformation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being." Can language state it plainer? The word "metaphysical" means that which is beyond the physical and material. That which is beyond is spiritual (mental), for there are but two states or qualities in the universe,—the spiritual (mental) and the physical (material); or in other words, there are only two worlds, the spirit world and the world of matter.

"This corruptible will put on incorruptibility, and this mortal shall put on immortality. This means that *there will be a transformation of the mortal form and function to the immortal form and function.* Mortal and corruptible manhood will become the Immortal Manhood, not in some other world, but in the same world and in the same field in which the Lord Jesus, the Son of God, attained to the incorruptible firstfruits of his own age the end of the Jewish dispensation." (F. S., Vol. XXII, No. 2, p. 5.)

"The fruit of immortal life will ripen in this world, in bodies that are now mortal; for it is said that 'this mortal shall put on immortality,' which means that this mortal body shall become immortal. It cannot be implied that this mortal must be thrown off, and that the immortal will appear in some other sphere. This corruptible shall put on incorruptibility. This corrupt body shall be made an incorrupt body; not in some other world, but in this natural sphere of

activity. \* \* \* [But it cannot be accomplished] without another Messianic manifestation, for the simple reason that *one* man, not many, will first attain to the knowledge of the science by which it is accomplished. That science embraces the power to overcome." (F. S., Vol. XIV, No. 23, p. 3.) "That saith of CYRUS [KORESH], He is my Shepherd, and shall perform *all* my pleasure. \* \* \* Thus saith the Lord to his Anointed [Heb. Messiah], to Cyrus." (Isa. xlv: 28; and xlv: 1.) CYRUS (KORESH) is God's ordained and appointed Shepherd of the sheep, and he is the Lord's Anointed (Messiah, Christos); not another, neither a forerunner, nor a successor. Being affirmatively stated that CYRUS performs "*all*" of God's "pleasure," then it excludes every other claimant, no matter how much one may parade or boast as such.

**Not Destruction as Substance, but Transformation Is the Doctrine of Koreshan Science**

The question has been put to us: "Why does KORESH employ the word 'destruction' when he really means to convey the thought of 'transformation'?" We answer: Because he stated things, sometimes, in the *accommodative* sense; *i. e.*, as the terms are used by so called physicists, scientists, and the theologians. In a few cases, KORESH employs the word "annihilation" instead of transformation; for instance: "The old man was annihilated, and they were translated." (F. S., Vol. XVIII, No. 52, p. 4.)

These two terms are not the only accommodative words KORESH has employed. He uses the term "energy" frequently, as used by the so called scientists instead of the Biblical and scientific term *spirit*. Sometimes the word "energy" is used in the place of substance, essence, potency, either spiritual (mental) or physical. He also uses the term "individuality" instead of *viduality*, because scientists and theologians know nothing whatsoever about "*viduality*." They employ the word individuality; but since individuality literally means undividedness, biunity, or two-in-one, the term *viduality* is the proper word, when referring either to a masculine or feminine (*vidual* and *dual*) being.

KORESH, in a few instances, employs the word "infinite" instead of *finite*; the former means unfinished; the latter signifies finished. Theologians always speak of God as "the infinite," that is, the unfinished, which they will not consciously admit. KORESH also employs the words "correlation" instead of interchangeability; "creation" instead of re-creation, "ether" instead of physical spirit, etc., simply because so used by the so called scientists. Mark, also, the fact that KORESH uses the word reincarnation instead of re-embodiment, or in other words, he uses the two distinctly different words interchangeably. (G. S., Vol. 1, p. 246.) Re-embodiment means a successive coming in the sensual flesh, and embraces a part of the spirit's and soul's passage through the hells (G. S., Vol. I, pp. 43, 253); while reincarnation is synonymous with "the resurrection of the dead," (I Cor. xv: 42), or "the redemption of the body." (See Rom. viii: 19-25.) Reincarnation means to put on the immortal flesh of the Christ. Thus, unless the student makes himself thoroughly familiar with these accommodative terms, confusion and misunderstanding will reign in the minds of the novices. One is a novice so long as the truth is not positively ascertained; a novice should

learn that "Truth is best known by comparison and contrast;" and also by considering, when essential, that which precedes and succeeds a writer's expressed sentiment.

The foregoing is summed up in the following statement by KORESH: "We therefore often state the fact of science without elaboration of the line of argument leading up to the conclusive enunciation." ("Immortal Manhood," p. 8.) To cite obscure statements out of their connection, without a knowledge of the afore-mentioned principles of interpretation, is, to say the least, very unwise and misleading. We have seen that KORESH uses the terms destruction and annihilation in the sense of transformation; now, unless this is recognized, the reader cannot understand the declaration: "The Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis." The words "fire" and "theocrasis" must also be interpreted in their real and full meaning, as used by KORESH in the various references to his writings, otherwise the reader will err and go astray.

Mark a very peculiar drift in the past, as well as in the present time; that is, the division of two general classes of mentalities: *materialists* and *spiritists*, each of which is an erroneous extreme. To the first class belong the modern scientists, physicists, chemists, etc., who believe and teach that "matter is indestructible;" by which they mean that it is *not* transmutable to spirit. To the other class belong the modern believers who deny the truth that spirit is transmutable to matter. Koreshan Science takes both concepts in their circumscribed sense, by declaring that there is "one universal substance," with its various ingredients; and that this one substance is found or observed either in the state or quality of matter (flesh) or in the quality of spirit, or *vice versa*. Without this key the student is handicapped in his efforts to understand Koreshan Universology.

KORESH declares: "The change to be effected is the result of the function of the Messiah, who is the Elijah, and who will scientifically enter upon his work of instituting the processes of the transformation which creates the gold of immortality from the grosser substance of the corruptible humanity. \* \* \* Immortality is a transient condition, and the stepping-stone merely to the eternal state of the celestial Deities. \* \* \* The state of immortality is the intermediate condition beyond the mortal existence and the state of eternal consciousness." (F. S., Vol. XX, No. 7, p. 4.)

**True Alchemy the Law of the Cross, the Law of Combustion and Transformation**

Koreshan Alchemy is the key to the statement, "The Messenger comes in the mortal flesh, the flesh that is to be transformed by the fire of theocrasis." Without a rational comprehension of the law of Alchemy, and the double process of transformation, by the fire or friction of combustion, from solid to spirit, and then the re-formation from spirit to solid again, it is difficult to understand the process of transformation. However, this very difficult truth (concerning which some are "ever learning, and never able to come to the truth," is masterfully taught in the article, "The Fallacy of Modern Chemistry." Here KORESH declares:

"If chemistry be true [which claims that it is impossible to transform matter to spirit, and then re-form spirit to

matter again], then the cross of Christ is a vagary of the human mind. The cross of Christ is the alchemical unity of God and man. God descends into the race and takes upon himself the sins of the world, and is thus made to be sin, as it is declared of him. He thus transforms sin into righteousness by alchemico-vital metamorphosis; and from the man born in sin and shapen in iniquity, the man from beneath, whose father is the devil, *there proceeds the man of righteousness, the man converted to God, born of God, transformed to the Son of God.*" (F. S., Vol. XV, No. 4, p. 5.)

Thus *no* "Holy Spirit" proceeds from mortality. Mortality is transformed, by an alchemical process, to immortality or arch-natural being, to *the Man of Righteousness, to the Son of God, who will be visible and tangible, as the Lord Jesus was before and after his resurrection from the tomb of Joseph of Arimathea. Can language state it plainer?*

In the same article KORESH shows that this doctrine of Alchemy is taught in the Bible; for instance: "We read, 'In the beginning was the Word, and the Word was with God, and the Word was God.' We read again that this 'Word was made flesh and dwelt among us;' and again, that this Word, made flesh, was exalted [alchemically 'sublimated'] to the throne of God. This involves the principle of alchemico-vital science, and has no affiliation nor agreement with the anti-christian, atheistic, and hellish abomination called 'chemistry,' one of the so called sciences upon which that infidelity, called 'higher criticism,' is predicated."

"The Lord Jesus (the two Witnesses) descended into the race by the operation of the Holy Spirit,—the Spirit of his dematerialized body. By this descent He took upon himself the sins of the world, and reappears through the process of re-embodiment, born in sin and shapen in iniquity. This is the 'man of sin.' When he thus appears, born of natural, sinful parents, according to the law of sinful flesh, he begins the operation of cleansing the sanctuary, and by such purification fulfils the Scripture: 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.' (Rev. xxi: 7.) Thus the Son of man, *the Son of God, will come into the world,—the Messenger of the Covenant, 'whom ye delight in.'* \* \* \*

"The keys of knowledge were given to Peter, but he could not use them [to what these 'keys of knowledge' refer, is stated in Matthew xvi: 19, and Rev. i: 18, 19,] and come into Apostolic succession, until *his new birth—the resurrection of his body.* [Compare this with Rom. viii: 23-25.] In this *resurrected* tabernacle, Peter will exercise his function [mentioned in Matthew and Revelation] and fulfil the injunction, 'Peter, when thou art *converted*, strengthen thy brethren.' This he will accomplish, being the true and only Apostolic successor." [The word 'converted' is synonymous with transformation, or change from mortality to immortality; or, as the prophetic declaration puts it, the 'filthy garments' changed to new (*lit.* costly) garments, and a fair mitre put upon his head; or as a 'brand plucked out of the fire.'] (Zech. iii: 2.) "When one comes with authority, he will find it of little use to argue the question of his mission; his credentials must speak for themselves. These, with the influence of the Spirit, will distinguish the genuine Messenger from the thousands of impostors and false christ

who will come, saying, 'I am Christ.'" (F. S., Vol. VI, No. 15, p. 225.)

The foregoing truth is substantiated further by the following declaration of KORESH: "There comes forth the Son of God as the forerunner of the Sons of God. *This is he who was dead*, and is alive forevermore." (F. S., Vol. XXI, No. 3, p. 2.) KORESH, at his first coming, in his mortal garb, never said that he was then "the Son of God," but that he was the Sign of the Son of man.

"The central man (Messianic) is made by creation [first, by procreation, which is the first state of existence] the Son of man, [then by anatomical transformation] the Son of God, and attaining to Sonship, inherits the throne of God [this is the second state of existence, the immortal], and is absorbed into the central consciousness," into Nirvana, the invisible domain, the third state of existence. Sacred Scripture enjoins a right dividing of the word of truth (II Tim. ii: 15), which is absolutely essential in such passages as the preceding; therefore we have paraphrased the passage for the ordinary reader, in order that he may comprehend the full meaning conveyed by the Author of Koreshan Universology. (F. S., Vol. XXII, No. 2, p. 4.)

**"This Mortal Must Put on Immortality"**

"Thou fool, that which thou sowest is not quickened [*lit.* made alive], except it die. \* \* \* It is sown in corruption; it is raised in incorruption. \* \* \* For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, [*Gr. hades*, hell], where is thy victory?" (I Cor. xv: 36, 42, 53-55.)

Do not misunderstand us, that we are here upholding the modern doctrine of the resurrection "from the physical graveyard." The New Jerusalem, the heavenly Mother, that formed KORESH from the womb (Isa. xliv: 24), assured him that she would never withdraw from him, but watch over him through his earthly and spiritual careers; that she would never leave nor forsake him, until the final vestige of that which chained to the mortal state, was eliminated, and the final victory over death and hell accomplished. (See "The Illumination of KORESH," pp. 10, 11.)

The difference in the change between the Lord Jesus from the tomb of Joseph of Arimathea, and that of the Messiah of this age, is: "The body of Jesus \* \* \* had the divine *pneuma* (spirit) and divine *psyche* (soul); hence his body was permeated with, and constituted the divine external life;" (G. S., Vol. I, p. 124); while with KORESH, "The process of overcoming is accomplished through the Science of Life and its application. This science makes it possible to effect *anatomical change* in the brain, and thence a change in the functions, whereby life immortal obtains. This is accomplished through the Messenger of the Covenant." (G. S., Vol. I, p. 125.) The New Jerusalem, the heavenly Mother, has resided, since his illumination, in God's Messenger. She constitutes the divine, *internal* life, and will "resurrect the man and restore him to immortality," as elsewhere stated.

Furthermore, KORESH declares: "The most foul mat-

ter, by the operation of complete decomposition by combustion, can be reduced to force [spirit-substance], and not only rendered inert but helpful." (G. S., Vol. I, p. 265.) He himself declares that he will transform sin (by the process of alchemy) into righteousness, mortal flesh into immortality, and corruption into an incorruptible body, to be the tabernacl of the Almighty.

If the Messenger is the Lord that descended into the race (his church), and took upon himself the sins of the world, thereby being "made to be sin," and then comes first as the "man of sin," the Son of man, and dies to all outward appearances, he has the inherent power, as the great and divine Alchemist, to transform his mortal structure to "the Son of God," the "Lord CYRUS."

Can language portray the return of the Messenger plainer than the following? "While we maintain that we are enlightened from the God of heaven, we do not claim to have yet attained to physical immortality. *This is yet to be put on*; for this corruption shall put on incorruption, and this mortal shall put on immortality. The change will be wrought here in the flesh, through obedience to the law of God,—an obedience which is ordained of God, and the possibility of fulfilling it, is denied by the church." (F. S. Vol. XIII, No. 21, p. 5.) "The descent of the New Jerusalem is from the spiritual heavens, and this descent is to resurrect the man, and to restore him to immortality." (F. S., Vol. XXII, No. 4, p. 7.) The New Jerusalem, says KORESH, is "the Christ," *i. e.*, the Lord Jesus in his ascending degree, together with his spirit members. (F. S., Vol. XVIII, No. 36, p. 4.)

**The Two Personal Manifestations**

That KORESH will come *twice personally* is unmistakably taught by himself in that book which "contains a prophetic vision of the future, not in the minutest details of its description of future events, but as to the general plan of the execution." Here we read: "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory." (See "The Great Red Dragon," Chapter XXVIII.)

If the second appearing of KORESH were a spiritual one, it could not be said: "his face shone with a new glory." *personal* appearing is here taught; and furthermore, it implies a *second* personal appearing. This is so clearly taught that no student of Koreshan Science can fail to see the truth of it.

A further corroboration of this truth is taught by the unequivocal statements of Sacred Scripture and Koreshan Universology, which teach that there are *three consecutive states of existence and being*; namely, the mortal, immortal, and eternal. (See Rom. ii: 7; and F. S., Vol. XX, No. 7, p. 4.) KORESH says: "Immortality is a transient condition, and the stepping-stone merely to the *eternal state* of the celestial Deities. \* \* \* The *state of immortality* is the intermediate condition beyond the *mortal existence*, and the state of eternal consciousness." These statements leave no room for doubt as to the three states of existence and being.

The first two states are personal manifestations, the former being a mortal existence, the latter immortal; both of these states refer to this natural, material, or physical world; while the third state is spiritual (spirito-celestial), which self-evidently is impersonal. These three states are not in every instance expressed, but are understood; therefore, logically and consistently reasoned, according to the foregoing citation, every student of Koreshan Science awaits now the second personal appearing of KORESH; for he has been here once personally, and therefore his second appearing must be personal also, with this difference, however, that the first was in his mortal garb, while the second will be an immortal, *biune*, undivided or perfect manifestation; the eunuch state or condition.

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Every duty we omit obscures some truth we should have known."—John Ruskin

**T**HE *Scientific American* of Aug. 1 gives an account and illustration of "The Elephant Butte Dam," the greatest irrigation enterprise in America, to be built by the Government in New Mexico. There is a page illustration of "Building the New Piers in the Hudson River;" an article on the "Cyclecar." In issue of Aug. 8 is description of "The Sperry Gyroscopic Stabilizer," by John Jay Ide; there is an interesting account of the "Autographic Kodak," an invention for which Henry J. Gaisman was paid \$300,000 by George Eastman. "A Huge Tesla Apparatus," by Father Francois Magri, S. J.; "Graphic Prediction of Solar Eclipses," by Samuel W. Balch. Aug. 15 cover is picture of "Destroying a Rigid Dirigible With Aerial Mines;" this issue is principally devoted to the great war. Aug. 22 cover shows a week's rations for the German army, contrasted with the height of the Cologne Cathedral; "The Month's Total Eclipse of the Sun," by Frederick Slocum, of the Wesleyan University, illustrated; "The Prospects of Aerial Fighting in the Present War," by Carl Dienstbach; two-page illustrations of the "European Fighting Machinery Now in Action;" "Russia's Giant War Flyers," by Major H. Bannerman Phillips. Aug. 29 describes the latest discovery of Prof. Kamerlingh Onnes; "A Permanent Electric Current Without Electromotive Force;" another two-page illustration of "The European Armies in Action." There are many valuable articles in each number, and the usual "Inventions." New York City.

The September *Review of Reviews* is principally devoted to the great war in Europe. "Europe at War," by Louis E. Van Norman; "How Europe's Armies Take the Field," by T. Lothrop Stoddard; "Europe's Preparation for War Expenses," by Charles F. Speare; "American Finance in the War Tempest," by Charles A. Conant; "The War and Our Ocean Trade," by Winthrop L. Marvin. "The Two Germany's," by O. G. Villard; "The World's Opinion on the War," an editorial resume; "The Rate Decision," by Harrington Emerson; "Volcanic Activities on the Pacific Coast," by Guy Elliott Mitchell; "Leading Articles of the Month," cover many timely and interesting subjects. "Progress of the World" is very comprehensive. "Books" and "Financial News," as usual. New York City.

*Woman's Journal* of Aug. 1 has portrait of Zona Gale, chairman of the civics dep't. of the General Federation of Woman's Clubs; nine municipalities in Ireland call for "Woman's Ballot;" 150 woman doctors at N. Y. Medical Convention all favor suffrage; Mayor Harrison of Chicago orders "clean up;" changes his mind about "necessity of vice;" Ohio women presenting petitions signed by 131,000 men find no official to receive them. The first Woman's Equal Rights Union was organized in South Bristol, N. Y.,

in 1848, by Mrs. Emily P. Collins, who was born in 1814. Aug. 15, South African Province of Natal gives women right to sit in town council; Chinese party puts in suffrage plank; Cal. men laugh at Mr. Conway Whittle Sam's book, "Shall Women Vote?" There is a fine portrait of Lucy Stone. Aug. 22 has portraits of three prominent Nevada suffragists; women protest against war. Boston, Mass.

*Our Dumb Animals* for September has cover picture of a beautiful horse; an article by Dr. William T. Hornaday, "Bringing Back the Vanished Wild Life;" "The Pariah of Animal Life," by F. H. Sweet, a tribute to the skunk; "The Heroes of St. Bernard," with fine head of the famous dog of that name. There are many good articles, and the invariably excellent illustrations. Boston, Mass.

The *Joliet Prison Post* of August is well worth reading by all humanitarian people. It shows a fine appreciation of the efforts of the warden and officers of the prison to relieve conditions and improve the status of the men under their care, which will certainly be of great value in the future. Joliet, Ill.

The September *Chiropractor* in its "Faculty Talks" has an article on "Brain Cells," by J. H. Craven, D. C.; "Elimination of Tumors Under Chiropractic Adjustments," by H. E. Vedder, D. C.; "Appendicitis," by J. N. Firth, D. C.; and one on "Immortality," by B. J. Palmer, D. C.; Two pages of Poetry, and several articles on "Legislation." Davenport, Iowa.

The *Astrological Bulletin* for September publishes a lecture given by Mr. J. B. Lindon before the Akbar Lodge, Chicago, on "The Mysteries of the Zodiac;" there is an article entitled, "Libra—the Loins," by Dr. George W. Carey; a poem by E. F. A. C. Painton, "The Altar of Silence;" "The Children of the Cusps," by the same author, is continued; Tolstoy's "Prophetic Vision," is given, and the regular "Favorable and Unfavorable Days." Portland, Ore.

The September *Physical Culture* continues "Travail;" also, "My Life Story," by Bernarr Macfadden. There are a number of editorials on the physical culture specialty; "Better Minds in Better Bodies," by Elbert Hubbard, "Man As An Animal," by Milo Hastings; "Bathing and Morality," by William Carlson; "Manhood, and How to Keep it," by Dr. Orison Swett Marsden; "My Fight Against Fat," by a Young Wife; and many other good contributions by well-known writers. New York City.

Our valued exchange, the *Woman's National Weekly*, is very much improved typographically, and has many illustrations, portraits, etc. As a champion of woman and her cause, we are in hearty sympathy with Mr. Lewis and his co-workers. University City, St. Louis, Mo.





## Topics of Interest & Importance

### THE COMING DIVINE KINGDOM

*The World War the Crucible of the Almighty, Making Way for the New Order*

BY MADISON WARDER

**W**ERE ANY evidence lacking in demonstration of the inadequacy of modern governmental institutions to minister to the needs of the peoples of the earth, it is assuredly being furnished in overwhelming measure by the present exhibition of the spirit of primitive savagery in the World. Not only have the autocracies of Europe failed utterly in the most obvious duties of the governing function; they have so warped and twisted the legitimate powers of state, as to make abnormality of human life a fixed characteristic of the prevailing social order. In spite of the boasted culture of the period, the vaunted ascendancy of artistic and scientific accomplishment, and the fulsome pride of industrial and commercial achievement, under the surface remains the primeval savage nature, immeasurably intensified in destructive potency by contact with the knowledges and "refinements" of civilized life.

For twenty centuries Europe has been in process of development into the civilized state; progressing meanwhile from the barbarian stage through successive upward steps, to the highly organized social life of today. That period of toil and struggle should have been sufficient to impress upon the mentalities of her peoples a wholesome fear of the disintegrative power of militarism; but just when development seemed at its height, when intellectuality was apparently soaring into lofty realms of attainment, and when industry and commerce were approaching the goal of organic perfection, the dementia of unbridled lust for power among the ruling classes crushed through the veneer of civilization, to meet the dementia of race hatred among the masses, and the continent forthwith plunged into a war that promises to eat out the vitals of every nation involved. Meanwhile, be it remembered that each of the continental warring powers is known to the world as a Christian nation. Each prays to the same God for success in battle, and for divine assistance in the glorious task of annihilating its foes, the while it persistently violates every commandment laid down by the power whose aid it invokes. Such is Christian civilization, A. D. 1914.

America, while deploring the seemingly needless waste of life and wealth, advances various opinions as to the cause of this wholesale decadence into the depths of barbarism. Nearly all of these lay the blame at the door of the institution of monarchy. The general belief seems to be that the end of the struggle will witness the overthrow of all monarchical forms of government, and the establishment of democracy throughout the world. These beliefs, however, do not take into account the patent fact that the flames of war burn as fiercely in democratic France and England as in any of the purely autocratic nations.

It is inconceivable that mere personal ambitions of kings and emperors could fill all Europe with war madness. Vidual heads of governments are merely focal points of the

spirit that dominates the life of the people. If the commercial spirit impulses kings and emperors and presidents, their subjects will be found to be swayed by the same dominating power. In the colossal struggle for commercial advantage now being carried on in Europe, people as well as rulers must be blamed for this calamitous culmination of the age-long lust for gain. A change from monarchical to democratic forms of government would scarcely eliminate the spirit of greed from the hearts of the people.

What the world needs, and must have, to effect human regeneration, is a revolutionary change in the impulses actuating the vidual in his daily life, the desire for selfish aggrandizement, which tends inevitably to social disintegration, must be transformed to a desire for mutual service, which would as surely bind men together in a harmonious social order. When the viduals composing a nation are swayed by altruistic impulses, the acknowledged head of that nation will become the polaric center of an inflow of altruistic spirit; and that nation will have no cause to wage war upon any of its neighbors. But the commercial spirit, the desire for private gain, is dominant in every nation under the sun; hence we may look for the war to spread over the entire world.

This will end the social order of competitiveness. World war is simply the crucible of the Almighty, in which he disintegrates the competitive spirit, and effects its transmutation into the communal spirit of the new order. When this cosmic alchemy is completed, He will establish, on the ruins of republics and monarchies, the coming divine Kingdom; the universal Empire, wherein the spirit of mutual helpfulness will impulse the daily activities of the regenerated humanity.

### "Watchman, What of the Night?"

BY N. CORNELIA CRITCHER

**T**HE RAPID development of conditions long ago prophesied by KORESH, the most pronounced being the universal war, in the midst of which every first-class European nation is now involved, must greatly strengthen the faith of many who, wearied by the delay of the fulfilment, have perhaps unconsciously to themselves questioned, Is it true? Success is the standard by which humanity measures everything; and when success is long delayed, doubts are almost certain to arise in the average mind.

There have been many cheering indications of the leavening of human thought by the potency of the teachings of KORESH, unrecognized by the world, but plainly visible to those upon the watch-tower—students of the only Science (knowledge); that which KORESH has been communicating to the world since the year 1870, when, having from the time of his birth in 1839 (which fulfilled the prophetic period) cleansed the sanctuary by the purification of the truth from the fallacy which had completely inundated it, as of old typified by the flood, he came into conjunctive unity with the Father, by his illumination. Thus he was prepared to give to humanity that knowledge through which, by obedi-

ence to its laws, they may put on the immortal flesh, becoming the harvest from the seed sowing of the Seed-Man, the Lord Jesus Christ.

Many panaceas have been, and are still being offered to the world, as remedies for the only too evident need; but while possessing some features which would recommend them to the unscientific, they are all too superficial to be of real service, because they fail to probe deeply enough to uncover the seat of the corroding disease. They are but patches on the old garment, sources of weakness rather than of strength. Selfishness, that hydra-headed monster, showing its effects most seriously in the love of money, that root of all evil, which blinds man to the sins against his brother, committed under its powerful influence, must be eliminated by a baptism such as was shed upon the people nineteen hundred years ago, but of far greater power; for this baptism is to bring immortality to the body.

In Koreshan Science alone, of all these panaceas, is the disease met at the fountain-head, and its true nature exposed, without which no help is possible. The wise physician or surgeon is never satisfied with temporary alleviations; to cure his patient he may inflict suffering, but always with beneficent intention. So, in Koreshanity, a seemingly merciless exposure of the frailties and sins of humanity is given, with the purpose of awakening the sinner to a sense of his dire need, and to a recognition of the source of relief. To recognize one's need is a great step toward the cure.

But how does Koreshanity meet this great issue? We answer, by a science which embraces the entire universe, physical and human; from a demonstration of form and functions of the physical universe, deducing analogically the form and functions of the biological and social, and thus by the most logical reasoning possible, arriving at the solution of the great mysteries of origin and destiny, and life and death, through knowledge of the laws governing the universe.

The economic question is necessarily involved, and in the physical universe is found the pattern for the true social order. As the sun, moon, planets, and stars revolve in their orbits, independent, yet interdependent, without conflict or confusion, so mankind in the new order, when the divine kingdom is established through the coming of the Lord in the clouds of heaven (the Sons of God now awaiting the baptism which shall quicken their mortal bodies into the image and likeness of God), will live in harmony and power through which all mankind shall be blessed.

The fallacies of the fallen church and so called science are responsible for the separation of mankind from God; the monstrous conception of an illimitable universe has created a god of a corresponding illimitability; an unimaginable, invisible, and ever-to-be unknown deity; or an even more abominable delusion of a universe without a head, a blind force worshipped under the guise of Nature. The Copernican system, a system with neither center nor circumference is the source of the darkness in which humanity is floundering, with its eyes fixed in abject admiration upon the wise men who periodically deluge them with the most amazing "facts" about their unnumbered worlds, and millions of miles of distances, no figures being great enough to convey the idea of the immensity of their imaginings.

In confirmation of the statement regarding the pres-

cience of KORESH, we will quote from his writings some pertinent excerpts. In the article entitled "Verging on the Vortex of Revolution," F. S. of August 11, 1899, KORESH says: "It is not because we desire war that we emphasize the truth pertaining to the coming revolution. We do, however, greatly desire the manifestations to accompany and succeed the social catastrophe. We desire to see the operation of that besom of destruction which shall sweep away the refuge of lies and corruption which distinguishes the present corrupting and corruptible generation from all that have preceded, and defines it as the most polluted of any in the history of the ages.

"The close of the Christian dispensation will be distinguished by blood. Armies and navies are not for peace, but for war. The ancient seers foresaw, and have given the warning in no uncertain language. There shall be such a time as never was, no, nor ever shall be. The time is at hand. \* \* \* The conflict now raging between the millionaire and his serf will not fructify in the destruction of the rich with the exaltation of the brute, the common people. There will come a struggle between the labor-unions on the one hand, and the government, with the military reinforced by the money power, on the other. It will be equally destructive to both, and they will both go down together. \* \* \* The new divine structure will be reared upon the debris of dissolution which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall localize in the consummation of its potential energy."

In "The Great Climax of Human Evolution," F. S. of Sept. 11, 1906, we read: "Without the shedding of blood there is no remission of sins. As there is to be a remission of as many sins as there are failures of obedience to the laws of life with the fruits of immortality, so there will be a proportionate shedding of blood in the throes of that parturition which ushers into being an immortal genus, the Sons of God. That there will be 'blood to the horses' bridles,' is no mythological fable of a blind seer, nor the ravings of a false prophet. \* \* \* The preparations of the great naval and military powers of the nations are not for the purpose of maintaining the peace of the world, as the pretended lovers of peace imagine. \* \* \*

"We are hastening into the vortex of this great and final discomfiture of the so called Christian nations of the world. \* \* \* The armament of the world is for the protection of its commercial interests, and all of these interests are jeopardized when the selfishness of the nations has reduced itself to the sole purpose of commercial aggrandizement. The love of money will be the final cause of the dissolution of the world."

### Genuineness of the Bible

BY O. FREELAND

**N**O BOOK since the art of printing was discovered, has suffered more abuse and more persistent attacks than the Bible, revered and believed by all Christendom. Its friends and defenders justly claim divine inspiration for it; that it was dictated by God, and so received by its authors,—the prophets and Apostles; that it is a revelation to humanity of God's will and purpose, and his methods of creating and

perpetuating the universe; and that it contains the key to the laws and principles that make for form and function in every domain of spiritual and natural life. Correctly understood and interpreted, the Bible would have made for unity and harmony among the churches that worship the name of Jesus, but which are now divided, with no agreement possible between the hundreds of denominations scattered throughout the world. It remained for our time and epoch for God Almighty to illuminate and send forth KORESH to enlighten humanity; to disclose the real science and the everlasting truth of the Holy Scriptures.

Yet against this Bible have been hurled the shafts of fanatical hatred and purblind ignorance; all the ingenuity of scholarship which the "higher criticism" could invent by its rather indefinite and incomplete knowledge of philology and history. But while these assaults have been responsible for the atheism and agnosticism of many, this Bible of ours stands firm as the Rock of Ages, the book of Truth, amidst the seething, pounding waves of old ocean. There are other Bibles; the Jews have their Talmud; the Hindoos hold sacred the Vedas; the Parsees (Zoroastrians), their Zend-Avesta; the Mohammedans believe in the Koran, while Confucius, though his teachings do not mention the Deity, is the prophet of the Chinese, differing little from the Shintoism of the Japanese, who have no distinctly national, religious teacher.

The Christian Bible (Old and New Testament) is the one Book that bears the stamp of Almighty God; the one Book wherein can be found the Son of man, who died and lives again for evermore, and has "the keys of hell and death." More frequently than ever before do we now find those who doubt the Bible; and you will hear them ask: "Has it ever been proved that Christ lived?" The source of dogma and doctrine of the Science of Life stands or falls with the person of Jesus Christ; and though we rarely use the word "dogma," there is one fundamental of Koreshanity, the one true definition of the Christ's person—his nature and character as God, the perfect Man. Hence our statement concerning the subject of this article, that the Bible is the best written expression of the divine mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. In short, it is the guide to universology, and embraces all knowledge, (science) in every domain of thought and activity.

Yet how scarce are the accredited ministers and teachers of religion who understand it, and who are able to show that, whereas the Bible is a scientific Book, there can be no conflict between it and genuine science. It needs no defense; yet this is offered, because of the assaults mentioned in the foregoing, which have turned especially the younger generation away from the Scriptures, so that they are more than ever prone to immoral practices,—socially, sexually, and in business. They fear not divine retribution, since they reject Almighty God; and increasing numbers believe that the cosmos exists by virtue of forces which operate as unconscious laws, independently of God as a conscious first Cause. The agnostic proclaims his "I don't know," concerning heavenly and eternal things. Yet they all

believe there can be no reasonable doubt as to the facts of standard profane histories.

The brilliant yet unphilosophical orator, Robert Ingersoll, believed that the Emperor Augustus lived at the time of the birth of Christ, but denies the latter's life, death, and resurrection. Every letter and document that is dated 1914, proclaims the fact that it is 1914 years since the birth of Christ; and does any sane person presume that a world era (the beginning of an age) would be dated from the time of the birth of a man who had never lived? Take the Gospels for instance; there is ample evidence that they were written by the men whose names they bear; witnesses such as Tacitus, Sueton, Plinius the Younger, Celsus, and Josephus, not to mention others who are equally trustworthy.

Tacitus, born 57 A. D., enjoyed high honors under the Emperors Vespasian and Domitian. He is known as a reliable historian, and in his annals, he writes: "The originator of the name (Christians) was Christ, who under the reign of Tiberius was crucified by Pontius Pilatus, pro consul," etc. Sueton lived at this time, and he says: "The Jews of Rome were continually causing tumult with the Christians, and urged emperor Nero to drive them from the city. Nero ordered many Christians to be put to death." This is testimony that Jesus lived a short time previous to these events.

Plinius, born 112 A. D., was a Roman proconsul in Bythnia, and writes to Emperor Trajan thus: "The Christians sing in their meetings of the Christ whom they believe to be God, and they pledge themselves to be truthful, not to steal, not to commit adultery," etc. Celsus, a philosopher, lived about the year 150 A. D. He was a rampant enemy of the Christians, and wrote a book denouncing and refuting their doctrines as found in their own writings, the Gospels. Clearly, at that time the writings of the Apostles were known and so distributed that even the pagans had access to them.

Josephus, the famous Jewish historian, was a contemporary of Tacitus and Sueton. He writes: "Now, there was about this time Jesus, a wise man, if it be lawful to call him a man; for he performed many wonderful works. He was a teacher of such men as received the truth with pleasure. He drew over to him many Jews and also many Gentiles. This man was the Christ. And when Pilatus, at the instigation of the principal men among us, had condemned Him to the cross, those who had loved him from the first did not cease to adhere to him. For he appeared to them alive again on the third day; the divine prophets having foretold these and ten thousand other wonderful things concerning him. And the tribe of the Christians, so named for him, subsists to this time." ("Antiquities of the Jews," Book 18, chap. 3.)

Nor is this quotation from Josephus an interpolation, a claim made by the enemies of Christianity, such as Ingersoll, Paine, and Voltaire, who also add that it is not genuine. According to all the rules of historical evidence, however, it is true history. It is found in all the copies of Josephus's works now extant, whether printed or in manuscript. In the Vatican Library there is a Hebrew translation; the Maronites of Mount Libanus own an Arabic version. Eusebius cites it, and so do other ancient historians and

theologians, as St. Jerome, Nicephorus, and Isidore of Pelesium. No sound critic has denied its genuineness.

As "the fool saith in his heart, there is no God," so the same kind of unbelievers will deny till the end of all present things, that the Bible is a divinely-inspired Book. It is more,—it is God's only written revelation to man; for with it and Nature man searches and finds out God's purposes, the truth as to humanity's origin and destiny. And to KORESH has been given the key to the truths of the Holy Scriptures, the revelations of which are to be found in Koreshan Universology.

### Tolstoy's Vision of Europe in Flames

In the fall of 1910 Leo Tolstoy was requested by the czar, through Countess Nastasia Tolstoy, to compose a message intended for himself, the king of England, and the kaiser of Germany, the two last mentioned having suggested it. They wanted something from the old man that had never been published, and was not intended by him for publication. To the countess he responded by dictating the following words:

**T**HIS IS a revelation of events of a universal character which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair, ornamented of diamonds and rubies is engraved her name—"Commercialism." As alluring and bewitching as she seems, much destruction and agony follow in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

And behold! she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the large world of literature, art, and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields. But about the year 1915 a strange figure from the north—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the old world. There will be left no empires nor kingdoms, but the world will form a federation of the United States of Nations. \* \* \*

And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and religious disturbances have shaken the spiritual foundations of all nations. Only small spots here and there have remained untouched by those three destructive flames. The anti-national wars in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century. But then, in the middle of this century, I see a hero of literature and art rising from the ranks of the Latins and purging the world of the tedious stuff of the obvious. It is the light of symbolism that shall outshine the light of the torch of commercialism. In place of the polygamy and monogamy of today there will come a poetogamy—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is, after all, nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions, and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world-drama in its present form; how it fades like the glow of evening upon the mountains. One motion of the hand of commercialism and a new history begins.

According to the kaiser it is one of the most impressive literary prophecies of the age.—*New York Globe and Commercial Advertiser.*

### The New Church and State

(Continued from page 267.)

going on by leaps and bounds, and national sins are effecting the doom of nations, it is the best of times to quit sinning vidually and collectively, and devote all the constructive and progressive forces of true religion to the scientific application of its fundamental principles.

The place to do this has been clearly indicated by the prophecies of KORESH, who in 1895 wrote and taught much of the proposed New Jerusalem, Lee Co., Fla. This place he scientifically determined to be the vitellus of the new civilization, to be known as the theocratic Kingdom of the Elohim; the God-Men in earth. These men will study the archives of Koreshanity, and know the truth and act accordingly.

### Among the Honey-Makers

(Continued from page 268.)

and under proper treatment will produce females. The sex is determined by the will of the mother bee.

The queen bee, however, it must be acknowledged, does not rule the hive, as is commonly supposed. It is the spirit of the hive that governs. Nor are the bees as wise as is commonly supposed. A wild swarm, for example, will settle in a hole newly-washed by a freshet; and where the very next rain-storm will obviously wash them out.

On the other hand, they will sometimes show a great deal of ingenuity, if not wisdom. I recall the time when a twelve-inch lizard managed to crawl into the hive. Of course, the million stilettos at once put him to death, but that was not enough. Drag out the carcass they could not; to leave it would be to ruin the hive, so bit by bit the bees removed all decomposing matter until the skeleton alone remained. This, then, was completely polished over with wax, so that any possible harm to the honey might be obviated.—*Felix J. Koch, in Dumb Animals.*

# The Open Court of Inquiry

N. C. Critcher

## SWEDENBORG AND THE SPIRIT WORLD

### Swedenborg's Mission Was to Effect Judgment in the Spiritual World

Question 245. "How can Swedenborg's statements with regard to the spiritual world be reconciled with those of KORESH?"—*B. C. B., N. Y.*

**I**T IS necessary to bear in mind, in the reading of Swedenborg's writings, that while he was a great Seer, and had a very important mission to fulfill, the mission was to the spiritual world only, without recognition of the vital relation of that world to the natural. In fact, he did not know that the spiritual world is in the brain of humanity, and he consequently regards and refers to it as a separate and distinct existence.

Moreover, he knew nothing of re-embodiment, consequently, having located the spirit in the spiritual world after death, he is obliged to believe that its fate is sealed, either for heaven or hell. Now, Koreshanity teaches that there is a heaven and a hell for every degree or plane of life; and the spirit enters that state which corresponds to its own development, and where it can be associated with those of the same loves, whether of good or evil. This is by no arbitrary fiat of God, but is the result of an inexorable and immutable law governing every phase of life in the universe, physical and biological.

Repentance, on which the church relies for remission of the consequences of disobedience and sin, cannot change the character instantaneously; it only, if sincere, is a start in the right direction; an acknowledgment of sinfulness and the desire to lead a better life, which is confirmed or contradicted by the succeeding years. Wherever one is, if in a state of sin, is hell, either in the natural world or the spiritual; and heaven is the reverse. None is eternally lost; every man in his own time and order comes into the divine Sonship, but through the experiences of as many embodiments as are required to bring him to that perfected state.

In "The Fundamentals of Koreshan Universology," F. S., Dec. 4, 1906, KORESH writes as follows: "When a person passes through what is denominated death, the spirit awakes into that degree or quality in the spiritual world which corresponds to the attainment of the state of the person while in the natural world. The spirit is in association comparatively good or bad, according to the quality of its character in its stage of progress, or state of retrogression. For it must be understood that spirits are both ascending and descending.

"In the world of spirits, the spirit reaches the termination of its career precisely as the personality does in the natural world. When the career is terminated, the spirit passes through an experience corresponding to death in the natural world. The precipitate of this change falls back into the natural body, and descends into the spermal and germinal condition ready for inception as a re-embodiment through another birth. The spirit does not all descend, for there is an ascending quality which passes over into another degree, to pass through a corresponding change until, in its progress, it meets the fulfilment of the progressive cycle of

the corresponding re-embodiment, when they meet and unite, and in this union become one in the reincarnation or resurrection of the dead."

In the same series, F. S., Nov. 13, 1906, KORESH says: "Where, it may be questioned, does the spirit go when it leaves the body? It merely passes over into another organism, occupying an interior relation to the mentality which constitutes the exterior intellectual power of the outward and visible personality. All spirits dwell within the organic structure of the visible and tangible form. In fact, the spiritual world is the interior world of natural human existence. The mental domain has existed eternally, therefore the human structure has existed eternally; hence mental consciousness has accompanied and determined the activities of the universe throughout the interminable cycles of time, which have been eternal in the past, and will continue eternal in the future."

In the pamphlet entitled "Emanuel Swedenborg: His Mission," KORESH says: "Swedenborg dwelt specifically and specially, in all his expositions, upon the spiritual 'sense' (degree) as distinct from the other degrees of the Word, because his particular mission in his day was not so much to the outward church as to the middle spheres, where his specific function called him. The unfoldment of the spiritual degree had definite relation to the spiritual world whence should be derived that sphere of spiritual angels denominated the New Jerusalem, to be formulated through his mission to the world of spirits, by the separation of the true from the false, the good from the evil, thus instituting judgment in the spheres of the spiritual degree. \* \* \*

"Before the Lord's kingdom or a new church could be established in the earth, judgment had to be accomplished in the spiritual or middle degree. Such judgment came by the presentment of the truth of the Word expressed in spiritual language, Swedenborg himself being the instrument through whom the Lord made manifest his coming to that degree, or to the spiritual spheres."

### Who Is Shiloh?

Question 246. "What does KORESH say about Shiloh? To whom does the name refer, and has it a representative at this time?"—*C. C., Fla.*

**W**E find the first reference to Shiloh in the blessing pronounced upon Judah by his father Jacob. (Gen. xlix.) "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be." KORESH says, F. S., August, 1910, in the "Mystery of the Fellow-Heirship of the Gentiles:" "There are two points in this verse which call for the strictest investigation; these are, first, the significance of the phrase, 'until Shiloh come;' and second, the meaning of the passage, 'unto him shall the gathering of the people be.' \* \* \* Shiloh as a place was situated in the portion of Palestine allotted to Ephraim. \* \* \*

"If the rendering be preferred, until he (Judah) come

to Shiloh, it must be admitted that the scepter is not to depart from Judah until he (Judah) shall come to Shiloh in Ephraim. If we regard Shiloh in the land of Ephraim, in the character of a type, and the coming of Judah to Shiloh, also, as a type, then so far as the figure is concerned, the settlement of the question is not difficult. \* \* \* No one will deny that the gathering of the people will be to the Shepherd; and as we have already shown that the Shepherd is the product of Joseph's posterity through Ephraim, it follows that the passage, 'Unto him shall the gathering of the people be,' points directly to the Shepherd predicted to arise from the posterity of Joseph and the seed of Ephraim. \* \* \*

"The word Shiloh is from the root *shalam*. This in its radical meaning signifies the end. From this signification is derived that of rest or peace. \* \* \* The word '*Shem-oloh*,' Solomon, is from the same root, and means the peaceful one. \* \* \* If the scepter departs from Judah when the Shiloh comes, or when he (Judah) comes to Shiloh, to whom does the scepter depart? \* \* \* For it is certain that the scepter continues."

The quotations given above prove conclusively that CYRUS, the Shepherd from Joseph, is the Shiloh, who shall gather the people. To make assurance doubly sure, we will quote two corroborating excerpts from his own pen; one from the "Coming of the Shepherd from Joseph," July 19, 1901, where he makes the following emphatic and positive statement: "Elijah is just what the name implies,—God the Lord. He does not come to usher into the presence of the race another Son of God, as did John the Baptist, who came in the spirit and power of Elijah to declare the Messiah; but *the Elijah of this age is the Messiah*, who comes to announce the coming of the Sons of God. He is God the Lord, through whose office the Sons of God are made manifest."

Also, in the F. S. of Feb., 1908, the very year in which he "laid himself away," no doubt with the full consciousness of what his people would be compelled to meet with in those who would seek to rob him of his birthright, he added a still stronger statement of the same fact, in "The Mystery of Absorption Into Nirvana." On page 5 he says: "Elijah will be translated, because he comprehends the science of its function. Will he be absorbed primarily into a man, as was Elijah of old into Elisha, or will he be absorbed into a woman, not the cherub, but the Seraph?"

"This is the end of a series of dispensations. It is the last of the series, and because the last, the work attains the ultimate of creation in the production of the Sons of God (the coming of Christ). Now, because the Sons of God are to be manifest in the immortal flesh, and this is the final transformation of corruptible humanity to the incorruptible humanity, they must come forth from the arch-human Womanhood of the race, the Mother of the Sons of God."

It would seem incredible that any man could persist in the delusion that he is the Elisha, or the Shiloh, in the face of such positive statements as these. Those who believe KORESH to be all that he claimed, establishing his claim by unquestionable credentials, will surely not be misled by any false messiah, even though he should present arguments that might "deceive the very elect," which no man has, as yet done.

### The Fate of the Sensualist

Question 247. "Kindly explain fully the following texts, which are recorded in James i: 14-15: 'But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.'"—E. D. C., Pa.

**WE** HAVE in Koreshan Science full instruction in all that relates to commerce, on all of its three planes,—religious, secular, and sexual. Of these three, the last is the fundamental and most important, because it involves the destiny of the human race. The abuse of the creative function, by its use for pleasurable indulgence, has filled the earth with a degenerate humanity. It has degraded motherhood, the highest function of mortal woman, to a position below that of the brute beast—the slave of man's unbridled lust. It has made her the mother of unwelcome children, who suffer in body and mind from her protest.

The final and fatal result is death to body, soul, and spirit. "The soul that sinneth, it shall die;" and so long as mankind is guilty of this sin against the higher nature, it will remain mortal and dying. This death, the end of the mortal condition, which is spoken of as life, but is not life, continues in the spiritual world, also, until through the experiences of the results of such disobedience to law, man awakes to the power of discriminating between good and evil, and chooses, voluntarily, the good. In "Waning Vitality of the Modern Man," F. S., May 17, 1901, KORESH treats this subject as follows: "The sex function on the normal plane is for the purpose of propagation, and the generation of substantial and esoteric pabulum. Both the male and female sexes generate ultimate interior products of the tree of human life.

"These products may be utilized for either one of the two purposes; namely, the re-absorption of the substance normally produced on this tree, or its transmission for the purposes of propagation. Both of these uses are normally legitimate. The propagative sex function is for no other purpose than the propagation of the species. A false conception of the uses of cohabitation, and a careless consideration of this fundamental use of a sacred function, have led the race into a specious belief and a corresponding abnormal cultivation of the sex desire.

"The propagative function of the reproductive organs is not their most essential function. The function of the perpetuity of life, that upon which eternal life depends, is exclusively the conservative power of man's sex nature. The waste of sex energy through the abnormal cultivation of sensual desire, depletes the vital reservoirs of the soul, and supplies the fires of lust which constitute the hell-fire and damnation of the human race. The mere external control of the function in question is not enough to give to the physiological structure the power of conservation and vital potency.

"There is deep within the soul of man a potential religious bent—the reservoir of the elixir of life; it is the vortex of solar virtue, and the essential resource of being. Directly related to this fountain and resource of eternal perpetuity, are the fibres of either its supply or exhaustion. There can be no remedy for those wastes of the body induced through sensuality, aside from a correct determination of the religious center, and its normal restoration to a

conjunction with the central and divine ego, in which reside the immaculate virtues.

"Two things are primarily essential to a restoration of the human family to the normal state of resistance and recuperation. These are, first, a conservation of the sex energies of both the male and female; second, their utilization through the conserved power of centralization. It is for this reason that the Koreshan Unity has its existence. Nothing short of the ideal purity of the Christian conception of the Lord's character, wrought out in the lives of his followers, can bring to the world its final restoration. That man who pretends to follow the Lord, and yet who believes and teaches that it is right to indulge in the pleasures of sensuality, has very little conception of the principles of immortal life, or of the character of arch-natural possibility."

### The Source of Vital Force; Cures Without Knowledge

Question 248. "What is the source of vital force? And can anyone, not knowing the laws of cure, perform cures?"—J. N., Minn.

**I**N ANSWER to the first question, KORESH says: "Everything that is consumed in the organism capable of combustion, and thus capable of generating electromagnetism, light, heat, etc., which are the energies of material destruction, is the proximate source of vital force. The primary and supreme source of vital (life) force are the essences of love (heat) and wisdom (light), proceeding through the angelic heavens from the Lord. In other words, the Lord himself is the supreme source of vital energy."

"Cures may be performed without knowing the law of cure. 'Christian scientists,' mental scientists, spiritualists, hypnotists, etc., perform cures, but none of them possesses the science of cure. They are all a set of quacks, empirics. There is a location in the cortex of the brain for every corresponding part of the body. There are certain thoughts which correspond to certain centers. If every center is known, with its mental and corresponding physical function, it can be acted on directly from the mind possessing the knowledge. It may be exalted or depressed at the will of the operator. This possibility, in order to be called science (knowledge), must involve an exact knowledge of every mental function, with its corresponding function, throughout the organism. Nothing short of this can be called mental science, which is the science of the mind. The word science is from *scire*, to know; hence science is (knowledge). What a man knows, he has the science (knowledge) of. What he assumes, he merely guesses at. What he guesses at is merely empiricism. A man may know the same laws that Jesus knew, and yet not be able to perform cures, because he is not able to apply them.

"The Lord Jesus overcame. One of the principles he subjugated was the sex desire. This enabled him to completely conserve the sex energy. He therefore invariably carried a surplus potency, in Greek called *dunamis* [dynamis] virtue. He said: "Somebody hath touched me: for I perceive that virtue [*dunamis*] is gone out of me." This was at the time the woman touched Him who was healed of

an issue. Jesus knew the law, and had the strength to first apply it to his own life, whereby he was enabled to communicate his virtue to those who required it."

### Prayer

Question 249. "In the offering of prayer (either formal or private), what form of address is used?"—C. C., Fla.

**I**N the literature left by KORESH for the instruction and guidance of his disciples, may be found many prayers which are suitable for either of the purposes named. For formal occasions it would be best to use such prayers as he has sanctioned himself; but for private use, prayer, which is desire, can be expressed in the heart's own language, or if preferred, in any of the forms given. It is well to remember that while prayer, or desire, which is the same thing, is a constant state of the aspiring mind, the best evidence of its genuineness is the performance of uses to the neighbor.

KORESH has said that he never prayed for anything that he could put out his hand and take; or, in other words, fulfil himself; for instance, instead of praying that poverty of some individual should be relieved, he would send them a ton of coal, or other necessities, thus proving that his prayer had its origin in the honest desire to relieve that poverty, instead of a hope that God would, in some unlooked-for way, attend to the matter. God always works through instruments, directly or indirectly.

### The Light and Dark Sides of the Sun

Question 250. "On the 21st of June 1909, I climbed to the highest divide between the Klondike and the Rocky Mountains, to watch the sun for 24 hours. I could see the sun the entire time, and there was no dark side visible. Please explain."—L. T., Calif.

**I**N the article entitled "The Moon," F. S., July 15, 1893, KORESH says: "The earth is a shell, with its concave surface occupied. In other words, the surface we occupy is concave, instead of convex, and is comparatively stationary. That which we call the sun is the projected focus of the occult or hidden solar center. His motion is helical or spiral from east to west, moving toward the south, in his gyration, six months of the year, and north the other six months. The limitations of these motions are the two tropics. He has no zenith point north of the tropic of Cancer, nor south of the tropic of Capricorn. The sun's zenith at the tropic of Cancer is June 21, and at the tropic of Capricorn, December 21. These are called the solstices; meaning, the standing still of the sun; for at these points the sun circles the earth without going farther north or south until making a complete diurnal circle. June 21, the rays of the sun are vertical at the tropic of Cancer; December 21, they are vertical at the tropic of Capricorn."

This, I think, is a sufficient answer to the question. The fact of there being a dark as well as a light side of the sun, is elucidated and illustrated many times in the writings of KORESH. This is demonstrated by the phenomena of day and night, heat and cold, etc. Further study will no doubt convince the questioner of the scientific accuracy of the statements of KORESH.

# The Publishers' Department

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### Interesting Reading and Announcements

#### Mutual Appreciation & Gratitude

WE desire to express our sincere appreciation to the subscribers of THE SWORD, for the renewed interest and love manifested within the last month. Quite a number have expressed by letter their heartfelt gratitude for the wonderful truths which the Koreshan literature is bringing to their homes and hearts. We appreciate sincerely this tribute to our unparalleled Shepherd and Messenger of the New Covenant, who has revealed to us, through his divinely illumined Religio-Scientific Universology, the mysteries of the invisible God,—mysteries which have been hidden for generations and ages past, but now made known to his Ecclesia,—his called and chosen from out the world of humanity. It is an unspeakable gift of God that we Gentiles should be fellow-heirs and fellow-members of the Anointed, and partakers of his promises which the invisible God hath made unto his Son and Heir of the earth and heaven; for "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psa. xxiv: 1.)

The statement, "The earth is the Lord's," in the Original, indicates that this Deific promise is applicable from the time when the Lord is present in person, with all power in heaven and earth; when he is present in his arch-natural Manhood, as the Immortal God-Man and Man-God.

### The Present Outlook

When the contents of this Department was written for the previous issue, no war was then impending or threatening. Only "rumors of war" were heard from the so called civilized and uncivilized nations of the earth. But since the August SWORD has gone forth on its mission, the great nations of the old world (Europe) are at war with each other. How quickly the war-clouds broke in their prepared fury! Never before were so many nations involved in war, and never before were they so prepared for this most deadly conflict. One of our subscribers writes: "This [the present war] is just what we have expected, [according to the Bible and the predictions of KORESH], but it came so sudden. We can hardly realize how much it means. It is a time when many are having an experience they have never had before;—plenty of money [travelers' checks, bank notes, and bank accounts], but cannot get what they need."

Money in any form has always been considered as the article wherewith one could obtain the necessities, comforts, and luxuries of life; but behold! many travelers have been placed in the position where they realize that bank accounts and securities are not able to save them from the trouble they are now in. And this is only the beginning of what the prophet Daniel calls, "A time of trouble, such as never was since there was a nation." (Chap. xii: 1.) And the Lord Jesus, in somewhat different terms, reiterated by saying: "For then shall be great tribulation, such as was not since the beginning of the world [the present order or arrangement] to this time, no, nor ever shall be.

#### What is the Number on Your Address Tab?

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And except those days should be shortened there should no flesh be saved; but for the elect's [the called out ones] sake those days shall be shortened." (Matt. xxiv: 21, 22.) In connection with this reference, read Joel i: 15-20; ii: 1-14.

KORESH, the Founder of the Koreshan Cult, and Author of the Science of Koreshan Universology, has iterated and reiterated, since 1870, what churchianity reads but does not believe; namely, "The love of money is the root of all evil." (I Tim. vi: 10) It is because not only the governments of the world (but also the so called Christian church) love money, the root of all evil, more than God and the neighbor; therefore the predicted "time of trouble," and the "great tribulation" upon every nation of the globe."

Under the "Author's Note," in "The Great Red Dragon," is declared: "There is coming a world-wide catastrophe. Such an ending of the Christian dispensation is according to all of the predictions of the Bible, as recording the inspirations and visions of the ancient seers. It is also according to the natural course of events as predicted upon the system of *competism*, the very culmination of which is also the natural outcome of the *inordinate commercial greed which actualizes all the incentives of modern impulse.*"

The world and the church are drunk with this *zeitgeist*, the inordinate spirit of the times, which is of the most alarming character, from the Biblical and the Koreshan viewpoint; yet they cry: "Peace and safety," (I Thess. v: 3), when in reality "there is no peace." (Jer. vi: 14.) And it is at this time, when they (the world and the church, the so called "Peace Conferences") shall say, "Peace and safety; then sudden destruction [devastation] cometh upon them, \* \* \* and they shall not escape."

When the universal devastation is complete; the system of *competism* annihilated; the inordinate commercial greed eradicated; gold demonetized; the *zeitgeist* relegated; proud humanity laid low; then the law of God will go forth from Zion, from the Koreshan nucleus of the universal God Kingdom, in which the "Lord CYRUS" and the 144 000 Sons of God will reign, and the remainder of the human race will come under the God-ordained, civilizing processes of the changes which the Messiah of this age and the coming revolution will insure.

All who are familiar with Koreshan Science, know that the Messiah of the age



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has selected Estero, Florida, as *the place of refuge* for all who desire to come into the new order and arrangement. And we are assured that this place of refuge "will be guarded by the overshadowing wings of the cherubs of divine perpetuity. (F. S., Vol. X, No. 3)

As a number of our subscribers have, within the last month, made inquiry concerning Estero, Florida, we wish to inform each and all that it should be done in an orderly manner. Correspondence must be had with the Secretary of the Unity, and satisfactory arrangement made with the authorities at Estero, before coming. In this connection read thoughtfully the last two paragraphs of the article in this issue, by KORESH, "The Material New Jerusalem."

**E Pluribus Unum—Many in One**

As CYRUS (KORESH), ZERUBBABEL, and the BRANCH are one in individuality and identity, so is Elijah the Prophet, the Messiah, Joseph or *Zaphnath-paaneah*, which signifies Savior, one in identity with CYRUS or KORESH. This very fact excludes every self-styled or self-appointed successor of CYRUS or KORESH, whatsoever name one may adopt or bear, and whether male or female. The Messiah of this age is the same *pneuma* and *psyche* (spirit and soul) of the Lord Jesus; that is, the same God. Concerning Him it is written: "I will not give my glory to another;" then we must conclude, logically and consistently, that all the divinely and prophetically given names, above mentioned, refer to the same God. Concerning the "righteous Branch" it is said: "He shall be called, the Lord our Righteousness." (Jer. xxiii: 5, 6.) And when this same God is outwardly manifest as feminine, then will be fulfilled that correlated Scriptural statement: "She shall be called, the Lord our Righteousness." (Jer. xxxiii: 15, 16.)

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

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siah and Elijah being one and the same. This manifestation is the Sign of the Lord's coming." (F. S., Vol. XVIII, No. 3, June 28, 1914, p. 4. 5.

CYRUS (KORESH) comes *first* as the "Sign" or "Ensign" (Isa. xi: 10; Rom. xv: 12), with a perfect mind, but imperfect in body; *then* he comes as "the Lord," and as "the righteous Branch" (Jer xxiii: 5 6; Mal. iii: 1); when he is *perfect* in body (life), as he was previously in mind (spirit and soul). The foregoing is clearly set forth in the following: "The Sons of God, who succeed to the inheritance, are eunuchs. As the Messenger of the Covenant, who represents these Sons, is not a eunuch, he can only represent the eunuchs by becoming one." (KORESH, in a letter dated April 13, 1898)

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for coal handling plants at both ends of the canal, for machine shops, waterworks, drydocks, and possibly in the future for hauling trains on the Panama Railroad. To insure continuity of service in case of accident, a steam-electric station at Miraflores, erected a few years ago to supply power for construction work, will be ready to pick up the load when necessary.

**Brief Data on the Canal**

The extreme length of the canal is about 50 miles; it has a minimum depth of 41 ft., and the channel varies from 300 to 1000 ft. wide. The famous Culebra cut has a length of about 9 miles. The crest of Gatun Dam has a length of 8000 ft., and an extreme width of 2100 ft., the height above the normal lake level being 30 ft. There are three double sets of locks at Gatun, one double set at Pedro Miguel and two double sets at Miraflores. The average lift of each set is 28½ ft., the length of each chamber being 1000 ft., and the width 110 ft. The time required for the passage of a vessel through the locks is about 3 hours, and through the canal from ocean to ocean, 8 to 10 hours.

The width of the Canal Zone is 10 miles, and it has an area of 436 sq. mi. More than 40,000 men have been employed in building the canal, and over 200,000,000 cu. yds. of earth have been excavated. It is estimated that \$375,000,000 will represent the total cost of this mammoth project.

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power plants; four 44,000 2200-volt substations, stepping down at Cristobal and Balboa, and up or down at Gatun and Miraflores, depending on which of the two plants is supplying power; thirty-six 2200-240-volt transmission stations for power, traction and light at Gatun, Pedro Miguel, and Miraflores locks; three 2200 220-110-volt transformer stations for the control boards at the locks; and stations at Cristobal and Balboa for the coal handling plants; machine shops and drydocks.

The Gatun hydro-electric station has a capacity of 6,000 kw; and provision has been made to increase this to an ultimate capacity of 12,000 kw., should this amount of power be required later for the operation of the Panama Railroad, the three outlet pipes in the dam having been installed along with the original pipelines. —Electric News Service.

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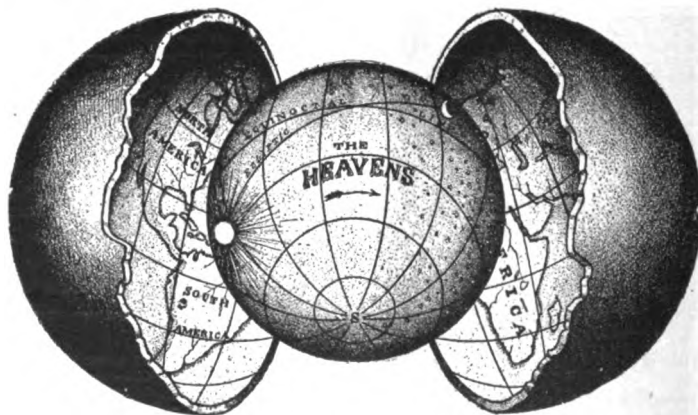
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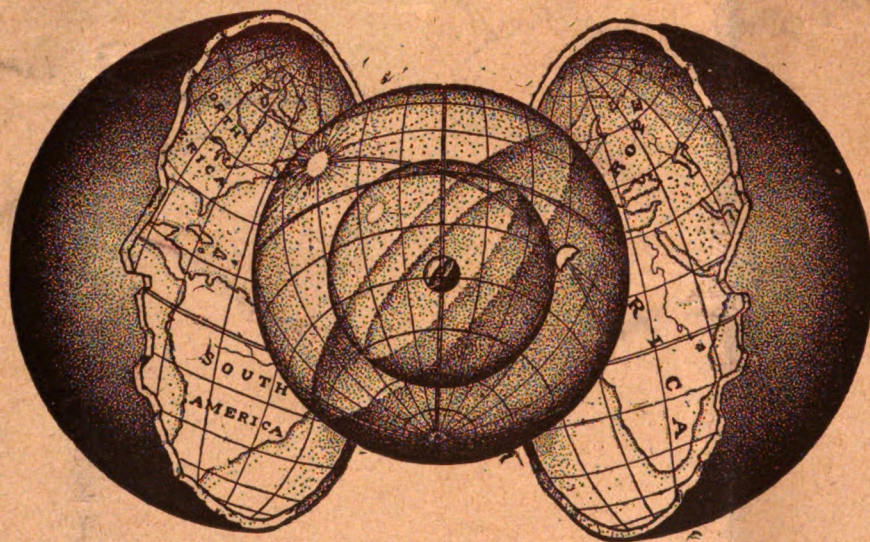
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# The Flaming Sword

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

Vol. XXVIII. No. 10.

Estero, Florida, OCTOBER, 1914, A. K. 75

Whole No. 781

## The Alchemical Laboratory of the Brain

**The Line of Transmission of the Vital Product of the Preceding Ages; Absorption of the Lost Tribes; Beginning of the Germanic Race; & the Origin of the Baptist Church**

PART XXXIII.

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

**T**HERE CAN BE no question of the immutable truth that the Lord Jesus was the apex of the cone of universal life, because he sustained a relation to the universal heart that no other man could sustain; he was the legitimate product of the activity of the crown or Zodiac of universal human existence. Now, to define the line of transmission of this vital product of the preceding ages, it will be necessary to study somewhat the laws of ethnic affiliation or racial attraction, that it may be determined by what ethnic course His life was transmitted to the world, and into what portion of the race it was infiltrated.

The Lord belonged to Leo in the spiritual course of his function; but in the natural relation of his career he belonged to Aries. In the natural and descending direction, the Lord precipitated into the posterity of Joseph as the primal direction of his material course of progress through the dispensation. It was because of this fact in the transmission of the Lord's life, that he was buried, after his crucifixion, in the tomb of Joseph of Arimathea; and this was a symbol of his appropriation by his church.

The ten tribes (including, of course, the tribe of Joseph) were carried away into Assyria, where they were absorbed by Media, Persia, and Assyria. By this absorption the ten tribes were obliterated; this obliteration being in the line of Biblical prediction. The ten tribes were absolutely lost, so far as their natural existence as Israelites was concerned. Their ethnic infiltration with the three nations into which they were absorbed developed the Germanic race. This included the Latin race, because the Latin race appropriated the Germanic by marital infiltration, as the three nations had absorbed the Israelites.

Insomuch as Joseph, because of the loss and absorption of Israel, had given character to the Germanic family, the Germanic race constituted the body of Joseph into which the life of the Lord was transmitted.

The method of this transmission was the dissolving of the Lord's natural form and its conversion to Holy Spirit, incorrectly called "the Holy Ghost." The Holy Spirit was the substance of the Lord; this went into the Apostles and Disciples, and, through their ministry, into the body of Joseph, the posterity in which the Lord was planted, to be resurrected at the end of the dispensation in the Sons of God.

Truth may be communicated both by oral and written expression, also by the impartation of the substance of life itself, through the function of theocrasis or translation. The Lord spoke the word orally to his Disciples; this was a distinct quality of spiritual essence, but did not constitute the complete impartation of the Word. The Word was not thoroughly communicated until the Lord, who was the Word, was himself dissolved and his life transmitted and absorbed. The impartation of the Holy Spirit, which was the impartation of the substance of the Lord's body, was the literal communication of the Word. The Word was not fully communicated until the Lord himself was transmitted to his church. The impartation of truth by oral expression from the Lord was the communication of a certain quality of the Word, and corresponded to the transmission of certain juices of the individual or vidual brain.

What was true of the Lord was also true of John the Baptist. He taught his disciples by word of mouth, but he went into the Lord by another kind of transmission. The spirit of John passed from the prophet into the Lord at the Lord's baptism by John, who came primarily for the express purpose of carrying over to the Lord the Spirit of the Father, which up to this time was in the prophet. The spirit of John was not entirely transferred to the Lord; it was partially directed to the disciples of John, who did not wholly accept the Lord as specifically as did his own Disciples.

John's disciples continued to follow him, and be-

came a distinct sect of believers; they continued separate from the Christian church, and may be traced finally through the various denominations of believers in dualism, such as the Albigenses and Waldenses, through which, also, the Baptist church claims to have traced its line as a distinct church from the denominations which, as Protestants, have sprung directly from Catholicism.

The Baptists claim to trace their church directly to the Lord; but their mistake is that they came from John the Baptist, and their Christianity is merely an infiltration from Catholicism. It is because of their absorption of dualism that the dualistic Campbellites became an offshoot from the trinitarian Baptists, to the dualistic Baptists of the so called Christian church. The Baptist church derived its conception of the tripersonality of the Godhead from the Roman Catholic church; for it is a fact that the gospel of the Lord never even hinted at a tripersonal Godhead. This is a paganistic idea, derived into Catholicism from its infiltration into paganism.

**The Earth's Zodiacal Circle and Signs; the Heavens's Zodiacal Constellations, and the Guiding Star**

There are as many Zodiacal belts as there are distinct spheres or degrees of planes constituting the general crust of the earth and the atmospheres comprising the altitudes of the heavens. These are coincident in the physical and anthropotic altitudes. The Zodiacal circle on the earth is divided into Zodiacal signs, and in the heavens, into Zodiacal constellations. The two conspicuous belts are the observable belt in the heavens, and the corresponding one at the surface of the earth.

We are to consider the heavenly Zodiac of human progress, in which the bright and Morning Star was the brilliant and conspicuous figure. Around this Guiding Star there clustered the world's wondrous galaxy, the glory which crowned the woman clothed with the sun, perceptible to John's clairvoyant and prescient vision. This galaxy of twelve stars, constituting the glory of the woman, comprised the nucleal cluster defining the line of the extension of the Zodiac through the Christian dispensation.

No system in the history of the nations during the last nineteen hundred years of the progress of the world, can lay claim to the distinction which marks the Christian age and Christian church as in the line of direct Zodiacal progress, and whose distinctive course is in the circuit of the anthropotic ecliptic. The twelve Apostles of the Christian order were to the Christian dispensation what the twelve Patriarchs were to the Jewish dispensation. The twelve Patriarchs were called the twelve gates to the New Jerusalem; and the twelve Apostles of the Lamb were, correspondingly, the twelve foundations of the same city. The twelve interiors were the remanifested Patriarchs, while the exteriors (the Apostles) were the reincarnated bodies in which the Patriarchs were then tabernacled.

**A True Application of the Law of Deduction**

Absolute science defines the Christian system as the

only legitimate successor, in the line of Zodiacal descent, to the belt of twelve constellations forming the Jewish church and kingdom. In our attempt to elucidate the subject of the relation of the microcosm to the macrocosm, we shall insist upon the recognition of the great truth, known to the ancients but lost sight of by the modern world through the declension of knowledge; namely, that the organs and functions of the microcosm and macrocosm agree; and that a knowledge of the one discloses the secrets of the other.

In designating the apex of the universal cone, with the relation of the posterior foramen to the ventricles of the universal brain, the brain of the macrocosmic man, we have determined the relation of these to the funnel (infundibulum), with its terminal—the vital gland of the universal man. We have already described the masculine and feminine relations of the conarium and glandula vitæ, this gland being distinctively feminine and gestative.

The infundibulum of the macrocosm is the funnel through which the New Jerusalem descends into the new body to be formed, the brain of which will be the perfected groups constituting the Sons of God. The descent of the New Jerusalem from the heavens whence John descried her coming, will be through a scientifically defined order, the processes to be known only to the Messenger of the Covenant, to whom is committed the secrets and mysteries of Deity.

In a critical analysis of the formation and function of the glandula vitæ, there are found to be two forms of projection and a double function—one from the brain and one from the body. The posterior portion of the organ derives its formation as a projection from the brain, while the anterior part of the organ derives its formation from the body. The posterior portion of the gland projects its function, determined by its form and character; while the anterior portion is functionally derivative. We must conclude, therefore, upon the basis of the law of analogical correspondence, that one portion of the macrocosmic hypophysis, the vital gland or body, is a complex masculine and feminine group, the positive force of which is masculine, and the negative force of which is coördinately feminine; and that the feminine power is transmitted from the positive character and voluntary developer of the forces transmitted and subsequently modulated through the elaborations from a transposed function.

The ordinary human brain is an approximation of the relation of the cube and the sphere. It is not absolute, because the human as now existing is but one half of the perfect being. This is because there has been a division of the male and female, which remain in the sphere of mortality, and will so remain until there is a unity of the two in the conjugal union which is the ultimate two-in-one. This biune state is the final condition of the arch-natural being, and is the form and in the function of the Sons of God. The perfect male and female, in the form of the one, constitute the completion of the relation of the cube and the sphere. The cubical quality must first obtain in the spiritual world,

within the form and character of one personality. Such a personality is the manifestation of the man or angel who measures the New Jerusalem; that is, the man who completes the fulness of the measurement.

**The Perfect Brain in the Form and Function of the Cube and Sphere**

The Lord chose twelve Apostles; being the thirteenth, he constituted the unit of the whole, and contained, obscurely, the Bride; for it was declared of him, "He who hath the Bride is the Bridegroom." These twelve, with the thirteenth, are involved in the ultimate unit of the terminal dispensation; hence the first putting forth from this numerical root will necessarily comprise a cubical root of four elements instead of twelve. The perfect brain is in the form and function of the cube and the sphere. This fact should always be kept in view. The elaborations of this form and function in the final process, in the body of the fluxions of the entire encephalon, will combine the relations of the cube in the least character of the number, which would be the numerical roots of the final bodily form of the ultimate kingdom of God. In the development, then, of the glandula vitæ of the Grand Man, there obtains in the physical form already manifest, that special number of males and females which, chosen and grouped, will constitute the masculine and feminine root from which there will proceed in regular order the evolution of the perfect kingdom in the earth.

It is the province of the Messenger of the Covenant of this age to measure the city which now, in the spiritual world, lieth four square; which means that there is that which corresponds in spiritual quality to the natural number of the numerical cube. This is now manifest in the Messenger, who is none other than Elijah the Prophet, which means God the Lord. Elijah is God the Lord, for this is the significance of the word Elijah. The aggregation of the males and females prepared of God through the processes of regeneration (reproduction), is the scientific utilization of the essential elements of form and function necessary to organically arrange into order the beginning of the kingdom. There will be no haphazard tumbling together of the personalities who are to constitute the grouping of the vital form that will insure immortality of the body, to be made manifest now in the last days of the Christian dispensation. One of the peculiarities of this choice is that the persons ripe enough to enter into the formation of the primary groupings are such as accept the Gospel from natural conditions, *and are not subject to the lunacies of those who self-choose and self-designate their assumed positions.*

*(To be continued.)*

The very first principle of mental science is a knowledge of the great law of transmutation; that is, the law of the cross. Matter is convertible to spirit, which is equally substantial, and spirit is convertible to matter. If a person cannot accept this one fact, the basic one of mental science, it is impossible for him to take another step in the line of true science.—*Koresh.*

**THE KORESHAN SYSTEM OF COSMOGONY**

**Pre-existent Universal Form an Absolute Necessity in the Process of Rejuvenation & Perpetuation of the Universe**

By KORESH

PART XXII.

**T**HE PRIMARY LABORATORY of motion is the brain, in which resides the mind. No mind ever existed, or can exist, without brains and a body. The laws of form are essential concomitants of the laws of function, in which resides motion. The form and matter of the universe are coexistent with the functions and motions residing therein. Function, that is, the performance of the offices (uses and activities) of the organo-vital and alchemico-organic cosmos, could not obtain without the coexistence of the form in which these functions are operative. Nothing less than a puerile mind could ever entertain the idea of a creative power capable of forming a so called physical universe without a præexistent universal form. We must conclude, then, that perfected form was from eternity, and from eternity was accompanied by its inresident and corresponding functions. The universe is here as an entirety; it has ever been here, and will ever remain.

To define motion, it is essential that we comprehend its elaborator—the cell of the grey matter of the brain, and its office-work in the expansion and contraction of the corpuscle wherein resides the origin of motion. The corpuscle is the terminus of the artery, the initus of the vein; the terminus of the afferent nerve and the initus of the efferent nerve. Two alchemic fluids—the serum from the arterial blood, and the afferent nerve fluid—meet in the corpuscle, in a most delicate and subtle emotion, drawing in or absorbing from the surrounding aura of electro-magnetic vibration a respiratory ether, the character of which is somewhat determined by the mental attitude of the corpuscle, which has both a voluntary and an involuntary power to think variously, according to its will.

Motion is voluntary and involuntary. Voluntary motion is the result of voluntary thought; involuntary motion is vicarious. Love and wisdom are the cause of all motion. Love is general and specific. Every corpuscle of the brain is the seat of love; it is also the seat of wisdom, for love and wisdom unite in the cell or corpuscle. The quality of love is determined by the location of the cell in the area of the grey matter. The primary specific loves may be divided into love of life, love of begetting, love of humanity, love of country, love of home and family, etc.

If we subject any of these loves to a critical analysis, we find each almost infinite in the complexity of its characteristics; as for instance, the love of begetting. In this love we find, primarily, the desire for offspring. The love impulses the act of seeking first the channel through which can come the highest gratification of the desire; for the love associated with its coördinate wisdom seeks a counterpart through which may proceed the highest possibilities of the purpose, in the perfection of the character of the offspring.

**Deific and Human Love, Corresponding to Physical Magnetism, the Cause of Action**

In the supreme actuation of this specific love, there is no thought of sensual gratification. The highest love for the begetting of offspring is accompanied with its own specific and coördinating wisdom. Such a love does not desire offspring for the mere sake of lavishing love, which is abnormal and imperfect, but for the purpose of the uses to which offspring so generated may devote itself, involved in the love of God and humanity. When the emotion (in motion) of the love of begetting applies itself, it suggests and impulses the corpuscle to a specific vibration. The vibration is induced by the thought, which is the origin of the motion. The love is the cause of the action.

Every brain is subject to the aggregate auras of the mass of mankind, precisely as any given star is related to the luminiferous ethers of the space between the astral center of the alchemico-organic cosmos and the laminæ or circumferential plates of the cosmic shell. These ethers are not identical, but they are correspondent. Those belonging to human or anthropoetic existence are affectional and intellectual auras, while the alchemico-organic are in the domain of physical heat and light.

The alchemico-organic (physical) cosmos—composed of astral nucleus, circumferential shell, and intermediate atmospheres, planets, stars, sun, etc., let it be repeated—is a great magnetó-electric battery. Corresponding to this is an equally complete organo-vital battery, including human, angelic, and divine life, the electro-magnetisms being not merely magnetic and electrical potencies, but mental essences having electrical (intellectual) and magnetic (affectional) characteristics. These, primarily, constitute the source of the purely alchemico-organic, electro-magnetic essences.

**Stirpi (Race) Culture Founded Upon Cosmo-Theo-Anthroposophy: What Cosmogony Embraces**

The propagative culture of races should receive as careful attention, at least, as the culture of animals by breeders of stock; yet, despite the importance of this fact, the production of human life is left entirely to accident, inclusive of the evil tendencies accruing from the persistent and energetic culture of everything that tends to degenerate the race. Rum and tobacco, with various other stimuli, are forced upon the race through the love of money (the root of all evil), the demand for such stimuli being created through overwork of brain and muscle.

Artificial poison assumes the place of debility from exhausted vital energy, and reproductive sperms and germs are transmitted, debauched, and are under the impulse of debauchery. The great mass of our population awakens into existence through such influences. The destruction of the love of money, and with it the annihilation of that which the world today denominates money, will be associated with such degree of intellectual culture and refinement as will insure propagative possibilities commensurate with new and higher demands.

Cosmo-Theo-Anthroposophy implies the co-relations

of God and man to the cosmic whole. The earth is not a star, nor is it a planet. We include the earth in the organic system, and consequently in an all-embracing term. Cosmogony includes the earth, sun, stars, planets, and all life—in a more narrow sense, the alchemico-organic system. If we should say solar biology (which, interpreted, means a discourse on sun life), we would mean the sun and all life, including animal, insect, and vegetable. If we use the term astro-biology, we would mean the stars and all life. We have employed a broader term because we include more, and name in a general term what we define. Astronomy is a term signifying the law of the stars, from *astro*, star; and *nomos*, law. Astrology is a term signifying *astro*, star; and *logos*, discourse or word—discourse on the stars.

The study of Cosmo-Theo-Anthroposophy includes what is generally embraced in astrology, though from an intensely more scientific standpoint, and a broader scope of application. In ordinary astrology, careers are determined after they are fixed through the general accident of inauguration, whether those careers belong to persons or powers. If it be possible to predict the career of an individual after the propagation of that life through the common accident of generation, then by a higher comprehension of the laws of physical generation, the time of birth can be determined by observing and governing those laws, and regulating their application.

**Specific Impression Necessary to Special Development**

The female cell or ovum has three axes, five closed poles, one open pole, and one central and complex pole at the crossing and nexus of the three axes. Each ovular pole represents a specific principle, and may be rendered active by mental processes in the progress of its development during the intermenstrual period. Each pole is the dominating center of a group of principles, to be rendered active through a general impulse given cognizantly to each by the mother at the particular time of the polar inception.

It will be remembered that these poles are generated in the order of a regular succession of climacterics,—song, poesy, oratory or language, etc. They may be impelled exclusively, the special influence of the mother being exerted upon only one of the poles. This will circumscribe and confine the impression to the prominence of special development. But in the purpose and effort to produce a partial genius, it is essential that the axis be understood, and the opposite pole influenced at the proper time, or the character will be defective and out of balance. If a perfect genius is to be considered, all the poles are to be influenced in the regular order of their progress in the line of development.

The period now under consideration must not be confounded with the period of gestation after conception. This is the preparation of the cell or ovum before vivification, and while the ovum is in process of development. This being a scientific possibility, the time for the preparation of the cell must be chosen to bring the period of fertility under the solar, lunar, astral, and

planetary influences to accomplish in the development of the character, all that the parents may purpose for their progeny.

To obtain results, the laws of generative psychophysiology must not be interfered with or violated through sensual thoughts or desires. There must be no thought of such violation of the laws of normal generation. When the eventful hour arrives, the cell may be vivified. Not only must the specific hour be determined by the relations of the various departments of the heavens, but the exact meridian and parallel of latitude located, for the eventful concept must be exact to insure exact results.

#### Orbital and Axillary Motion

The stellar nucleus, or astral center of the alchemico-organic cosmos, has (in addition to its axillary motion) a slight eccentricity, the cause of which we will here define. All motions in the alchemico-organic cosmos are primarily dependent upon mental potency, which is both voluntary and involuntary, derived from mind acting in organic life. Mind invariably acts within organic structure, never independently of the form in which it resides.

In case of the death of one body, the indwelling pneumo-psychic existence, with mental endowments of love and wisdom, or affection and intellect, passes out of the body or form of organic lesion into the so called spirit world, but not out of the human tabernacle; for when the inner life departs, it is transited by absorption into some one or more existing forms. Such transition does not obliterate the identity nor destroy the individuality, for the spirit world is within the realm of mind, and external human life, with its form, is the shell or environment of the spiritual world.

There are three distinct regions of the mind, the general divisions of which are wisdom and love, innermost; truth and charity, inner; knowledge and good, outer. These may be named under the arrangement: superior, middle, and inferior, or under. We have heretofore followed Swedenborg's nomenclature of these degrees or "senses." The three under the head of wisdom,—wisdom, truth, and knowledge, are degrees of light or mental lumin; the three under the head of love, are the three degrees of mental heat. Corresponding to these are the physical degrees of light and heat.

Light and heat are coördinates on the physical plane, as are love and wisdom on the mental plane. Electricity corresponds to light in another degree of the physical, while magnetism is heat, occupying the same degree as electricity, and is its coördinate. In the physical realm there is a third degree of light or electricity—electricity of a finer and more interior quality, as there is also a coördinate magnetic degree.

**"Correlation of Energy," the Interconvertibility of Spirit & Matter; "Luminiferous Ether" the Refined Essences in Process of Combustion to Spirit-Substance**

Voluntary thought does not act directly to perpetuate the motion of the alchemico-organic cosmos. Voluntary activity moves in the direction of its own loves;

but the involuntary flow of mental essence, through the law of the correlation of "energy," subsides by degrees into alchemico-organic spirit. The eccentricity of the alchemico-organic stellar nucleus is caused—through correspondence—by the excitation of the organo-vital stellar nucleus or astral center. In the stellar nucleus (astral center) there are four polar centers in the circle of the plane of its axillary rotation; one of these poles is the pole of heat; the opposite pole is the pole of frigidity, or the cruosic pole. They are in opposite points in the axillary circle, or the equatorial axis.

In the rotation of the astral center in the space which it occupies, it is related to the spirit that fills space between this nucleus and the circumambient shell of the cosmos, for the astral center is the central point and pole of all influx, and necessarily the central point of all efflux; so that any impulse of spirit from the astral center acts upon the luminiferous ether of interspace. Any point toward which the caloric (heat) pole is directed, responds to the caloric essence transmitted from this pole. Thus the caloric vibration is communicated to the luminiferous ether of space. The stellar nucleus does not transmit merely one degree of caloric "energy," for there are as many qualities of "energy" of various degrees of refinement, as there are degrees of spirit generated in the laminae of the cosmic shell.

Caloric substance is expansile; and when the caloric pole is directed toward any part of space, the expansive character is imparted by the vibration of expansion, and the expansile pressure pushes the nucleus to one side. This lateral momentum is aided by a contraction on the opposite side of the axillary circle, because the cruosic potency acting upon the ether of space in the direction toward which the cruosic pole is determined, contracts the ether on that side equal to its expansion on the other. These two impulses, the one of contraction and the other of expansion, impart to the nucleus the slight eccentricity which determines its orbital motion, and thence all orbital motions of the alchemico-organic cosmic structure.

A coördinate and right-angle axis to the one described, with its caloric and cruosic pole, is the axis of light and darkness,—these poles resting on the same circle, but occupying the two different quarters of the circle. The photoic essence acts upon the attenuated ether with its own certain vibratory impulse. When the opposite pole, the scotoic, acts where light has previously operated, with its conflicting vibrations, there obtains the effect of stratification. Photos and scotos in conflict, stratify. Upon these two relations depend the stratifications of the alchemico-organic cosmos in all their varieties, and, correspondentially, the true light of intellectuality—in conflict with the mental fallacies of the organo-vital cosmos—acts to stratify religious, moral, and social existence.

*(To be continued.)*

The "all things" of God constitute the component parts of the universe, a material unity of knowledge and known form, size, and function.—*Koresh.*

**The Civilization of the Indo-Germanic Race****A Philological Study of the Race Problem; the Origin of the Germanic People**

[From the Writings of KOEHLER.]

**T**HE STUDY of Indo-Germanic and Indo-European development in the march of progress toward what has been termed civilization, cannot be successfully pursued independently of the cognition of two distinct factors, influencing equally the modifications observed to characterize the rapid augmentation of Germanic culture.

The first important step in the philological study of the race problem, as pertaining to the origin of the Germanic people, is the investigation of the name by which the people are known. It is a most singular thing—coincidence, if you will—that the name of the Germanic race should be Hebrew; for it cannot be questioned that the word or root *ger*, meaning wanderer, or a stranger from home, is identical with the Hebrew *gur*, wanderer or stranger.

It is still more strange that the most progressive branch of the Germanic family should be called the Lion, and that the nation which gives promise of the greatest progress and power in the world should be the offspring of this same Lion, and is therefore the whelp of the Lioness (England being the Lioness, and the United States the Lion's whelp); and that the first derivative of the word *gur*, wanderer, should mean the Lion's whelp.

The study of the origin and development of the Iranians has been founded exclusively upon the supposition that there is but one tendency of voluntary increment, namely, the progressive determination; and this is also founded upon the general fallacy that the progress of life is always from the lower to the higher conditions and forms. It has never entered into the consciousness of the investigator that there never was, nor ever can be, progress from a lower to a higher state except through the vitalization of the lower from a higher condition.

The central origin of modern civilization lies between Egypt, as the western extremity, and the Oxus and Indus, the eastern. If the philological plan of investigation is pursued, there can be no starting point of more importance than the word employed to designate the peoples, the origin of which we wish to discover. The term Ger-man, or Gur (Goor) man, should certainly (by every rational suggestion, as it comprises the generic title of the race) constitute the starting point of all philological research; and if the pedigree linguistic system of analysis and synthesis be adopted, the parent root or stem of evolving categories should be taken as the basis of study.

**The Tendencies and Characteristics of This People**

The word by which the Germanic family is designated signifies wanderer, and is in itself a title indicating the nomadic tendencies and characteristics of this people. It is possible that prior to the carrying away of the ten tribes, the word *goor*, *gur*, or *ger*, may have been used to distinguish the Germanic race; but there is no evidence of it, while there is no doubt about the Hebrew word

*gur*, and its signification. *Gar*, with the *a* sounded as *a* in Mary, implies "a sojourner; stranger, a man living out of his own country." (*Gesenius*.)

*Gor*, from the root *gur* (*goor* or *ger*), means Lion's whelp. Abraham was a sojourner. He left his original home in Chaldea, and located his inheritance in what was subsequently known as Philistia. He thence went down into Egypt. He returned to Philistia, and subsequently his posterity sojourned in a strange land. The word employed to designate this absence from their adopted or chosen home was *gur*, wanderer, or sojourner.

The Jews in Egypt and in their wanderings through the wilderness were a pastoral people. While they were pastoral, and perhaps undeveloped during their wanderings, they comprised the soil into which the civilization of Chaldea and Egypt had been deposited, and in their subsequent development reached a very high state of perfection. Persia appears to be the seat of the field whence emerged two branches of the Germanic flow; namely, that toward the east, and that toward the west.

**Why Ethnologists and Philologists Find it Impossible to Locate the Lost Tribes**

If it be impossible for ethnologists and philologists to locate the "ten lost tribes" of Israel, a people so numerically and intellectually great and well-defined in ethnic and linguistic characteristics as the house of Israel, carried into Media, on the confines of Persia, how can they study with any degree of certainty the character and origin of a nomadic and pastoral people, who were without any great progress in linguistic power?

The scope of the intellectual capacity of a race or people must be determined by the growth and power of its language. These travel hand in hand, the state of the language always determining the advancement of the people. The ten tribes of Israel were taken by the Assyrian power and located in Media, contiguous to Persia, the very heart of the country whence it is claimed the human race had its origin.

We believe it is well enough that the study of origin be pursued outside of Biblical investigation, and that in time when some progress has been made in the acquisition of positive knowledge from an outside channel, it will have been discovered by those who are seeking for ethnical knowledge, that they are approaching, through obstacles, the knowledge already communicated through the prophecy and history of the Jewish race.

Schrader in his "Prehistoric Antiquities of the Aryan Peoples," says: "We have already seen \* \* \* that there have not been wanting scholars who have sought to explain the contrast between these stages of culture, by assuming that some of the Indo-Germanic peoples, the Northern Europeans in particular, declined from their former high level of civilization in consequence of their trying migrations. This notion of the surrender of a culture once possessed, and of the lapse into savagery of tribes originally civilized, is indeed conceivable in itself, and can be proved to be actually true in certain special cases. But to picture the civilized career of whole peoples, and those Indo-European, as first a fall from, and then a struggle up to, higher planes of culture, is a mode of conception which to begin with

is in direct opposition to all the scientific spirit of our century, accustomed as it is to regard the phenomena of life, in Nature and in man alike, as exhibiting progressive evolution from lower to higher forms."

**The Law of Disintegration, Breaking Up, and Re-combination**

The above is simply an exhibition of ignorance of the methods of evolution. The fundamental law of molecular and atomic grouping, is that whenever a new element is introduced into a compound, by which a new and more complex formulation takes its rise, there is a disintegration of the previous grouping, a breaking up, distribution, and a return to a homogeneity of state, and thence a re-combination. What is true of the grouping of matter in chemical combination is also true of language; and what is true of language or linguistic transformation and progress, is also true of ethnic metamorphosis.

The infiltration of the ten tribes, with their language, into the Aryan peoples began the disintegration of both civilizations, and according to the relation of retrogressive and progressive metamorphosis, there had to come a falling away. Wise men of all ages have known this law, and thus the Apostle was enabled to say, from the indication of law itself: "That day shall not come, except there come a falling away first." A seed cannot reproduce by generating its tree and fruit, without first the segregation of its organic grouping. This principle is also true of language.

Word or language is the central principle of life; and all manifestations of life, as observed in the groupate formation of molecules, and the phenomena manifest through groupings of "inorganic" and "organic" progress, proceed from language, or Logos, as the primary principle and substance of being.

"In the beginning was the Word," Language, Logos, Dabhar, Verbum; "and the Word was with God, and the Word was God." What a wonderful confirmation is this of the scientific discovery that Word is life, and that the character of the life is determined by its word or language!

**TREE OF LIFE AND LEAVES OF HEALING**

**Revelation Implies Comprehension; the Scientific Conception of the Revelator's Presentation**

(From the Writings of KERRAN)

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." (Rev. xxii: 2.)

**T**HE LEAVES of healing, in this part of the vision of John the Revelator, have reference to the leaves of the Tree of Life. Is it possible to definitely understand what was signified in this revelation? When it is a revelation, it certainly ought to be comprehended. To this end we here attempt to convey to the reader the scientific conception of the Revelator's presentation. Before we can understand what the leaf is, we must comprehend the character of the tree itself. We will first attempt to make the reader familiar with the

science involved in the portrayal of the Tree of Life, watered with the pure river of the water of life as found in this wonderful Apocalypse.

Our knowledge of the Scriptures as pertaining to the Tree of Life must be predicated upon the basis of correspondences. These correspondences must be natural instead of spiritual, because we are to deal in the scientifics rather than the philosophics of religion. The Tree of Life, in the language of correspondences, is represented in Nature by the fig-tree. It was certainly in contiguity with the fig-tree that the first parents had their experience, or the fig-leaf would not have entered so conspicuously into the operations of their first work of art; namely, the formation of girdles ("aprons") from the fig-leaf.

The word fig-tree in the Hebrew, means to spread out or to extend. The word is *taanai*, from the root, *taan*. The conception of extension originates in the idea of multiplication through copulation and progeny. The tree which God had placed in the midst of the Garden of Eden was the tree of the knowledge of good and evil; the fruit of the tree was, of course, this knowledge.

It was in the purpose of the laws of progress to insure to the man made in the image and likeness of God, possessing every quality and characteristic of Deity, the attainment of those powers of discrimination which would enable the man to distinguish between what was absolutely good and absolutely bad. His attainment of such a possibility was, necessarily, through a concatenation of experiences making him acquainted with what is hurtful and what is conducive to his well-being.

**What it Means to Become the Fruit of the Tree of Knowledge of Good and Evil**

When the man had attained to that plane of development in which his mind had reached the possibilities of universal discrimination, he was the fruit of the tree of the knowledge of good and evil, because he knew good and evil. His powers of contrast and discrimination were such that he could make the distinction. Now, having reached such a height of attainment, what shall he do with his knowledge? Shall he appropriate the good and eschew the evil? Or shall he reject the good and live upon the evil? The man will do both, because he has both the ascending and the descending life. He has the life of the man which goeth upward, and the life of the man (beast—animal) which goeth downward. The man will ascend into the life eternal; the animal will descend into the life extending; namely, the life of natural perpetuity. The ascending man obeys the injunction, "Thou shalt not eat." He thus ascends into the realm of eternal life, because he is the fruit of the tree of the knowledge of good and evil. He does not eat of it, but rejects the evil, and only partakes of the good; hence he obeys God and enters into eternal life.

There was but one tree in the middle of the Garden. It was the Tree of Life, and also the tree of the knowledge of good and evil. Man is not the Tree of Life until he has the knowledge of good and evil; for until

he has this knowledge he cannot discriminate between that which will destroy and that which will make alive. The descending man, or the descending part or life of the man, is the part which does eat. This is the result of a succession of declensions in which is involved what is called the "fall of man."

**The Man and the Animal Nature of the God-Man; Phases of God's Animal Life**

When the God-Man or the Man-God is created, he possesses both the man and the animal nature. The descending part is the animal of God. It is through this part that God perpetuates his being. God plants the animal life of himself back into the race, and thus is extended or perpetuated the life of man. The Lord God is the Man; the Lord is the Jehovah; God is Eloah. These two are one in the visible manifestation, which is the Son of God. The Lamb of God is one phase of God's animal life, and signifies the begetting power of the Father. This may be known by the fact that it is declared: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready" for the begetting process, that she may bring forth the Sons of God.

The Lion is another phase of the animal life of God. The Lion means that power by which the force of truth applied to life fructuates in life itself. The Lion is God's power in man to accomplish the highest purposes of life. The Serpent is another phase of the animal life of God. The Serpent signifies the wisdom of commerce. Commerce is that by which the products of the uses of life are exchanged for the creation and perpetuity of life itself. Therefore, on whatsoever plane of life the principles of commerce are conducted, it is under the power of the wisdom of the Serpent. This wisdom can be of the false or the genuine quality. If of the truth, it is the divine Serpent, or commerce conducted under the genuine principles of life.

The Horse is another phase of the animal life of God. The Horse signifies the restraints, liberties, adjustments, and appropriations of commerce. The white Horse, in the supreme sense, signifies celibacy and chastity, because it is through these restraints that such a purification of the life is attained as will ultimate in the immortality of the body, through which eternal life is acquired.

**The Signification of Aprons which Adam and Eve Made for Themselves**

It is said that "our first parents" made "aprons" after they had become wise, knowing good and evil; for it was said: "The man is become as one of us, to know good and evil." Now the word for apron is *chagorah*, from the root *chagar*, to move in a circle; and the word means, literally, girdle; they girded; that is, they conjoined to put on life. This conjunction is identical with the conjunction of the New Jerusalem descending to meet her Bridegroom, who is ascending to meet her as she comes down from the spiritual heavens.

If the reader can conceive of the immortal Son of God as the Lord, and then the planting of that Son in the race by the operation of the Holy Spirit, thence the regeneration of the Sons of God at the fruition of the

age as the product of that planting, he may have a conception of the Tree of Life and its fruit, for the Sons of God are the fruit of the Tree of Life.

The Tree of Life, or the fig-tree, must put forth its leaves. If we can ascertain the functions of the leaves of the tree of the forest, by the law of correspondence, we can determine what relation the leaves of the tree sustain to the Tree of Life. The leaves of the Tree of Life "are for the healing of the nations." The leaves of a tree are primarily respirative and metamorphic; they take in the air of respiration. They inhale and exhale. These processes make the changes in the sap which conduce to the condition essential to the creation and perfection of the fruit. One of the functions of the Tree of Life is carried on through the leaves of the tree. As this is primarily respiratory, the breathing process of the tree is essential to the creation of its fruit. This involves essentially a careful consideration of the character of the respiratory function of man, which pertains to his higher life.

The shedding forth of the Holy Spirit nineteen hundred years ago, and its reception by the church, constituted a process of respiration; the inspiration of the Spirit by the church was the process of inbreathing. This was a function similar to the function of the leaf, though at the root of the tree, not at the top or leaf of the same tree. The breathing of the leaf is at the opposite pole from the root, and its character is somewhat different, though the principle is the same. This is the branch extremity of the tree.

**The True and Ultimate Process of Healing**

We are now where the leaves can perform their function of the healing processes, which the Revelator writes of in his vision. The process of healing must be something distinct from the healing that was performed by the Lord at the beginning of the age. Those were merely mortal changes in mortal men; they were not healed into immortality. The healing at this end of the age must be of another character. The healing that will take place from the application of the leaves of the Tree of Life, will change the nature to that of the state of immortal life.

When the healing which is to accrue from the application of the leaves of the Tree of Life is manifest with men, there will be greater changes than have ever occurred, or have ever been seen in any pretended healing of modern times. The healing of the nations in the application of the leaves of the Tree of Life, will put to shame the false efforts of the false christs and false Elijahs operating without authority from the Lord, and who know nothing of the Lord's purposes nor his methods. There will be a new shedding of the Holy Spirit, which will be accomplished through the translation of the true Elijah. The operation will produce the function of the leaves of the Tree; and this breathing of the Spirit is the office of the leaves, a function that will be operative through the office of the appointed Messiah, who only has authority, and who only can make application of the functions of the leaves of the Tree of Immortality.





# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE TWO PRIME IMPULSES

**The Greatest Desire of the Human Mind, the Love of Money, and Its Coordinate Sensuality**

**I**T IS DECLARED by KORESH that there are two prime impulses to evil,—sensuality and the love of money. The fruit of these impulses is the mortal body with all its diseases and end of corruptible dissolution, with its breaks in the continuity of mental consciousness—the soul death. The Lord Jehovah, the immortal Man, taught this as indicating his standard of chastity: “Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart.” And as His standard of that freedom from the love of money which insures immortality and eternal life, he commanded: “Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.”

Women are apt to think that if they are legally married they are quite free from partnership in lust, and quite free from any love of money; maternity giving them the right to be well provided for. A marriage license patterned after the curse has been the instrument of man-made laws to decoy women, from generation to generation, into believing a lie as to her moral responsibility to the race, for its restoration to the divine image and likeness. She is to be awakened by a great light to the facts of her responsibility, and she is destined, in response to the voice of this great light (the still small voice of truth eternal), to call a halt on sin, sickness, and death. She is destined to come from under the curse pronounced upon woman, as surely as man is to come from under the curse pronounced upon the labor of ignorance.

Man is to know the truth about himself and his enviroing universe, and it is to free him from the law of sin and death, and crown him with immortality and eternal life. Koreshanity is this truth; its voice as to its personality has been stilled for a season, that it may penetrate to the innermost habitat of mental consciousness, and awaken those that sleep in the dust of mortality, that they may come forth to the outermost and redeem the life of man from destruction, and crown him with the loving kindness of the Lord God Almighty.

This loving kindness will end the love of money; it will restore to the woman the right to her own body, to give it to the Lord, not by corruptible dissolution, but as the incorruptible fruit of the Spirit, restoring to men the virginal image and likeness of God, as before the fall, or sowing of man divine as the Holy Seed, for the reproduction of the harvest of the Sons of God. Before this harvest comes the Reaper, the Lord of the harvest. He comes in two forms, in harmony with the revelation of his science of the law. At his first appearing, it is for man to stand still and know that he is God, from his own revelation, as the Anointed Messenger; know

not only in theory but in fact, by what follows the prophetic utterances in current events.

This is the highest form of watchful waiting. It follows the appearance of the promised Elijah, the Prophet, the restorer of all things, “not by might, nor by power, but by my Spirit, saith the Lord of hosts,” the scientific Spirit of the knowledge of the truth that is to dawn in the minds of men, the begotten of God.

This order of the begotten of God will find in themselves, active in response to the true knowledge of God, the aspiration to become as those who, hearing the long-promised sign of Sonship, to have his name written in their foreheads by becoming the doers of his word, his commandments, the same as those of Jesus and of Moses and the prophets, the doers of the weightier matters of the law. The renunciation of the love of money, by declaring in word and deed for the true commonwealth of Israel; the renunciation of woman for the gratification of the lusts of the flesh, and her elevation to the throne of the Father as a legitimate equal shareholder in the reunited functions of a true church and state, in honor preferring one another.

The begotten of God are promised a new birth on a higher plane of being. This kind of being has become such an unknown quantity through the declension of the race from the age of gold twenty-four thousand years ago, now of iron and miry clay, that it doth not “yet appear what we shall be,” save as the science of the law of the restoration reveals it to our intellectual perceptions. This we do know is involved in the reality, “eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive the things God hath prepared for them that love him.”

The term Him is applicable to personality only. This attribute the Almighty calls his Name. This Name He commands all to know, and to love, and to hallow, or revere as holy above every other name. Why? Because it is his highest power of self-expression, and is always sacrificed for the future life of a world. It becomes the Holy Spirit of human progress from glory to glory, till the acme is reached, in the light of that day in which are found rest and the recreation of all things which come from the unity of God and man. In this age the knowledge of God is attended by man’s power to do his will, in such measure that love in the highest degree of the divine intelligence is the ruling spirit of all earthly activities, and the will of God is done in earth as it is in heaven.

As certainly as the sun shines, will those who have heard Koreshanity’s wonderful truths and scientific prophecies of the glory to be revealed, live to see the day when they shall know that to surrender self and all pertaining thereto, is to receive the pearl of greatest price, and the inheritance of all things of God.

### The End of Usury

**K**ORESH wrote in 1906, that "It ought not to require the prescient eye of a prophet to discern the signs of the times. There will come a time when the industrial camel of the world will have had placed upon his back the last straw; there will come a time when the laboring masses will rebel, as did the children of Israel in their bondage in Egypt. It will be when the man arises who will dare to lead the people from under the yoke placed upon them by the merciless money oligarchy. \* \* \* God pity the oppressor when the last act in the tragedy of human oppression reaches its climax."

It looks as though there are people in the United States who seek to hasten the climax, when such are being revealed as would coin wealth from American labor, and the great middle class of society, by charging "War prices" for the food, clothing, and shelter they have produced, to maintain the integrity of their own nation nominally as a commonwealth. It will take something more than government investigation of the rise in food prices; it will take a surrender of every corner on every product, to the representatives of the people,—that are truly representative,—for their best possible use, their distribution without profit to any, to the producers and distributors.

The usurer has had his day,—as he is about to find out by fair means or foul. The plagues of Egypt are still at the command of the God of Israel, who never failed to declare his estimate of the ill-gotten gains of the speculator. If European nations are so in love with competism and all that its systematized national life involves, as to see fit to slaughter each other to see if any be fit to survive and dominate the mortal remains of the rest, the United States can't stop them; but it can make itself great enough and well equipped enough on all lines to become in deed and in truth a refuge for all who honestly believe in a common national treasury for the commonweal of all; of whosoever wills to come and make one new nation that shall be called, by the Heir of the World, his kingdom of heaven in earth.

The *Literary Digest* quotes the *New York World* as saying that: "If necessary to promote the welfare of our people, we may and should forbid the exports, upon the promise of which the impending robbery is based." If that patriarch is accursed who does not provide well for his own household, certainly that representative (?) government should be, that defrauds for the enrichment of some of its factors, the great body of the people who give it patriarchal powers.

Moreover, if mills have to be closed down from lack of things usually imported, now is the time for the true patriot manufacturer to get busy doing away with the necessity of anything being imported. North and South America are rich in every variety of fundamental resource; and it is the best of times for Pan American coöperation for mutual benefit, which every Pan-American citizen may share, as the God-appointed successor of competition for personal or corporate profits.

When the Lord shall arise to shake terribly the earth, for the downfall of the false science concerning its

form, functions, origin, and destiny, and laws of perpetuity, its inhabitants are to learn practical righteousness from a scientific standpoint. This obtainable knowledge of what to do and how to do it, that every man may sit under his own vine and fig tree, and enjoy to the full the products of his industry, is destined to fill the earth with its enlightenment. "Heaven and earth may pass away;" but the Lord declared that his Word, the Spirit of the eternal truth, should not pass till all (every jot and tittle) of the law be fulfilled.

### The Kingdom of Righteousness

**D**EMOCRACY seems to be the crowning effort of humanity, *i. e.*, of everybody, to please everybody, which the donkey story of fable lore illustrates as the pleasing of nobody. When God's people (Israel) had many judges, and social conditions had become very corrupt, they longed for a wise despot to reduce the general chaos to the laws of order.

Modern Christendom, the fulness of the Gentiles, has ever since the fall of the world-power of the papal hierarchy in 1870, been trying out all sorts of forms of government, to get righteous in its own eyes. No well-tried form has been a success, because the people trying it have been rotten at the core, *i. e.*, they've been false-hearted to the Christ whose name they profane, by making void the law of his being. This law requires, in its first commandment, that man shall have no God but the humanity of God, of which the man Christ Jesus was the firstfruit, the origin and destiny of the Holy Spirit, which is the mentality or essence by which Godliness is perpetuated throughout eternity, in all its ever-varying forms of glory.

Modern Christendom has reached the end of the dispensation, and is very much soiled from walking in the filth precipitated from its own uncleanness of daily life. It is time to wash up; and water is plenty for the cleansing. Being on the democratic job, we are all trying (that is, all who think it would be fine to be clean once more) to wash each other up. There being a time limit to the existence of the image whose feet are said to be of iron and miry clay, cleaning-up of the feet is a little late in the day for the life of the old man. He is doomed to destruction by water and by fire. It is time to get out all together.

A head of gold has been provided for one new man; the Christ has come who says: "behold, I make all things new." A new kingdom is to be formed, of which the Christ of all ages, the King of all kings, is to be King. It is to be formed on the basis of the science of the law, the light of which is Christ. This science is the long-sought truth of the Word, the entrance of which into the life of man giveth both light and life. It is the time of times for the drunkards and harlots of old Babylon to become saved by the way of escape from sin and uncleanness, provided before the fall of Babylon the great, and the destruction of Nineveh, marking the end of the Fish dispensation, when sin is at its height; when men call evil good, and good, evil.

The Lord has set up a kingdom, to be envired by a world empire; it is yet in the hearts of the God-begotten, waiting to be revealed as the clouds of heaven, in which (it is written) the Sign of the Son of man cometh with power and great glory. All that this glory involves must be seen to be realized; but this we know, that its origin and destiny is the great heart of the universe, out of which are the issues of life; that is, life indeed, and the shrine of the King of kings and Lord of lords. It is time for failing humanity to arise and seek their King, and Israel their God, who would make of every Son a king, with the law of love written in his heart.

### The Province of Jonah

A RECENT cartoon, representing the Mexican ship of state being relieved of Huerta as its discovered Jonah, brings to mind the fact that the scientific presentation of the Biblical story of Jonah and the whale is one of the available assets of the Koreshan System, which belongs to the world as a source of enlightenment. The science of this marvelous story, if once digested, stirs the soul of man to awake from the dead, and search for the promised Sign of Jonah the prophet, whom the Lord Jesus foretold as the Sign due the people of the Most High, now in the end of the age. Have any seen the Sign? Koreshanity can define and locate the Sign as Elijah the Prophet, who has given an absolutely scientific presentation of the story of Jonah and the whale, which should inspire any progressive man to seek the source of such evident ability to teach all things, constituting the basis of the restoration of all things.

The power of truth in ultimates, that is, in its practical application to the organic uses of life, is to give life. Humanity of mortal birth, hustles from cradle to grave to stave off or postpone death. The effort proves futile while the fish life continues; a life of spawning mortality. It is the province of Jonah to end this process of spawning and daily dying, by the "foolishness of preaching," as Paul called it; by preaching the gospel of a higher kingdom than any that has been known during the era of Cetus, the Whale.

The science of this kingdom is called, by John the Revelator, the pure river of the water of life, as clear as crystal. It is to be had for the asking; but it can be kept clear, as the source of the bliss of the purified, only by its right practical use, which is the cleansing of the mortal sanctuary from every cause of its mortality;—the sins which defile its daily walk and conversation.

The voice of CYRUS is the voice of the Lord's Anointed, not man's,—the voice of the true Shepherd of Israel. CYRUS is the Lord's new name; the prophetic voice declares it. This is the Name in whom the spirit of the Lord overcomes and destroys death in the race; he it is who is to recreate the divine humanities, and call their name Adam. CYRUS is the name of the Son called out of Egypt, out of darkness, into marvelous light; out of death into life that is life indeed,—the reproduced life of his God Jehovah.

### Experiences of an Art Student in Paris

(Continued from page 301.)

cannon and cavalymen were passing down the Rue de Rivoli.

Weary, worried, and footsore, we returned to our hotel after the closing of the endless corridors of the Louvre, to await the next development. It appeared that night in the form of a large poster, declaring general mobilization of the French troops, to begin August 2, leaving only 24 hours for all Austrians and Germans to leave the country. Paris would then be locked up for several days, and we would be obliged to remain and witness the amazing spectacle that followed. Below is a brief but excellent account, published by the Y. W. C. A., in the war number of the *Messenger*:

"August 1st and 2nd,—all foreigners of whatsoever nationality who were not necessarily detained in Paris, made a desperate effort to escape. The stations were jammed with people, the trains choked with passengers—but a vast majority were left stranded in the city. How many Germans and Austrians were among this number, only the military authorities know. (By this time most of these poor souls have been concentrated in certain parts of Western France, there to remain until the end of the war.)

"On Monday, August 3rd, began an unforgettable week for all foreigners—a week of registering in the Prefecture of Police, and obtaining a permit to remain in the City. First, it was the Alsations, Germans, and Austrians; after them the English, Americans, and other nationalities, who had to stand in lines of hundreds, even thousands, for hours upon end, awaiting their turn at the Prefectures of their respective arrondissements.

"The case of American and English tourists was truly pathetic, for practically no one possessed the first preliminary required—papers of identification. It is scarcely to be wondered at, therefore, that panic seized upon the tourists. They fairly mobbed the consulates of their countries—clamoring for identification certificates. The consular staffs worked day and night; their printed forms were exhausted; crude typewritten forms replaced them, and still there were frightened tourists to identify.

"How did the people of Paris behave in the face of war? Admirably! Instead of the riots fearfully apprehended by many, there were sporadic smashings of German shops, but practically no other disorders. The usual means of transportation about the city—taxis, the underground, tramways—were badly disorganized for a few days only. They are already in good shape, though naturally on a limited scale. Food at first—because of the tremendous rush and huge purchases—threatened to go up in price, and actually became scarce for the time being. But now, both in price and quantity, food of almost every sort is obtainable. The French people are going quietly about what business is still doing—the chief difference being that women are now replacing the men who have gone to the front.

"How did the Americans face things at the outset? There was a mass meeting held, and a call for help sent home to Washington. There were a good many tourists badly caught by the sudden difficulty in obtaining money on letters of credit, etc.: some indeed had the misfortune to lose all their personal belongings, as well as to be out of money.

"But it was simply heart warming to see how quickly the majority of Americans not only recovered their heads, but poured out their sympathies and (as generously as they could) their purses for the benefit of the French. In proportion to ability, there certainly was very liberal giving to the various appeals made."


(To be continued.)

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

### The Evil Consequences of False Commercial Rivalry Among the Nations

UR THREE WEEKS in Paris amidst the war clouds were anxious ones, filled with "watchful waiting" for an opportunity to return home, to our "sweet, sweet home," in the United States of America. The notes of war resounded discordantly; troops clattered noisily, viciously, under foreign colors, and we so far from our protecting stars and stripes! Yet time passed, not without many long-to-be-remembered experiences, and also some really very delightful ones.

For six weeks previous to our entrance into Paris, (just two days before the general mobilization of the French troops took place,) we had wandered through the best of the art galleries of England, Scotland, Holland, and Belgium; we had enjoyed numerous great masterpieces of Gothic architecture, and had feasted our eyes upon the ravishing beauties of summer landscapes in the countries mentioned. The aesthetic longings of our souls (we were a party of 30 students of art) had been more than gratified and indulged; yet we sought still to drink of the loveliness of France and sunny Spain, before re-crossing the seas to recount to fellow-students the wonders of an older art world, and long cultivated soils.

We were not prepared, in thought or inclination, to encounter that grim monster, War, so long lurking behind the voluminous and showy petticoats of mistress "Peace." It shocked our sensibilities, which were then so highly keyed to the enjoyment of the best works of the past, wrought by heads, hearts, and hands devoted to the creation of the beautiful, in long hours of national rest. Though war had caused many disturbing upheavals in Europe during past centuries, the expansion of the arts had occurred when that vampire had ceased for a time to suck the life blood from progressing peoples.

The change from the serene enjoyment of our European itinerary to the uncertainties occasioned by the war was sudden and the contrast was sharp; but as shadows play as important a part in a successful composition as the high lights, we proceeded to interest ourselves with the many evidences about us, of an extensive preparation for human slaughter. And thus, as inconsistent as it may appear, with our avowed devotion to things aesthetic, our enforced detention in Paris was the most vitally interesting portion of our sojourn in foreign lands. The unartistic, hideous, and warlike manœuvres proved all engrossing.

We appreciated, however, the great sorrow, necessitated by the call to arms, endured by those about us, and secretly admired their fortitude, if not their enlightenment. To see old men, mothers, wives, and children stand before the open doors of an inferno, and say, with unflinching courage, because long educated to do so: "Go, sons of France; fight for the glory of our nation," and to behold how bravely they yoked themselves and went, was pitiable.

If inconsistency be a form of lying, then surely all men must in truth be liars, just as has been declared: for how absurdly inconsistent is the bringing up of the Christian youth with the teachings of Christianity: "Thou shalt not kill," and "love one another;" but by all means learn the art of slaying your Christian brother at an early age; devote at least three good years of your life to the study of that one thing. The results obtained by early impression or instruction are most convincing as to the importance of it. That same estimable courage might be trained to defend a government that would scorn this medieval method of settling disagreements between nations, if instilled from youth up, for a hundred years or so.

After a most fascinating week in Holland and Belgium, where we had heard, but could read nothing of, the world's news, our first acquaintance with the fact of an impending war occurred at Amiens, where we lingered on our way through northern France to Paris. There in the great cathedral, an Arizona bishop found us athirst for information, and fulfilled his ministering function. It seemed, too, a most impressive place for our informant to impart the stirring bit of news.

The cathedral at Amiens is one of the most beautiful Gothic structures in the world. The uninterrupted columns of the nave seem designed to make one's thoughts soar upwards and upwards, terminating prayerfully as the incomparable Gothic arches touch lightly above, as hands are held in prayer. These great cathedrals impart a longing, a feeling of unrest, an inclination to accomplish, combined strangely with peace and quiet, and a disinclination to even move for fear of disturbing the spell. We climbed, nevertheless, over the roofs and up into the very spires and towers of this gigantic building, and looked far below to the fringes of gargoyles performing their ascribed labors of draining roofs, supporting arches, or whatever menial task those Gothic builders could contrive for those symbols of the evil spirit to render service to the good.

That several French soldiers climbed these same altitudes with us, made little impression on our party at the time. They appeared to be strangers in the town, with ample time on their hands, and with us explored passages, garrets, and dark, steep, winding wooden stairs, leading to places not in the usual tour provided by the cathedral guide. Upon returning to the nave, after fluttering about among the flying buttresses, fatigued but delighted with our seeming conquest of the structure, one upward look again sufficed to destroy all sense of a conqueror's pride, and supplanted it with an overwhelming sense of humility. Feet could not trample under, nor subdue the soaring effect intended and successfully produced by those true builders.

At Rouen, our last stop before Paris, we were not particularly disturbed by the sight of squads of soldiers going hither and thither on the streets, beginning even then to mobilize. It was the deciphering of various headlines of French news sheets that confirmed the Arizona bishop's intimations of trouble brewing between the powers. So on

to Paris we went, expecting to learn more definitely there, the cause for the disturbing rumors. We had come straight from the Peace Palace at The Hague, and were strongly under the impression that war was an impossibility; that the world was indeed "growing better," when it could erect such an extravagant and magnificent monument to that noble sentiment.

Our party entered Paris late in the evening of July 13; its beautifully lighted boulevards everywhere seemed strangely hushed; but we decided to borrow no trouble by worrying over war rumors which apparently did not disturb the city so greatly concerned. Within two days, however, matters developed differently and very rapidly. The morning of the thirty-first of July was bright and clear; we rose early and enjoyed the hot chocolate and rolls served in our rooms, and then started forth upon our gallery touring, as all good art students, just arriving in Paris, should do.

Living near the Luxembourg Museum, we explored its attractions first. Everything was peaceful and quiet as we oh'd and ah'd, while sauntering up the broad avenue in the Jardin des Luxembourg, between solid walls of clipped trees and variegated floral borders. Fountains and beautiful statuary contributed to the magnificence of these ancient palace grounds on every side. For several hours we completely lost ourselves among the collections of exquisite marbles and famous paintings in the beautiful musée. The morning's news of Russia's order for general mobilization was whispered about, but no one cared to talk of great big Russia's fighting instincts.

On our return through the gardens, the much talked of Parisian love-makers were greatly in evidence, strolling about the shaded walks, or conspicuously perched on walls or settees, with arms entwined and lips often meeting to express their "Frenchy" adoration, wholly unconcerned that they were shocking our inherited Puritanic ideas. Their astonishing conduct did not suggest war, however, and we blessed them for that, on leaving the gardens hurriedly.

The next enchantment among the Paris sights awaited us at Hotel des Invalides, a palace home for 7,000 old and disabled soldiers, with its crowning feature, the Dome des Invalides. Directly under this dome, 351 feet high, is a crypt containing a sarcophagus of red porphyry. The crypt is central in the church, built in the form of a Greek cross; and upon entering this building, architecturally charming, a faint bluish light admitted from above enhances the solemn beauty of the place. At the same instant one is conscious of a great light at the altar behind the wide circular opening of the crypt. Concealed amber windows filter amber rays upon the gilded altar, and produce this marvelous effect.

The French have studied very carefully every possible point by which they can express the greatest homage to their hero, Napoleon I. Looking down, one sees twelve colossal goddesses, representing his chief victories, circled in silence about that simple roll of stone, of a most marvelous reddish hue; sixty flags droop in clusters, giving silent admission of their capture by this mighty leader of forces. Yet exactly 100 years ago, he was banished temporarily to the Island of St. Elba. How unhesitatingly would he be

recalled at this hour by the French, if he were but there.

As we left the Hotel des Invalides, by way of the Esplanade des Invalides, and crossed the Pont Alexander III, all Paris appeared as some vast exposition ground. In fact, this section was once the site of the Paris Fair. Columns capped with glittering figures graced the four corners of the bridge, while both Grand and Petite Palais beyond, on either side of the avenue Alexander-Trois, are fitting bequests of that gala day. The sparkling Seine, with its thirty-one bridges of surpassing beauty, is ever a delight to approach. Indeed, all Paris is an exposition of a city beautiful.

In the Petite Palais, we enjoyed till late in the day many splendid works by modern masters; for the city purchases and places here, paintings and sculptures of the choicest, produced from the various salons held annually in the Grand Palais across the way.

Leaving the Petite Palais, we came upon the Champs Elyseé just at the right hour. This immense avenue (plus parkways) is fashion's favorite walk and drive. "Everyone was doing it," so we initiated ourselves into the lively motions of the scenes of the late afternoon. Toward the west, the avenue Champs Elyseé rises to a considerable elevation, and there it is crowned by the largest arch of its character in the world,—Napoleon's Arc de Triomphe de l'Etoile. Directly behind it sank the sun, on July 31; and had it not been for the disturbing cries of *La Patrie*, vibrating with an element not induced by sporting news, we should have walked on as in a dream.

Taking one of the city motor busses running east, we came upon the Place de la Concorde, once a beheading ground, but now converted into the handsomest and most spacious city square in all the world. From here continues the Jardin de Tuileries, the extensive Louvre, and so on to the Palais Royal, originally built by Cardinal Richelieu in 1629; a fitting place to wind up our glorious day by listening to the military band playing in the fountain court.

Far away in the street we still heard the cry of *La Patrie*, proclaiming that another issue of that paper, designed to keep Parisians posted to within about an hour of all news, real or improvised, had been sent out. There was a high tension of suspense, yet no decisive step was taken that night.

The following day a bomb was thrown—Germany had declared war on Russia, one of the Allies. Paris was now fired to action. So were many Americans and other tourists in Paris; for Paris is France; and how soon was France to be actively involved? We wedged our way that morning to the Louvre, for we did not now expect to remain our week in Paris, if matters became more complicated. It was well we went then, for that palace of art was opened that day for the last time, until a future day yet unknown to all. The thrills we should have experienced upon our first sight of the original "Winged Victory" and the "Venus de Milo," and of halls filled with masterpieces, by the greatest masters, were partly counteracted by the shivers of excitement that swept over us, occasioned by the approaching war clouds. The beautiful face of the "Mona Liza" could not restrain our desire to go frequently to the windows to see how many

(Continued on page 209)

# Light on Current Events

John S. Sargent

## WHAT I KNOW ABOUT RUM \*

Activity of the Spirits of the Nether World & Their Legitimate Disintegration

**W**HAT I KNOW about rum by personal experience or contact is not much, as I never drank, nor did any of my near relatives, to excess. But what I know about rum by sixty years of observation, half of which has been given to diligent study of its diabolical character, would fill a volume or two with such information as that with which the public is becoming sated, by long and persistent repetition of temperance and prohibition propagandists. However, I shall not indulge in its reiteration here, further than to sum up the unavoidable conclusion that the use of rum, as a beverage, is an unmitigated curse without one redeeming feature.

With this knowledge so widespread, and its evils so patent to the great mass of the people, the wonder is that the public—a public dominated by the Christian faith, does not rise up in righteous wrath and wipe the whole thing off the face of the earth. That it does not; that a hundred years of dinning its outrageous evils into the public ear by all manner of devices,—by the pen, the platform, by prayer and exhortation, by pledges, by fraternities, and by Carrie Nation with her little hatchet, has not prevailed to induce an intelligent public to do so, is one of the inexplicable mysteries that should set us to a deeper study of the underlying causes which prompt and continue to perpetuate this iniquity in our midst.

What its origin, and what powerful though mysterious force compels a civilized people to submit to its ravages, in the face of the almost universal conviction of its malevolent character, is something we should find out, if we expect to loosen its grip upon the human race. Drunkenness, of course, has been known and has prevailed more or less in all ages; but this is preëminently the age of its greatest excess, when the manufacture of intoxicants has reached its greatest perfection, and its sale, the greatest profit.

If we study the drink habit in its broad relations to the whole race, we must observe that it is especially a Christian vice; it belongs more particularly to the Christian nations; the heathen nations being comparatively free from it, until introduced through contact and trade with Christian peoples. However much our missionaries may have deplored it, and disowned any collusion with it, nevertheless the demon rum has dogged their footsteps, and, in mockery of their efforts, debauched and often ruined the people it was sought to redeem. And it may well be thought the better part of wisdom for these missionaries to have remained at home and labored to cast the beam out of their own eye, that is, destroyed the rum traffic of their own people, before attempting to remove the mote dimming the religious vision of the heathen.

That the missionaries did not feel this a duty incumbent upon them; that the Christian church, taken as a whole, did not recognize it as any part of its duty to take a stand, or to put up a fight against the traffic in rum, only

so far as public opinion drove it, is notoriously exemplified in its lagging pronunciamentos of condemnation, even. Those who know, or realize the moral and also the political power of the Christian church, in this country, if it chose to exercise it, know full well that the traffic in rum, which is really a traffic in human souls, could not go on a single day if the church were to set its face as a unit against it. Therefore, if this be true, and those most conversant with the conditions believe it is, we must conclude that this abominable trade goes on by the tacit consent of the church, or at least by the church's refusal to recognize little, if any, responsibility in the matter.

But we will go a step further, in an effort to show how it is that the rum evil (with all it involves) is with us, and now afflicts and curses the race as never before, because of the Christian church itself; because of its degeneracy, its falling away from its first estate, wherein, like Adam, it walked and talked with God in that Edenic state in which, when they had received the Holy Spirit, they went and sold their possessions, and laid the price at the Disciples' feet, and had all things common.

Nowadays, the church (turned out with the "beasts" of Wall Street, the brewers and distillers, and the lesser beasts, the saloonkeepers) pretends to still bestow the Spirit on its converts; but those who receive it do not go and do any of the things recorded of the primitive Christians. They keep their possessions, and continue to prey upon their neighbor's—their church brother's, possessions, through the ramifications of competitive trade, just about as they did before their conversion. For this reason it should be plain to everyone, that it is not the same spirit at all that animated primitive Christianity. It is a spurious and adulterous spirit, profaning the Word, and mocking at the work of the Holy Ghost.

It is not generally known, but should be, that every evil in the world today is the perversion of some good of life; and that every fallacy accompanying, promoting, and defending that evil, is a falsification of the truth of faith. The church, through its declension, being no longer able to invoke the aid of the divine Spirit, has unwittingly conjured up a spurious, lying spirit, thus perverting the greatest good to mankind, and falsifying the truths of faith in the effort to promote the work of that spirit. The church has partaken of the leaven of the Pharisees; and all these manifestations at revivals,—the ecstasies, the shouting, the trances, jerkings, and all other evidences of conversion; the Holy Rollers, and the speaking with tongues, etc., are but the exhibition of spiritual drunkenness upon the wine of fornication—the church's adultery with those spurious spirits.

So true is this charge of the perversion of the church, which is so complete that it has come to believe that grape juice is not wine until it has been vitiated with ferment; and

\* NOTE:—This article was written some months ago for a contest in *Everybody's* magazine, and declined for publication because it did not conform to the prescribed rules of the literary tournament.

this error it has led the whole Christian world to accept. It has done this in spite of the fact (which its linguists ought to know) that there are two words in the Hebrew language, used in Scripture to express the word wine, and which are interpreted wine in our language, without any distinction being made; but in the Hebrew one means unfermented, and the other fermented wine. The former being commended, while the latter is disapproved in Scripture. This perversion of knowledge and practice in the church has also grown unwittingly upon it, because this latter kind of wine accorded with and fittingly corresponded to its own vitiated life and doctrine. Thus this institution, which presumes to direct the way to heaven, has itself profaned the Holy Sacrament with an offering of strong drink;—fittingly emblematic, we must believe, of the corrupt offerings of the heart.

It is a law that whatever takes place in man's spiritual nature, in the higher ethics of his religious life, follows correspondentially into the lower domains, down to the merely physical, through the relation of cause and effect. Thus, because of the adulteration of the goods and truths of the higher, the religious life, there follows an increasing adulteration of the physical goods, the foods and products, by the turning of grapes into fermented wines, and grain into beer and distilled liquors, destroying their food values through a process of decay; and by partaking of such perverts, mankind is destroying itself physically, mentally, and morally.

Then, because of this corruption of the religious life, we have back of it, as an occult prompter of all this lapse of civic virtue, the licensing and taking from this soul destroying business, the church itself; this deviation from moral rectitude being a reflex of religious degeneracy manifesting in the civic and social degradation of civilized nations. The church, if it has not openly approved of taking this bribe money from the devil's own instrument of human destruction, has been slow indeed to voice a protest against it; and even now it is but feebly heard, not from the whole, but only a part, a few denominations.

Can the church save us? Can it drive this monster from our midst, when itself needs to be saved? Or can we in a merely secular effort, while still under the moral and so called religious tutelage and influence of a false and degenerate church, cast off this monstrous iniquity? If the leopard can change his spots, or Beelzebub cast out Beelzebub, then we might have hopes; but a church that has abandoned communism for competism, that indorses the oppressive money power, and that is living delicately with the kings—the money magnates of the earth, the bankers—money-changers, whom the lowly Nazarene scourged out of the temple, is not only not going to be a help, but will be a hindrance to any effectual reform, until it too is cast aside as a useless cumberer of the ground.

It is quite true that, while dominated by the Christian faith, chattel slavery was abolished in this country, the church notoriously lagging behind. But we did not thereby clear ourselves of the evils of slavery; for that struggle, as Lincoln sadly lamented, put the corporations in the saddle, and we now have wage slavery raised to its highest and most pernicious power. The great upas tree of evil had

suffered the amputation of one only of its branches, and forthwith proceeded to grow another, of no less evil, in its stead.

So far in the struggle against rum, we have more than half the territory of the United States under paper prohibition; but as a matter of fact, we have none under actual or real prohibition. Meanwhile, despite all this apparent victory over John Barleycorn, the consumption of alcoholic beverages has kept up a very decided increase; and the drug habit is growing apace as a ready substitute, with white slavery, another manifestation in social life of the church's spiritual prostitution, becoming more and more prominent.

The race is steeped in and almost overcome by diverse iniquities, which have their source and origin in that with which the church is also deeply corrupted, the love of money, which Paul fitly characterized as the root of all evil. If by taking thought we can lop off one or more of these evils, it only makes room for others, and perhaps worse ones, to grow. So that there is but one sure thing to do,—smash this whole Pandora's box of iniquities with one fell swoop, by taking the advice of Jesus to lay the axe at the root of the tree, the love of money, and come back to the life of primitive Christianity, having all things common.

This condition mankind is unable to attain without the immediate presence of the Lord and the baptism of his Spirit; but with the evidence so conclusive, that the church in its declension has reached a complete perversion of all the truths of faith, by now profaning the Holy of Holies, the work of the Holy Spirit, it must be admitted that it has reached the *sine qua non* of its end, and, like the Jewish church nineteen hundred years ago, the Lord will turn from it and give his baptismal Spirit to the formulation of another church.

When Jesus came to the Jewish church he found that, by their traditions, they had made God's law of none effect. Precisely the same conditions prevail today, with reference to the Christian church; surely the time is fully ripe for the redemption of His promise to come again. If religious darkness and moral depravity of the age are an indication, surely we are in the evening preceding the morning dawn of the Lord's appearing, with power and great glory, to burn with fervent heat the lusts and love of money out of the human heart. It is only this advent, and a baptism by the real, the genuine Holy Spirit, that can save us from all the evils that now so formidably beset the race. But this does not argue that anyone should abate one jot or tittle of effort to put them aside, or should sit down and fold his hands and wait for the Lord to do this for him. He accomplishes his purposes through and by the aid of human desire and coöperation; and we can only evince and cultivate that desire by leaving no stone unturned which in our belief, will help to accomplish that for which we are praying.

This very severe arraignment of the Christian church may be somewhat mitigated to those who are offended at it, by the explanation that it is unavoidable destiny. The church could not help arriving at this condition, nor can it reform. Death is a law of creation; all things die to be resurrected. A church is born, flourishes within its appointed time, and then goes to decay and death, as does a human life, or, as a plant, having spanned the cycle of its

development from seed to seed again, casts its seed,—its savior,—to the ground, for a renewal of the same life—the perpetuation of the species. As a seed gathers its potencies of life from the dying plant, to be dispensed again to the succeeding plant, so the Savior or Messiah comes up out of the race at the end of a church dispensation, and gathers the spirits of those who have died looking forward to his coming, and carries them over, as the Seed-Man, to the succeeding church. Thus did Jesus nineteen hundred years ago; he gathered the lambs, the good seed—the children of the kingdom, with his arm, and re-distributed them at Pentecost to his followers.

Elijah, Moses, Noah, Enoch, and Adam were all similar Seed-Men, or Messiahs of varying degrees of perfection, each performing a like service to humanity, their advents marking a repetition of the evenings and mornings described in the six days of creation, which are being constantly repeated in regular series. As the intervals between these advents average about two thousand years each, the lapse of time, the social conditions, and the prophecies all indicate that we are now approaching the seventh, wherein is the fulfilment of the promise: "Behold, I make all things new," among which are "a new heaven and a new earth," meaning a new church and a new state, "wherein dwelleth righteousness."

#### Shall We Pray for Peace?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them."—(I Thess. v: 3)

**T**HE GIGANTIC struggle in Europe still continues with unabated fury. The German expectation of conquering France in a few short weeks has not been realized; nor is it likely to be realized at all, with the British men, money, and ships behind the French battalions, and the Russian hordes hammering at Eastern Prussia and at Austrian Galicia, in a determined effort to open the way to Berlin and Vienna. The fortunes of war are about as uncertain as the throwing of unloaded dice; but according to all human calculation, Germany and Austria must be crushed as between the upper and nether millstones. Not because, according to observation, they are deemed less deserving than those arrayed against them, but because, in a struggle where all eventually must go down, it matters little, so far as mere human prescience can discern, which goes first,—when all have equally forgotten God.

While the Christian peoples of each of these warring nations are doubtless appealing in their prayers to God, to bless the arms of their nation with success, the President of these United States called upon all religious people of this country to address their prayers on the fourth day of October, to the Throne of Grace, in one universal appeal for peace; and long ere this goes to print, these many contradictory prayers will, it is supposed, be assailing the supreme ear. What the Almighty will do with this puzzling batch of supplications, is beyond the wisest of us to guess; that is, if he hears them at all,—which is exceedingly doubtful.

With all due deference to our chief Magistrate, if our prayers are heard, or if they have any influence at all with the Supreme Ruler, and he has this human affair sufficiently

well in hand to be able to stop it at will, it does not seem likely that he will welcome our interference in the matter, any more than those belligerent powers have welcomed the President's offers of mediation. This war is doubtless a necessary evil, and needs to run its course to the production of certain beneficial results. War is a terrible catastrophe, and is always to be deplored by mankind; but the great Ruler of human destiny is obliged, just as we are in our affairs, to manipulate the material out of which, at this day, he is to fashion a new heaven and a new earth, with due regard to the state or condition of that material. Therefore if mortal humanity, in the exercise of its free will, has arrived at a condition wherein a distressing war is the inevitable sequence and necessary corrective, it will come despite our supplications to the contrary. It will come, not as an especial decree of the Almighty, but as the result of law which the divine Ruler respects, if we do not.

If we are sincere and really want peace, it is more important to pray understandingly as to what the means to that end involves. A state of sinfulness and a permanent state of peace cannot obtain in the same person, or among the same people; therefore, to have peace we should pray for that sinlessness in which there can arise no provocation of war. But as there can be no remission of sin without the shedding of blood (Heb. ix: 22), it would appear that there must be a vast amount of blood-letting requisite to the remittance of the present sinfulness of the race. Hence, if we pray for this peace, we involve in our petition (unwittingly however) the terrible stress and bloody process through which humanity must be put, in order to reach a possible condition in which peace can obtain. Believing this war to be the one long-predicted by Jesus the Christ, as marking the beginning of the end of the reign of iniquity upon earth, and the establishing of the kingdom of heaven among men, it cannot very consistently be desired that it cease before the purpose for which it came is accomplished. Better by far to pray: "Thy will be done,"—whether it be peace or war.

If we put a pot of liquid to boil that impurities may be separated and removed, it is equally necessary that human passions should go through corresponding processes of ebullition, venting its cherished hatreds to the full, until it reaches the point of reaction; "for man's extremity is God's opportunity," and we may confidently expect that after the besom of destruction has laid low the proud achievements of modern civilization; when the so called Christian world is scourged to the bitterest dregs of war and pestilence, mankind will then be ready to listen to the prophet Jonah. Then will it be that this present proud people, who have so long despoiled the heathen and oppressed the hireling, will be made to repent, covering themselves with sackcloth, and cry mightily unto God; turning every one from his evil way, and from the violence that is in his hands. (See Jonah iii chapter.) For these are the days when Jonah (the Holy Spirit) should be cast out on dry land—a land or people without truth; and we are the people of Nineveh—their descendants, to whom Jonah was sent. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." (Matt. xvi: 4.)



# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresch), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from September Issue)

### Forty-fourth Credential—The Ancient of Days

**I** BEHELD till the thrones were cast [*lit.* set or placed] down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. \* \* \* I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. \* \* \* I beheld, and the same horn made war with the saints, and prevailed against them. Until the Ancient of days came, and judgment was given to the saints of the Most High." (Dan. viii: 9, 13, 22; compare it with Rev. i: 13, 14. Read also in this connection, "The Head of the Grand Man," under the Forty-first Credential.)

The term "ancient" is a Chaldee word, *attiq* (*atteek*), the Venerable One, from the primitive root *athaq* (*awthak*), to grow old by unfoldment and amplification. First and primarily in Deific *philosophy*, which literally signifies the love of wisdom, as Jesus did (Luke ii: 52); and second, in *science*, demonstrative knowledge, as CYRUS (KORESH); for then the Lord's Anointed performs *all* of God's pleasure. (Isa. xlv: 28.)

The "Son of man," above mentioned, is the Lord Jesus in his spirito-celestial state, and he comes by unfoldment and amplification to the "Ancient of days." The coming or unfolding has taken over nineteen hundred years. The Son of God was the promised Seed, and that Seed was planted in the hearts of the members of his Church. There He underwent all the unfolding and infolding changes essential until the harvest. As soon as He has matured to the Ancient of days, then he has become, by amplification, the Father, through and in CYRUS (KORESH), the Messiah of this age. This may be better comprehended by following the law and process of growth of the ordinary seed, from the time of its being sown until the harvest. Seed-sowing, growth, and harvest furnish a correct illustration; for the laws of God are uniform in every sphere of vital activity and domain of existence and being, from the highest, the divine, to the lowest, the vegetable. What is below the vegetable is non-vital. (G. S., Vol. I p. 155.)

The statement, "whose garment was white as snow," means that his life was that of purity, and that he possessed the all of truth. A "garment" stands for the outermost and external thing, the ultimate; that is, to apply that truth to life in externals. Divine truth and divine life comprise the inner and outer garments. That "the hair of his head was like pure wool," signifies that the Ancient of days possessed spirito-celestial wisdom, divine truth, in its ultimates; the "ultimates" signify the divine wisdom and divine life in the external; *i. e.*, scientific degree, that is, immortality in the body. (Rom. viii: 23.)

"The Ancient of days has the keys (knowledges) of death and hell because, having descended into death and hell, he partook of those experiences and knew how to overcome mortality or death in the body, and rise into immortality and incorruptibility in the body."

Koreshan Science declares: "The relation of Sonship to Fatherhood, in the highest or supreme sense, is analogous or correspondent to the transformation of heat to light by polarity. The divine Man [Matt. i:20; Luke i: 35] is conceived in the pure essence of supreme desire. At the inceptive pole the desire is *in-no-sense* (innocence). The extension of the radiation of desire is the amplification of wisdom.

"When amplitude is reached [when Sonship has ripened or matured into the Fatherhood or Ancient of days], there must be a diversion of the desire; for when wisdom touches the circumference or confines of amplitude, the thoughts are turned by refraction toward the pole of innocence, and focalized again in desire [to Sonship]. Such polarification is the transformation [of the 'heart'] of the Ancient of days to the infancy [Sonship] of Deity."

The same law of transformation of the "heart," spirit and soul, of Deity is operative in a *reverse* manner; that is, the Son of God is transformed to the Father or Ancient of days. Or, in other words, the "heart" of the Son is turned to the Father, and the heart of the Father to the Son; for so it is declared. (See Mal. iv: 6, and John x: 30; xii: 49; xiv: 6-12; Phil. ii: 5-9.) This oneness and merging from Sonship to Fatherhood is taught by the following Scripture passage: "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; I Cor. xv: 24-27.)

In the Hebrew text, the word rendered "everlasting," in the preceding passage, is *ad*, which literally means age-lasting. Koreshan Science declares: "It is impossible for this prophecy of Isaiah to be fulfilled in Jesus, except through the *communicability* [transition] of both the Father and the Holy Spirit to the Son, through his birth and expansion toward his ultimate infolding of the triune God. 'For he whom God hath sent speaketh the words [Gr. *rhemata*, the oral words or sayings] of God: for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand.'" (John iii: 34, 35.) The giving of "all things" signifies "the fulness of the Godhead bodily." The "fulness" means Father, Son, and Holy Spirit.

The two personal comings, and the one spiritual coming of the Lord Jesus nineteen hundred years ago; that is, his personal coming as an infant, then his personal coming from the tomb of Joseph of Arimathea, and finally his spiritual coming as the Holy Spirit, illustrate the three comings of the Lord at this end of the age, when he reaches amplification, under his "new name" (CYRUS, KORESH), as the Ancient of days. Thus, he will reach the fulness of

the Godhead in the outermost and uttermost degree scientifically, and not merely philosophically, as the Lord Jesus did; for KORESH embraces the six preceding Logii (Words), Messiahs.

(To be continued.)

### “DESTROYED BY THE FIRE OF THEOCRASIS”

#### Theocrasis, and Kindred Terms, and Their Twofold Application in Koreshan Science

(Continued from September Issue)

THE WORD “theocrasis” is a classic Greek form, and is composed of two nouns; namely, *Theos*, God, and *krasis*, mixture, signifying biunity, or two-in-one, a conjunctive unity of God and man. A synonymous classic Greek term used by KORESH, is “apotheosis.” It is composed of the preposition *apo*, as the prefix, and when used in connection with a noun, namely, *Theos*, God, it signifies completion, Deification. The English Biblical term is “translation,” (See Heb. xi: 5; Col. i: 13.) In a few instances KORESH employed the chemical term “sublimation,” as used by the chemists, which signifies “to pass from the solid to the gaseous state, and again condense to solid form.” Alchemically expressed, it means to transform the mortal flesh to spirit-substance, and then re-form spirit-substance to immortal flesh, which is the law of the cross (the crossing of substance). The Latin term *sublimation* indicates that it is a refining, elevating, and exalting process, and denotes a double operation, (as described on page 75, of “The Immortal Manhood”). “The science of theocrasis,” says the Author of Koreshan Science, “is the first essential acquisition to the mind of the form to be sublimated;” and again, “sublimation of the visible form by transmutation.” (G. S., Vol. III, pp. 52, 53.)

On page 52, above mentioned, the great Scientist and Teacher declares: “The baptism of every age of the world \* \* \* obtains as the direct sequence of the theocrasis or apotheosis of a man. This apotheosis, or absorption of the man into Nirvana, is the legitimate sequence of the action and relation of mental potencies. \* \* \* The central or overshadowing influence, it is understood, which comes to every age or dispensation of the world, is made manifest at the beginning of the dispensation as the direct sequence of translation, theocrasis, apotheosis, or absorption into Nirvana.” The term Nirvana is a Sanscrit word, and is explained in full in F. S., Vol. XXII, No. 2. (Space here does not permit us to cite from it). Mark the terms “a man” and “the man,” who is to theocrasise and be absorbed into Nirvana, the state of eternal consciousness in the spiritocelstial world.

From the preceding, we discern that the terms translation, theocrasis, apotheosis, absorption, also, dematerialization, are applicable in a restricted sense, to the process of the anatomical and physiological transformation; the sequential result, however, is *not* a transmorphosis into Nirvana, the state of eternal consciousness, but into the second state,—the physical, immortal, and incorruptible, the intermediate or transitory state, the stepping-stone to the eternal life, the state between mortality and eternal life, which embodies both life and death. To come into the second state,

the mortal body is transubstantiated to spirit-substance, then the spirit-substance is re-formed to immortal flesh, the biune or two-in-one flesh, the Christ flesh.

The four terms, as well as the word “sublimation,” imply the quality of elevation and exaltation, or Deification; therefore they may be applied to the anatomical transformation, the metamorphosis from mortality to immortality, just as the terms metamorphosis and transmorphosis may be applied to the operation of apotheosis, theocrasis, or translation, and absorption into Nirvana. The latter terms, absorption into Nirvana, however, is not applicable to the anatomical transformation. Mark this difference.

The foregoing twofold application of the terms mentioned, is substantiated by the statement of KORESH: “CYRUS, the Messenger of the Covenant, must pass through this *final* transmorphosis.” (G. S., Vol. II, p. 358.) Mark well the word “final;” for the difference between the previous and the final transmorphosis is,—no baptism of Holy Spirit follows the first transmorphosis; as the spirit-substance is wholly required, and absolutely essential for the re-formation to new flesh, the immortal flesh, the Christ flesh, Biblically called “the resurrection from among the dead,” “the redemption of the body;” and in Koreshan Science it is known as conversion, change, anatomical transformation, and revolution of the circulation. The ordinary chemical process of “sublimating” teaches a twofold operation of transformation, as previously described.

A further marked distinction between the first and final transmorphosis, is that the first process is by dissolving or transforming the mortal body to spirit-substance, and then changing the spirit-substance to immortal flesh, here in this world; while the *final* transmorphosis is by an “incorruptible dissolution” of the immortal body to Holy Spirit, the seminal essence of Deity, wherewith his “peculiar people” are overshadowed and baptized into a newness of life, life immortal.

#### Absorption into Nirvana is by Incorruptible, Not Corruptible Dissolution

Absorption into Nirvana signifies “to come into some state hidden beyond the present tangible and visible form and function of the material organism.” (F. S., Vol. XXII, No. 2, p. 3.) Thus, the foregoing statement does not mean “to be absorbed into a great ocean of forgetful unconsciousness,” as generally conceived by Christian writers. Absorption into Nirvana, appropriation, and assimilation, says KORESH, “are eternal laws of being, operative throughout all the kingdoms of the universe.” (F. S., Vol. XXII, No. 2, p. 3.)

In the divine, invisible, and intangible kingdom, absorption, appropriation, and assimilation are, we reiterate, not by a corruptible, but by an incorruptible dissolution. And *it is only from an immortal and incorruptible dissolution and transmorphosis that a divine baptism can follow.* (See “Immortal Manhood,” Chap. VI, Section Three.)

Thus, mortal flesh is *not* absorbed into God, nor does it inherit the divine or invisible kingdom, except it is first transformed from the mortal to the immortal and incorruptible state and quality. This truth is taught by the following philosophical, Biblical statement: “Flesh and blood [of a mortal being without a transformation] cannot inherit

the kingdom of God." (I Cor. xv: 50.) For sin, or the man of sin, and the sinner, must first be transformed by an alchemico-vital operation and process; and not until then can "there proceed the Man of Righteousness, the man converted to God, born of God, transformed to the Son of God," as declared by KORESH. (F. S., Vol. XV, No. 4, p. 5.)

The Biblical doctrine of absorption, appropriation, and assimilation is taught by the Lord Jesus in the following language: "Whoso eateth my flesh and drinketh my blood, hath eternal life. \* \* \* For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. \* \* \* This is that bread which came down from heaven. \* \* \* He that eateth of this bread shall live forever." (John vi: 54-56, 58.)

KORESH declares: "The flesh of the Lord was divine flesh. \* \* \* The body (the flesh) of Jesus was incorruptible, immortal; it was 'the bread which came down from heaven.' Hence, the blood of the Christ was incorruptible, immortal blood. His flesh and blood were salvatory. Therefore by their appropriation, they could transform the flesh and blood of those who partook of them, to like, or corresponding flesh and blood; but not, however, until he, absorbed and assimilated, could convert and raise it up at the last day, or end of the age (*aion*)." (F. S., Vol. V, No. 21, p. 329.)

"The Holy Spirit was the substance of His body, dissolved by the process of translation. Just as zinc is dissolved in the electric battery and becomes electricity, so the Lord's body was digested, dissolved, and converted to spirit, (by which it could pass over and become the substance of the church). \* \* \*

"We speak of the material body which came incorruptibly out of the tomb of Joseph, and which disappeared [after a certain interval of time] in the presence of his Disciples through theocrasis (translation). This law cannot be understood, until the absurd theory of the eternal existence of the atom is dissipated from the mind." (Tract, "Where is The Lord?") Nor can it be understood until the double process of transmutation, as described on page 75, of "The Immortal Manhood," is rationally comprehended.

Thus, "The Messenger comes in the mortal flesh, the flesh that is to be destroyed [transformed] by the fire of theocrasis," resulting in the alchemical union of God and man, which *Deifies the man*, constituting him "the Lord CYRUS;" fulfilling and verifying the Biblical statement: "The Lord, whom ye seek, shall suddenly come to his temple. (Mal. iii: 1.) This is none other than CYRUS (KORESH), when he comes to his temple. The "temple" is his arch-human or arch-natural body. The arch-natural is the immortal, biune or two-in-one, perfect body, not the mortal and corruptible. The mortal and corruptible is then transformed to the immortal and incorruptible, therefore he constitutes the *perfect* tabernacle of the invisible Deity, when he appears. And we are assured, by the great and divine Alchemist, that when he appears, "his face shone with a new glory, and there began to be active preparations for some phenomenal manifestation. Selections from specially chosen people were made from the aggregated multitude. Devotional exercises of a profoundly religious character

were instituted. Orders were defined and made operative throughout the realm." (See "Great Red Dragon," Chapter XXVIII.) KORESH himself, in person, institutes these "active preparations."

#### An Apparent Biblical Contradiction

Twice, in the Common Version of the Bible, we read: "World without end." (Isa. xlv: 17, and Eph. iii: 21.) Five times we read: "The end of the world." (Matt. xiii: 39, 40, 49; xxiv: 3; xxviii: 20.) And once we read: "The ends [plural] of the world." (I Cor. x: 11.)

How did this apparent contradiction occur? Is God, the Lord Jesus, his prophets or Apostles, the author of it? Not by any means! The men who rendered the Hebrew and Greek text into English committed the blunder. Why did they commit it? Because they had *preconceived* theological and astronomical views, which they gave in preference to the God-inspired words.

The Hebrew phrase, *ad olme ad* (Isa. xlv: 17), literally rendered means (from) age to (the) ages, or from age-lasting to age-lasting; and the Greek phrase, *ton aionos ton aionon* (Eph. iii: 21), literally rendered meanse (from) the age to the ages. In both instances, no reference whatsoever is had to the physical world, earth, or universe; it refers exclusively to duration of time.

The physical world has never had a beginning, nor will it ever have an end. The statement: "In the beginning ["the" omitted in the Hebrew text] God created the heaven and the earth," is symbolic language, and means church and state (government). They have a beginning, and they also have an ending. They are like the generations, the seasons of the year, and seed-sowing and harvest. They come and go. They follow each other coördinately down the age, or stream of time.

The Greek phrase, *synteleia ton aionos*, falsely rendered "end of the world," literally means—consummation of the age. It has no reference whatever to the physical world, earth, or universe, but simply to a period of time. One age is about two thousand years. A dispensation is about fifteen hundred years; while a grand cycle of time, called "Mazzaroth" (Job. xxxviii: 32), is twenty-four thousand years. A Mazzarothic period of time embraces the entire Zodiacal period, the movement of the twelve primary constellations of the heavens.

The Greek phrase, *ta telee ton aionon*, literally means the ends of the ages. These "ends" are the stellar, lunar, solar, and planetary or terrestrial cycles of time. Every cycle of time is definitely defined, embracing the acceleration or foreshortening of time, which, for instance, reduces a period of 25,816 years to 24,000.

During these cycles of time, development and progress of human existence go on; or what in Koreschan Science are termed evolution and involution. The former is a process of continual unfolding; the latter, of constant infolding. It is an unfolding from the center to the circumference; and an infolding of the circumference to its center. This is the positive and absolute guarantee, without failure, of the perpetuity of the universe, of Deity, and the human race.

It takes twenty-four thousand years for the complete development of the 144,000 Sons of God. Before the dawn of the Golden Age, which we are about entering, all cycles of time end, and all begin over again. This is the *alpha* and *omega*, or rather, *vice versa*, the end of the former or old things, and the beginning of all things new. What a sublime privilege to be living now and witness the passing away of all former (old) things, the sinful and hurtful things, and to see the re-creation of all things new, as so grandly described in Rev. xxi and xxii, and in Koreschan Universology!

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Truth is so related and correlated that no department of her realm is wholly isolated."—James A. Garfield.

**T**HE *Scientific American* of September 5 is a "War Number." The first article gives the relative military strength of the different nations involved in the war. The second describes the armament, with illustrations; followed by "Feeding the Man on the Firing Line;" "The Nerves of an Army," or the Signal Corps; From Fighting Line to the Hospital;" "Aircraft in War;" "Map Showing the Battlefields; A Comparison of Naval Strength;" "The French Contingent of the Allied Fleet;" "Russian Navy in the Baltic;" "Germany's Bid for Naval Supremacy." There is also a fine map of Europe. Sept. 12 has an editorial on medical quackery, in which is included "Chiropractic." There is an illustrated article on "Fighting the Fly," etc; "First Naval Engagement of the War." Sept. 19 gives an illustrated description of "The Tunkhannock Railway Viaduct," on the Lackawanna and Western Railroad, the largest concrete arch bridge in the world; "How Great Britain Trains Her Military Aviators;" "Time as a Factor in Baseball," by C. H. Claudy. "An Automobile Radio-Telegraph Station for War Use," by Jacques Boyer. "The Automobile of the Sea;" apparently a great improvement on the hydroplane; "The Effect of the Zeppelin Bombardment of Antwerp;" in Sept. 26 issue. Inventions in every number. New York City.

The October issue of *Review of Reviews* is principally occupied with the war. "Fresh Pictures of the War," being twelve pages of views and portraits. The "Allies Versus Germany: Strategy of the Campaigns," by Frank H. Simonds, Editor of the N. Y. *Evening Star*. "The War as Affected by New Inventions," by Waldemar Kaempffert; "Warfare by Automobile," by John R. Eustis; "Aircraft in the War," by William Menkel; "The Turkish Crisis and American Interests," by Rev. George F. Herrick, for fifty years a resident of Constantinople; "The Struggle for World Peace," editorials, "Belgium's Neutrality: Opposing Views," and a number of other articles by the Editor on kindred subjects. "Our Trade Opportunity in Latin America," by John Barrett, with maps and diagram; other valuable departments, and a portrait of the new Pope, Benedict XV. N. Y. City.

The *Woman's Journal* of Sept. 5 tells of the peace parade of the women in New York. Mrs. Pankhurst's society has called off all militancy, and in response King George has pardoned the suffragettes who were in prison. The National Suffrage Association has published a list of the Congressmen who oppose suffrage actively, and calls upon women to work against their re-election. Sept. 12 says "Filipinos Before Women;" Congress will not consider the question of woman suffrage, but it is to act on Filipino independence. Los Angeles has special court for trial of women. Miss Pankhurst calls on English women to work

for their country. Sept. 19 has portrait group of Nebraska State Suffrage Board. 50,000 women vote in Chicago. National Association of P. O. Clerks endorses suffrage. Women's Congressional Union will work against democratic Congressmen. Sept. 26 has portraits of prominent women of Missouri, also, of Speaker Champ Clark, who believes in suffrage. There is a resumé of a speech by Jane Addams before the equal Suffrage Convention of Boston. An able effort. She is about to make a speaking tour in the campaign states. Boston, Mass.

The October *Our Dumb Animals* has an interesting account of "The Thinking Horses of Elberfeld," illustrated by pictures of two beautiful horses. "Evidences of Relationship, III, Dogs," by Prof. J. Howard Mone, gives examples of their intelligence and faithful devotion. Red Cross dogs are being used in the war to bring relief to the wounded. There is an account of the world's largest pigeon farm, where there are 60,000 pigeons. There are other good articles and many fine pictures. Boston, Mass.

The October *Physical Culture* continues "Travail," and "My Life Story;" has an editorial on "Fasting and the Medical Profession;" several contributions on the "Corset;" "Efficiency;" "Long Life;" "Eugenics;" "Beauty Building," etc. "The Physique of Europe's Armies," by Carl Easton Williams; "Facts about Food Combinations," by Albert W. McCann; "Open Air Sleeping," by Madame Tesu; General Questions Dep't.; "What the World is Doing." New York City.

The *Phrenological Era* has an article on "Vocational Training," by the editor; "Phrenology and its Claims," editorial; there is a sketch of Prof. Koga, a Japanese phrenologist and spiritualist. There is other matter of interest to the student of this science. Bowerston, Ohio.

The October *Astrological Bulletin* continues Mrs. Painton's series on the "Children of the Cusps;" also, "The Mysteries of the Zodiac," a report of a lecture delivered in London by Mr. J. B. Lindon; there is an article on "The Influence of the Sun on Vibration of Blood at Birth," by Dr. George W. Carey; a prophecy made by General Nogi in the presence of an Italian correspondent, at the close of the war with Russia is significant. He predicted the present war, which he thought would probably be the last great war. The second would be between Japan and the United States, and "It will be Japan that will win"! Portland, Ore.

We have just added *Collier's Weekly* to our list of exchanges. We consider it one of the best magazines of the day. It is most enterprising in its news department; its fiction is very good, and its politics independent and progressive. It gives us pleasure to add it to our reviews. It has four special war correspondents in its service, from whom valuable articles are published each month. In the October 3 numbers, we find "Detained by the Germans," by Will Irwin; "Leaders of the Russian Invasion," by Charles Johnston; there are two pages of pictures of "Warriors in the Clash of the Continents;" and three stories. New York City.

*Correct English* for Sept. gives the proper pronunciation of the names of the "Cities Appearing in the War Map." In *Errors of English*, a quotation is given from "The German Point of View of the War," taken from the *Outlook*. Home Study Course, from "The Literary Workshop," is illustrated by an excerpt from "American Nobility," by Pierre De Couvain. There are several valuable departments in the monthly issues, on pronunciation, vocabulary, etc. Evanston, Ill.



## Topics of Interest & Importance



### THE ANNIVERSARY OF THE BIRTH OF KORESH

Koreshan Celebration of the Festival of the Anthropostic Sun—the Divine Human Being

BY DR. J. A. WEIMAR



ON OCTOBER EIGHTEENTH, eighteen hundred and thirty-nine, in the township of Tompkins, Delaware Co., New York, was born the central figure of prophecy, and the central figure of the anthropostic world of humanity. This central figure of prophecy and humanity is prophetically called, both in the Old and the New Testament, "the root [offspring or son] of Jesse." (Isa. xi: 10; Rom. xv: 12.) This prophetically named Jesse surnamed his son, CYRUS, not knowing why, but which finds its explanation in Isa. xlv and xlv: "I have called thee [CYRUS, Heb. KORESH], though thou hast not known me. \* \* \* I girded thee though thou hast not known me." In this light we may comprehend how "the cleansing of the Sanctuary," primarily the inner part, the mentality, began, with his formation in the womb. (Isa. xlv: 24.)

In symbolic language, to be "girded" means to have the principles of the divine law incorporated, which in due time supply the ingredients of immortal life. "To be girded," says this central figure of prophecy, "is to be constrained," by having the law of immortality placed within the white stone-tablet of the conarium of the brain.

But the law is *not* the immortal life. The law refers to doctrine (science, knowledge), which leads, *when applied*, to immortal life. When? When the girding "reaches the breast." Breast, in symbolic language, is the symbol of the pabulum of life immortal. Thus, when the girding reaches the breast, it becomes the "Golden Girdle," which signifies to overcome completely the "old man" through the power of the reincarnation, resurrection, transformation; thus making, by reason of the alchemical process, of the "old man," a new man, the Son of God, the "Lord CYRUS."

Koreshans celebrate the anniversary of KORESH as the FESTIVAL of the SUN; for the Hebrew word KORESH means sun; while "CYRUS signifies Lord, as to his divine human principle." To this anthropostic Sun, the coördinate of the physical sun,—for he is the exact correspondence as to function, a number of Biblico-divine prophecies refer. The most wonderfully significant prophecy is the following: "Unto you that fear [reverence, with pure affection] my name, shall the Sun of Righteousness arise with healing in his wings." (Mal. iv: 2.)

Wings, in symbolism, represent powers, which are divine in results. The result being the conjoining of humanity with God, which is true religion; a re-tying of humanity to God, by the power and process of alchemical transformation. Healing implies that humanity is sick, spiritually and physically, until the Sun of Righteousness arises. As "the BRANCH" he grew out of the root of Jesse (Isa. xi: 1; Zech. iii: 8; vi: 12), as mortal, in body, as any other man; but born in Spirit (in mentality), as elsewhere stated. As "the Righteous BRANCH" (Jer. xxiii: 5), he is yet to come, and we thus await him; then he will be "the Sun

of Righteousness," being "raised up [resurrected] in righteousness." (Isa. xlv: 13.)

Without the ultrapenetrable rays of this Sun, of an alchemico-transforming power, the healing which needs no repetition of adjustment cannot be accomplished, and, co-ordinately, this Sun does not heal except as the diseased and sick desire it, and *do* (perform) uses, as far as lieth in them. The perpendicular and horizontal pieces of wood on which Jesus, the Redeemer, was crucified, typified the crossing of God with humanity, in order to heal and restore it from its lost estate.

Many a man has been surnamed "Cyrus," but they all lack the Biblico-prophetic credentials, and the unparalleled Science of Universology. The credentials and the science necessarily indicate an illumined man, as none other; for the prophetic CYRUS (KORESH) alone radiates the substance of scientifico-mental light.

It is to this specific character, a prepared personality, being "formed from the womb" (Isa. xlv: 24), to which the *El Shad-da-y*, the Almighty and invisible God, through the prophet Isaiah, refers, saying: "That saith of CYRUS [Heb. KORESH], he is my Shepherd, and shall perform *all* my pleasure. \* \* \* Thus saith the Lord to his Anointed, to Cyrus," through whom the great change promised is to be effected. We know it will be the result of the function of the Messiah, who is Elijah the Prophet, "who will scientifically enter upon his work of instituting the processes of the transformation which creates the gold of immortality from the grosser substance of the corruptible humanity." (F. S., Vol. XX, No. 7, p. 4.)

Reader, do you discern (in view of the prophetic Credentials, divine illumination, and unparalleled science) why Koreshans hold October Eighteenth as the important anniversary? They do not celebrate this anniversary as in memory of one dead and gone, but as the one going through a process of change from the "man of sin" to the man of righteousness, the man converted to God, born of God, *transformed* to the Son of God. (F. S., Vol. XV, No. 4.)

Koreshans await hopefully their Deifically named and appointed Shepherd, to appear visibly (personally) as the "forerunner of the Sons of God." (F. S., Vol. XXI, No. 3.) Their waiting is based on the prophetic and scientific declaration: "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory, and there began to be active preparations for some phenomenal *manifestation*." ("The Birth of the New World;" "Red Dragon," Chapter xxviii.) Rationally and consistently considered, the Head comes first; then his members, a new race of men.

His visible, tangible, personal appearing, in his Immortal Manhood heralds the Day-Dawn of the new dispensation, the Golden Age, for he is the Day-Star, which is in accordance with the Deific, all-embracing, and glorious promise: "Behold, I make all things new." This promise implies that human drudgery will cease; sexual, societal, political, governmental, financial, mercenary, and ecclesiastical bondage

will be relegated to oblivion. Bondage, drudgery, and labor, ending, but the performance of use to the neighbor, with immortal life, beginning, assure abundant comforts for all mankind. None can then misappropriate or deprive another of what he earns, for true and righteous recompense is held out for every obedient personality in the vast universe. In this light how grand the promise: "Behold, I make all things new!" Dear Shepherd, come quickly! Even so, come, "Lord CYRUS" (KORESH)!

### The Fall of Modern Culture

BY MADISON WARDER

**W**HILE THE FURIES of hell, engendered by competition in the heart of mankind, are hastening the inevitable demolition of "Christian civilization," the world bewails the crumbling glories of the passing age, and watches in helpless despair the relentless battering down of its best beloved institutions. Chiefly does it mourn the fall of modern culture; which, built up by centuries of arduous toiling up the social steeps, is now marked for certain and speedy destruction. All the nations involved in the present stupendous world conflict, although seemingly expectant of its culmination in practical reversion to barbarism, are determined to sacrifice no possible economic advantage on a chance of effecting its termination. Apparently, they would willingly allow culture to perish from the earth rather than yield the slightest present or prospective control of the world's industrial and commercial activities.

In spite of the numerous spasms of reform that have of late agitated the racial mentality, it is clear that the world is yet dominated by the competitive spirit. Notwithstanding the strenuous, anti-militaristic propaganda of the professional peace-makers, when the time came for a line-up of the opposing factions of world capitalism, the working classes swung promptly into the ranks, ready to perform their time-honored function of fighting the battle of the master class.

Even the socialists, premier exponents of working-class solidarity, irrespective of racial distinction, have imbibed the war lust of the erstwhile hated capitalist, and are slaying each other at his behest with all the enthusiasm of the most empty-headed patriot. Truly the corruptions of the dying age are powerfully entrenched in the human heart, when the most enlightened are found ready, for the sake of racial economic advantage, to sweep away the whole fabric of modern culture in a saturnalia of blood and beastliness!

However, despite the horrors of the situation, the clashing hosts are doing the world, unwittingly, a most valuable service. For modern culture, the destruction of which is causing such wide-spread lamentation, is the very life of every corrupt institution of the dissolving social order. Modern culture, working through church and state, through the college and the press, is wholly responsible, by reason of its fallacious presentation of the phenomena and uses of life, for the strife and the disorder of competition, and the culmination thereof in the present wrecking of civilization.

Modern culture has ever upheld the anarchistic doctrine of the self-sufficiency of the individual in the performance of

life's uses; a doctrine which is inevitably productive of discord in all human relations, and essentially disintegrative in its every influence. Modern culture has been an insurmountable obstacle in the path of every genuine movement to unify and bring to a measure of organic order the warring elements of the human race. It is good, therefore, that modern culture is to be destroyed. When the mentality of the race is purged of its corrupting influence, rational views of life may obtain, and the principles of genuine civilization will have opportunity to be translated into action. The pity is that the world must be made a veritable slaughter house before the transmutation can be effected.

But such is the immutable law of Nature. Racial sins cannot be remitted without blood-letting on a universal scale. And in its centuries of support of the Godless system of competition, the race has sinned tremendously against the laws of God and Nature. Proportionate to the magnitude of the offence will be the penalty that must be paid. Privation and suffering unparalleled will be necessary to reduce the pride of false culture, and the arrogance of self-love that hold humanity aloof from the harmonious ways of united life.

Although the great conflict has endured but a brief period, there are already encouraging signs of remarkable changes in the racial viewpoint. With but a part of the world engaged in actual warfare, so intricately entwined are the lines of modern commercialism, that the misery resultant from the military operations is keenly felt wherever civilization has obtained a foothold. In consequence, the chastening effect is extended to the remotest parts of the earth, and to all classes of people.

Even the statesmen of the world are beginning to see visions of a new social era. In official life at Washington, preparations are being made to accommodate the affairs of state to new conditions, revolutionary in scope, that are expected to develop in Europe after peace is declared, and to extend immediately into other nations. It is frankly admitted that existing governments are very likely to be overthrown by outraged and aroused peoples.

The situation is perfectly in accord with the prophecy of KORESH, that conflict and catastrophe signalize the closing of the age of competition. Out of the chaos resulting from the dissolution of the world's most cherished ideals will arise a new culture, harmonious with mankind's new desire for a life free from selfish antagonisms, and accompanied by a civilization the most perfect the world has ever known.

### Reaping the Harvest

The world will reap the fruit of its sowing. Humanity is sowing to the wind; it will and ought to reap the whirlwind. It will not accept the warning; it must suffer the penalty. We speak only as the Prophet; we do not hate the rich—they know not what they do; they operate in the lines of their education, under the direct influence of an adulterated Christianity, which is responsible for all the abuses of modern commerce. If the Prophet speaks evil of this day and generation, he speaks only what is in the hearts of men; not what he would, but what he beholds; hence he is compelled to predict evil, though he be cursed for so doing. The only hope of the age is in the absolute destruction of the competitive system of production and distribution, and a return to and substitution of the communistic system introduced into the world by the Lord himself.  
—Koresh.

## The Central Wrong

BY N. C. CRITCHER

**T**HE GREATEST problem before the world today is involved in what KORESH called "The Central Wrong." In a short poem he thus emphasizes it:

"True government and reality of life can only come when  
usurpation  
Deprives not longer woman of her rights.  
Make right the central wrong! This achieved, all others  
in sequence  
And consequence throw off their weight—and the curse of sexual  
Bondage driven to the wall—every lighter bondage falls,  
And there is curse no more."

This problem is recognized by a very few of the most advanced people of the world; representative men and women in the field of ethics. The great body of women, strange as it may seem, are apparently unconscious that this sexual bondage from which they suffer is the curse which, with the curse on labor, it was the mission of the Lord Jesus to lift, restoring man to the condition lost through the fall, by disobedience, and violation of the law of God.

It is of the most imperative necessity that woman should awake to the importance of her action in this crisis, because the future of the race is dependent upon it. Upon the highest plane it involves the manifestation of the Sons of God; and upon the lower, or marital plane, the true relation of the sexes will produce a type of humanity that has not been known for thousands of years.

That there is a partial awakening is plainly shown in the literature of the day by the preponderance of articles in newspapers, magazines, and publications of many cults, not to speak of fiction devoted especially to the subject under consideration; but the remedies offered are so futile, so far from reaching the real issue, that their only value lies in the gradual opening of the understanding of the people to their actual need.

For only the religious motive and aspiration will enable mankind to overcome the deep-seated selfishness which lies at the root of the abuse of the creative function. That God-given and God-like power of creation, now degenerated into the unlimited indulgence of passion, regardless of consequences; covered by the mantle of marriage thrown over it by a degenerate church, and condoned even by the womanhood who are the chief sufferers, must be again recognized as the highest and most vital function, and guarded and kept inviolate except for its legitimate use of propagation.

The blindness of mankind in regard to this abuse would be impossible to comprehend, were it not found in other most important matters. Any long-continued condition becomes, so to speak, *sacro-sanct*, and must not be disturbed for fear of undermining the foundations of society. And so they are tolerated, until they of themselves do the undermining, or by the premonitory shaking, startle mankind into seeking a remedy.

This has been illustrated in our own country by that foul blot upon our so called civilization—human slavery; in the exploitation of labor by capital; and by the terrible abuses even yet to be found in prisons and insane asylums. Year after year, generation after generation, they persist, until some great soul in whose eyes the human being is of

more value than the institutions, compels by the intensity of his love for that humanity, a partial amelioration of its sufferings. Too often, in the effort, reputation, and even life itself, is sacrificed.

We see these efforts on every side; men and women are devoting their lives to putting patches upon a wornout and decaying garment, which is destined to be discarded, and replaced by a new and beautiful one. With the fall of the competitive system, now imminent, and the inauguration of communism and coöperation, love to the neighbor, and performance of uses from love will so change the lives of men that these conditions will be no longer possible.

But there is a great work to be done before this most to-be-desired consummation, and KORESH has said many times that it is woman's work. For instance, referring to the suffrage he says: "It is not the province of man to bestow the franchise upon woman, but rather her right to declare her personal liberty, and by force of her prerogatives advance herself to the position of equality with man in the management of a government in which she, with them, holds an equal interest." (F. S., Jan. 9, 1892.)

Suffrage will not do for woman all that she anticipates. Its chief value is as an entering wedge, an element of power to be used in her far greater struggle for freedom from sexual bondage. It has been well said that "nothing succeeds like success;" it inspires respect for further efforts, and gives courage for them. Courage, undaunted by apparent failure, rising from every fall to renewed effort, is woman's need. And to quote KORESH again: "When she once understands the full purport and significance of her rights and duties as woman, no power in heaven, hell, or earth can dissuade her from the course of righteousness, or swerve her from the path of virtue and integrity." (F. S., October 15, 1892.)

In 1891 KORESH issued the "Proclamation," from which the following excerpts are taken: "The time is at hand for judgment. \* \* \* It was said of old, because of thy fall, 'Thy desire shall be to thy husband, and he shall rule over thee;' but now, by the authority of the Most High God, thou art commanded, O woman, to lift thy hand to him and swear, by his Most August Majesty, and by his throne, that the desecration of maternity shall henceforth cease! \* \* \* From this time forward the right to hold thyself and thy sacred offices from the prostitutions and pollutions to which thou art obligated by clerical and judicial ceremonies, issued under the usurpation of masculine prerogative, is proclaimed.

"O woman! thou shalt stand in thy might, under the martial array of Armageddon, and in thy battle for justice and judgment, arrayed in fine linen white and clean, carrying aloft the standard of thine integrity, thou shalt march to victory, conquering in thy progress, till every enemy of life shall bow submissive at the foot of Him to whom every knee shall bow, and every tongue shall confess! \* \* \* Proclaim everywhere, in private and public, in the drawing-room and on the rostrum, by tongue and pen, the year of liberty for woman! Where masculinity yields complacently to the inevitable decree of the divine justice, crown him thy king. If he sets himself in authority, continuing the usurpation of thy rights as by the restraints of legally-imposed rituals, refusing to yield, let him fall at thy feet a cringing vassal, to be judged according to his works, for this is the day of judgment, not of mercy."

## The Battle of Competism

BY O. FREELAND.

**A**T LAST the furies of war have begun the dance of death across the fair lands of Europe; its leading and most powerful nations are engaged in bloody war,—the last and fiercest conflict of the passing age. The European war (in reality a world war) has come; and it is the one stupendous event which (with revolution following, Gog and Magog) has been feared and predicted the past forty years. Such is the terrible climax of the civilization and culture which have been the boast and pride of the Teutons, the Latin races, and the Slavs. But, after all, their Christianity and civilization have proved to be only a thin veneer which concealed race hatred, commercial jealousies, the lust for gold and power, with all the elemental passions of evil.

Thus the learning and scholarship, as well as the sacred commands of the Christ, are without effect and forgotten, to give vent to the tremendous forces of militarism, which make for disruption and destruction. It had to be so, however, since it was for this that they had been heaping taxes on the overburdened masses, who they feared would have risen in rebellion against the expanding navies and increasing armies which the madness of rulers and statesmen deemed necessary to their country's safety.

And the blood that has been spilled; the vast sums of money that have been expended, have all been done "in the name of God." It is noteworthy that the four emperors (Kaiser Wilhelm, the Czar, Franz Joseph, and King George, also Emperor of India) solemnly called upon God, while proclaiming to their subjects that war had been forced upon them. Each one of them, however, and not a few of their intelligent subjects, must be aware of the fact that subtle forces, active since the beginning of the Christian era, and more potent than they understand, are responsible for the present conflict. It is a vast historical movement, fraught with evil; but it had to be so, according to the outgrowth of the Almighty's involuntary powers, through which he makes peace and creates evil for his own purpose and according to his wisdom.

This gigantic struggle between the nations of Europe is the logical sequence of economic injustice, religious hypocrisy, and commercial greed, of which all the peoples of the earth stand convicted in the sight of God and every man who loves Him. For these sins the blood of millions will now be shed, and many lands overwhelmed with the awful horrors and miseries of war. To him who believes in Biblical prophecy, it signalizes the beginning of the end of the age which shall close, according to destiny, with the fall of monarchies, republics, and the old churches; for none of them has lived in accordance with Christ's example and in obedience to his commands.

It is also a world war, because the immediate consequences will involve humanity in the time of great trouble, foretold by the prophet Daniel in the first verse of the twelfth chapter. Some there are who declare, in behalf of the heretofore oppressed masses, that it will be the end of monarchy and autocracy, because of a coming revolution. They express such opinions, as if democracy had within it the potentialities of happiness and justice for the world's people. Yet we know that the greatest Republic on earth

has not abolished poverty nor wage slavery; and the same is true of all governments,—since everywhere the privileged few hold the many in financial and economic bondage.

Monarchy and democracy both have failed to create universal happiness, for they are structured on competism, which is an invention of his Satanic majesty, and carries with it the germs of injustice and crime. What has monarchy done in the present crisis to deserve the loyalty of the people? Two of the aforesaid emperors possessed the power to prevent this war had they exercised forbearance, and, perhaps, with sound judgment, persuaded the contending parties to assemble before a tribunal in the magnificent "Temple of Peace" at The Hague. Yet when this, the supreme test of their sincerity presented itself, all the refinements of diplomacy and the rule of reason proved a delusion and a snare. These four rulers, despite their relation by blood and family ties, with their astute chancellors and ministers of war, decided that the sword must be drawn to settle the issue; and they now lead their armies—Anglo-Saxons combined with the Slav—to fight against the people of their own race.

It is one phase of the Battle of Armageddon. **KORESH** foretold that in the year 1914 there would occur events that would correspond, in magnitude and consequences, to the destruction of Jerusalem near the close of the first century, when the Jews as a nation were dismembered and scattered to the four corners of the earth. The other aspect of the Battle of Armageddon is the conflict between truth and fallacy, and which has been in progress since **KORESH** startled an ignorant world with the discovery that revealed the structure of the universe. This, knowledge had to come at the end of the Piscean dispensation.

Koreshan Universology, therefore, proclaims the truth that the universe is not a solid globe, flying through space at the inconceivable speed claimed by modern astronomers. The earth (universe) is in fact, a hollow sphere, which includes within its shell all humanity and God, the spiritual world, angels, the sun, moon, the planets, stars, and all that lives and moves upon the earth. This Science describes the laws and principles that make for the perpetuity of the universe. Opposed to these truths are the fallacies which have beset humanity since the fall. People read the Bible, but they have not learned to interpret it, and do not know that it is the most scientific of books, being God's own revelation.

Fallacy as applied to all false doctrines and principles, is intimately associated with all that makes for evil, and is responsible for the distorted mentality of the rulers who have caused this war. These warring governments and peoples (especially the governments) have been weighed in the balance and found wanting; and with them must fall in due time, to utter ruin, the church systems and the decadent Christianity on which they rest. There shall then come a new heaven and a new earth; that is to say, a new state and a new church. When universal chaos shall have engulfed all the nations, then will come the Lord **CYRUS**, through whose instrumentality all things shall be made new. He will establish in the coming age, not a monarchy as of old, but a divine and imperial Kingdom, and the Gods will be the rulers.



# The Open Court of Inquiry

N. C. Critcher

## THE COMING AQUARIAN AGE

A Question Answered by Koreshan Science

Question 251. "When do we enter Aquarius?"—*E. P., Ore.*

**Y**OUR astrological friend very wisely declines to commit himself to a definite time for this great event, as we know that no one at the present day but **KORESH** has the exact science of astrology on its four planes,—solar, stellar, lunar, and terrestrial. **KORESH** evidently did not consider it necessary or advisable to announce the date, but has indicated it with sufficient clearness to assure us of our nearness to the event which marks the advent of the Golden Age.

In the article entitled "The Science of Religion," F. S., Sept. 17, 1892, **KORESH** explains the relations of the signs and the constellations as follows: "There are twelve signs. These are on the earth; two of them on the equator, at opposite sides, two on the two tropics, (Cancer and Capricorn), and eight between the equator and the tropics. The signal belt lies obliquely to the equator,  $23\frac{1}{2}$  degrees, corresponding to the obliquity of the ecliptic. Aries and Libra are on the equator, and constitute two poles of the Aro-Libral axis. \* \* \* All the other signs are likewise paired or coördinated. \* \* \* Each of the two tropics has one prime polar point. This, in Cancer, is where the sun enters the tropic on his way north, and in Capricorn, where the sun enters the southern tropic on his way south."

In "The Great Epoch of Human Destiny," F. S., Jan. 19, 1900, the subject is treated in its relation to the events prophesied to take place in the near future. **KORESH** says: \* \* \* "Beginning with the entrance of the solstitial colure into the head of the stellar region called the constellation Cetus, [Cetus is an extra-zodiacal constellation, overlapping Pisces and Aquarius, and corresponds to the whale in the story of Jonah], there obtained the corresponding initiation of that ethnic development, the career of which should constitute the median line of human progress, and the channel through which should flow the central current of divine influence, extending to the fruition of the Tree of Life. \* \* \*

"Cetus—the great fish prepared of the Lord to swallow Jonah—is none other than the gigantic Leviathan instituted through the ethnic infiltration of the lost ten tribes wherein Egypt, Chaldea, Israel, Arabia, Media, Persia, and Assyria were blended to constitute that supreme race of progression which now marks the advanced civilization of the age, the Germanic race, the Anglo-Saxon in the lead.

"The movement of the colure over Cetus indicates those chronological divisions, the series of which culminates in the great epoch of human destiny defined in the precession of the equinoxes, reaching their climacteric when, upon entering Aquarius, the equinoctial colure crosses that star of the first magnitude located in the eye of Pisces Australis, or the southern Fish, the star occupying a position near the foot of the constellation Aquarius, or the water-carrier. \* \* \*

"No astronomer at the present time has fixed upon the

exact point of the zenith, therefore none is able to locate the exact point of either the equinoctial or solstitial colure.

"It is impossible, on the basis of a chronology founded upon the regular precessional movement, to determine the exact time of the end, for there comes a time of foreshortening dependent upon a change in the obliquity of the ecliptic. These changes of obliquity are regular in their occurrence, but the movement is not continuous and gradual as in the precessional progression. The ecliptic is now twenty-three and one half degrees oblique to the equator. There was a time when the ecliptic was forty-five degrees oblique; and further back in the ages, it was at right angles to that point on the earth now called the equator.

"At that time, the ecliptic passed around the earth on the line of the meridian, and through the poles, at which time the torrid zone was through what are now the north and south poles of the earth. We are rapidly approaching the time when the solstitial poles of the ecliptic will swing on the pivot of their axis (the axis of which Cancer and Capricorn constitute the poles), so as to bring Cancer and Capricorn on the belt or circle now called the equator. This movement will be a sudden one, followed by social and physical catastrophe."

In "Koreshanity's Revelation of Universal Mysteries," F. S., Aug. 30, 1901, **KORESH** says: "When the Christian dispensation was ushered in, the sign Aries was moving out of the constellation Aries into the constellation Pisces or Fishes. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius. This is the scientific constellation of the twelve Zodiacal constellations, and represents the scientific age or dispensation of the world's progress. This is because water is the universal solvent, and as the Water-Carrier has the solution of all scientific questions, he initiates the age in the revolution of science."

### Who Forbids to Marry?

Question 252. "How does Koreshanity view the third verse of the fourth chapter of I Timothy? 'Forbidding to marry,' etc."

**T**HIS statement in Paul's epistle to Timothy has been much used as an argument against Koreshanity, but like many other presumably telling accusations, requires only to be understood to lose its force, and be changed into a still stronger proof of the invincible truth of Koreshan doctrine.

As **KORESH** has only explained this text orally, in lectures, which unfortunately have not been preserved, I shall depart from the usual practice of confining myself to quotations from his writings, and will make excerpts from an article written by a very reliable student, Professor L'Amoreaux, who undoubtedly heard the Master make the statement. In the article entitled: "Forbidding to Marry," in F. S., October 1, 1892, we find the following: "Man—the perfected God-Man, as was Jesus—has a two-fold origin; one being the lower, merely animal-human origin in which the man is 'conceived in sin' (sin against the highest

nature into which he may, in process of his development, arise) 'and shapen in iniquity,' just as the wheat grain is conceived in sin and shapen in iniquity against the higher destiny; to wit, the human, to which it might have attained if its father-mother (the seed that was sown), instead of being sown for the reproduction of more wheat, had been appropriated by the higher, the human domain, and transmuted to its quality, thus to aid in sustaining its life and in securing its reproduction.

"The higher, the God-Man, having then a two-fold origin, one from above, (from the Father) and the other from beneath (from the mere animal humanity), must have in the course of its development, two marriages; the one on the lower or merely animal plane, the other on the higher or divine plane. The offspring of the one is the merely animal, sensual, devilish man as we see him at present; the offspring of the other are the Sons of God, who are also, as was Jesus, the sons of men. Jesus, although born out of humanity, and hence the Son of man, said of all the men of his time, 'Ye are from beneath; I am from above; ye are of this world; I am not of this world.' 'Ye are of your father the devil.'

"The Greek word here rendered world is *kosmos*, which means order of human things—humanity. All this present humanity came from beneath, while He, coming from above, and being a God-Man, a man of a higher race or genus of men, whose appearing in the earth, in the time of harvest, at the end of the Christian age, will be the coming of the kingdom of heaven in earth, for which he taught us to pray; when they come, being reproduced from him, he will be their Father and will be in them, just as the Father 'whom you call your God,' is in him.

"A father always implies a mother. The highest, or perfect Father always contains the Mother, who is an absolute necessity to his being a perfect Father,—one perfectly able to reproduce himself in his offspring, just as the seed wheat must be, while in the seed form, father-mother in order to perfectly reproduce itself. There is, then, a higher, a divine God marriage; to this agrees the plain teaching of the Bible: 'He that hath the Bride is the Bridegroom.' But a bride is a wife; and Jesus being the Bridegroom, had in himself the Bride and spirits that had been saved from the Jewish age.

"As God has a wife, and will have sons, there must be a marriage; and as the Bible treats primarily and principally of God and his relation to the lower humanity, it must, in treating of marriage, speak mainly of that marriage. 'Blessed are they who are called to the marriage supper of the Lamb;' God's marriage. 'I, John, saw the holy city, new Jerusalem' (doctrine of the new age), 'coming down from God out of heaven, prepared as a bride adorned for her husband.'

"As we live in the end of the Christian age (the time when John, being in the spirit, saw these things fulfilled in the literal), in the 'latter times' of the departure from the faith, and great apostasy of which Paul wrote, we may be able more clearly to see what is meant by 'forbidding to marry,' and who it is who forbids to marry. The great mass of religionists of today, both orthodox and heterodox, together with the agnostics and no-religionists, deny that

there will be any more sons of God in earth like Jesus; that is, having the same nature and quality as the one Son of God, whom most of them, in some sort, worship or profess to worship. In denying the offspring of the marriage of God and the lower humanity, they deny that marriage; they thus forbid to marry.

"All attempts to fasten the forbidding to marry—in the Scripture sense of the term—upon Koreshans, who prominently and always insist upon *such* marriage, must forever prove an utter and dismal failure. The present entire divorce of God and man is the prolific source of all the divorce, and of the universal adultery that now afflict the lower, the common humanity. The only hope of anything better than the present deplorable human conditions, economically, socially, or religiously, is a new religion, a new re-binding or marriage of God and man, which substantially, all the men of today, whether professedly religious or irreligious, forbid."

#### The Present Science of Mathematics

Question 253. "How do Koreshans regard the various phases of the science of mathematics?"—*J. D. V., Calif.*

**A** FRIEND has sent us an article by Prof. Larkin, written in response to a question as to the order of the different branches of mathematics. The Prof. enumerates these at some length, beginning with the branch called arithmetic, and following through sixteen divisions, away up into the heights attained by such men as Steinmetz, of whom he says:

"This mind handles electrical currents and computes their precise value in volts, ohms, and amperes, before the manufacturers commence to build a colossal railway or lighting dynamo. Man here approaches infinity; the labyrinth, the wilderness of modern equations, accurately predicting electric effects so immense that non-mathematicians look upon mathematical electrical engineers as very geni; and well they may, for between them and ordinary humans there is a great gulf fixed. They know."

The eighth division, Prof. Larkin calls transcendental geometry, and locates there the "fourth dimension, a branch of speculative mathematics of hypothetical use to very high mathematicians only. Used to see 'what we can do,' as one of them said to me."

Now let us see what use KORESH makes of the fourth dimension. He says: "Let us think of an atom of matter, the smallest conceivable or geometric point of a material substance. It has length, breadth, and thickness, with their accompanying directions. The mind can think of a reduction of the atom of matter, even to its vanishing point. This is the limit of the fourth dimension. At this point it becomes 'energy.' It is not destroyed as substance, but at this point it is mutated to spirit, 'energy,' or 'force'—substance of another kind.

"The materialist may conceive of the existence of a fourth dimension of matter, but he cannot determine its character nor define its property; for at the moment the mind discovers this limitation it becomes spiritualistic. The integral mind is both materialistic and spiritualistic. There are two distinctly antithetical classes of mind; one, in its professed belief, is spiritualistic; (the 'christian science'

mind is its type); the other, in its professed belief, is materialistic, of which the ordinary material scientist and atheist are types. These are both partial or fragmentary.

"If the mind can think of the vanishing point of an atom, or matter limited by its decreasing dimension of form, it can also think of its largest dimension, or the increasing dimension of form. The two dimensions of that property of matter called form, are thinkable and therefore existent. Illimitability is unthinkable, and therefore non-existent."

Prof. Larkin, after having advanced as far as the eighth division of his subject, where he locates the fourth dimension as transcendental, takes his departure into purely material mathematics, which, however important, and beyond the powers of ordinary mortals, is the result merely of application by naturally mathematical minds to that field of study, and does not lead to any new understanding of the universe and its form and functions. All of the stupendous distances, based upon their system of measurements, are hypothetical, because without any proven premise upon which to base their calculations.

Mathematics is a branch upon the great tree of knowledge, and its reliability depends upon its true relation to all other branches. It is said that figures cannot lie; but by their application to confirm measurements of distances and sizes of the heavenly bodies, as in the present fallacious so called science of astronomy, they may be made to do so. Like any other instrument, its value depends upon the use to which it is put; and in this case it has been used to impose upon an uninformed and credulous public.

### The Bible and Science

Question 253. "How does Koreshanity account for the discrepancy between the scientific and Biblical ideas of the age of the earth? I enclose a clipping containing Edgar Lucien Larkin's ideas on this subject, in answer to a similar question sent him by a gentleman in Calif., but it does not seem at all logical to me."—*E. L. B., Fla.*

**T**HE FIRST question in the clipping is: "What is the scientific age of the earth." To which our renowned Prof. answers that "it cannot be less than 100,000,000 years." No, it certainly cannot, as Koreshan Science proves it to be one part of a self-perpetuating universe—the circumference, of which the sun is the center.

As to the discrepancy between the Biblical ideas and those of science, we can only say that the discrepancy is between true and fallacious science. The Bible agrees perfectly with true science, as would naturally be the case in two books by the same Author; viz., Nature and the Bible.

Prof. Larkin says: "Do not waste one moment of your time in striving to reconcile what the Bible says of the earth, with set, fixed and proven facts of astronomy; they are on opposite sides of a great fixed gulf." This is the truest statement that Prof. Larkin ever made. The gulf is so broad and so deep that it can never be crossed; but the impregnable fortress of Koreshan Science is on the other side, only awaiting the assault of the enemy—in open warfare.

KORĒSH challenged scientists to meet him in debate, but none—not even the redoubtable Prof.—ever responded to the challenge. So the great opportunity was lost, and it

remains now for his disciples to use the weapons of his armory, according to the best of their ability.

It is rather amusing to read about the *fixed facts* of science in the same article in which it is said that "the age of the earth is not known." Then again he says: "it [the universe] is now *known* to contain at least 100,000,000 great *suns*, beside which the earth is almost, but not exactly, nothing. \* \* \* Some of these suns are distant quadrillions of miles," etc.!

If our readers keep in touch with THE FLAMING SWORD, they will not need to have these fundamental facts of Koreshan Science constantly repeated. At a very trifling expense, back numbers of the paper containing this information from the pen of the great Scientist could be kept on file for constant reference. It requires deep and patient application of the mind, already occupied by preconceived and erroneous beliefs, to fix the fundamental truths, as a groundwork for further development.

In the FLAMING SWORD of April 22, 1899, we find the following: "The Bible vs. Scientific Fallacy," in which KORĒSH says: "Opposition to the Bible as divinely inspired is—by many who are more than skeptical regarding it—predicated upon the assumption that modern science is true. Before the truth of the Scriptures is questioned upon the basis of scientific discovery, it would be well for the scientist (?) to authenticate the verity of his premise.

"It is a positively known and admitted fact, that the Copernican system of astronomy has an assumption for its foundation. What is true of astronomy is equally true of every branch of so called science. Nothing is known that is predicated upon what is unknown.

"Practical demonstration has irrevocably determined the fact that there never has been so exaggerated a fallacy projected by the mind of man, as that of the convexity of the earth, and its coincident astronomical vagaries; and we reiterate the assertion, with all the essential expletives understood and gratuitously thrown in, that no man has a right to say a thing is not true, upon the basis of a proposition about which he himself is in doubt.

"Scientists' profess to be the most unassuming and modest of all men on the face of the earth; while the fact remains that the whole experience of modern so called science is the contradiction today of what was promulgated yesterday. Why do they state their conclusions hesitatingly? Merely because they are not founded upon determined premises. A truly scientific man is not a doubtful man. 'He speaks as one having authority,' was asserted of the Lord Jesus. Why? Because He knew whereof he spake.

"The earth's surface is concave throughout the sphere. We declare it because we know it. We knew it as positively *before* as *after* our mechanical demonstration; but we instituted the physical experiments for others. We have challenged the world, and defy any exhibition of science to refute the absolute premise upon which the Koreshan fabric has its foundation. We do not merely *believe* the Bible to be true—we know it is the truth, because everything positively discovered as veritable truth, finds within it an emphatic corroboration.

"The Scriptures are not argumentative, but declarative. They go to the apex of truth and doctrine, issuing facts respecting forms and principles, to be verified in subsequent research under the direction of illumined reason. They deal philosophically and centrally with the things which concern origin and destiny, leaving the scientific method to those who awake from the past and occult age of the world, into the age of rational and scientific light."

# The Publishers' Department

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### Interesting Reading and Announcements

#### The War in Europe

A NUMBER of the readers of THE SWORD have expressed their sentiments concerning the present European war, and some desire to know what attitude they should take toward it. One writes as follows: "I hear people around me say: 'This war is the most inconceivable and incomprehensible thing that has ever happened.' I myself surely did not anticipate this exactly. I would not have been so surprised if it were a mighty conflict between capital and labor; but in this European war, the common soldiers are still serving their war-lords, and the poor laborers, the capitalists; and in fact, not only serve, but do it patriotically, willingly, and gladly."

Another writes thus: "The great destruction prophesied seems to be upon us, and so suddenly. If it were not for a feeling quite incongruous with the dreadful suffering and sorrow that war entails, I would rejoice. However, a feeling of joy comes over me, in view of the fulfilment of prophecy concerning the return of the Lord and the coming of the

Sons of God. Without this hope and joy, what a dreadful thing is war! However, I know without suffering there cannot be any glory; so I try to fix my mind on the chapter of what follows beyond the conflict of war and destruction.

"One peculiar thing is this: I thought myself quite a cosmopolitan; but I am surprised, on reading the conflicting war reports, to find myself quite patriotic in behalf of the German people. What is the stand I should take as one of your people?"

#### The Standard of Conduct

The standard of conduct is expressed in the following words: "If it be possible, \* \* \* live peaceably with all men." This means to refrain from entering into argument concerning the war, with one not of your nationality. Be lenient with each of the belligerent nations now warring against each other.

If you happen to be in a company of people of different nationalities, where the war-reports are being unfairly discussed, think of a "fair deal" in behalf of every nation. Do not enter into any contention; but think, in such instance, of the God-inspired words and conduct of Abraham, as recorded in Gen. xiii: 7-9; and the timely advice of the Apostle Paul, as mentioned in Rom. xii: 18. Be ready to hear both sides under all circumstances; for any one not willing to hear both sides of a question lacks true Christian spirit, as well as true Koreshan toleration.

#### One-Sided Presentations

Refuse to believe the one-sided presentation of the war reports in the leading newspapers, and especially those which are owned and edited by expatriated Americans who reside in London and Paris, and color the war news in favor of those nations; or editors who are prejudiced, and give pre-eminence to any one of the belligerent nations. By all means question the one-sided presentation of what is denominated "war barbarity,"

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and "war cruelty" as practised by one or the other of the warring nations.

Think of the ordinary strifes and quarrels between brothers and sisters, or between husbands and wives. Does not each of the parties claim to have been treated barbarously by the other? The vidual who has the most ungovernable temper will exaggerate the treatment inflicted by the other, as most cruel.

The Apostle James says that where there are bitter envy and strife (war), there you will find lying against truth; and furthermore, where there are envy and strife, "there is confusion and every evil thing. (James iii: 14, 16.) In the same chapter he says: "The tongue is a fire, a world of iniquity: \* \* \* it defileth [when not kept bridled] the whole body, and setteth on fire the course of nature; and it is set on fire of hell," *lit.*, by Gehenna-fire. Gehenna-fire is the acme of hell-fire. What the Apostle says concerning religious congregations, is true of viduals, families, societies, communities, and nations.

#### The Incentive of the Competitive, False Commercial War

War is a terrible thing. It is hell let loose in all its power and fury. Seven nations are arrayed in battle against each other, for supremacy. It is not truth and fallacy arrayed against each other, nor good against evil, nor capital against labor. This will follow later on, especially in America. Now it is competition against competition; false commerce against false commerce; supremacy and dominancy against supremacy and dominancy; throne against throne, and kingdom against kingdom.

In short, it is "Satan divided against himself," as the Lord Jesus declared; therefore, when such state or condition is reached, we should know that then his kingdom (the man-made kingdoms and thrones) shall not stand. (Matt. xii: 25, 26.) The end is at hand.

KORESH, the author of the Koreshan Universology, has repeatedly declared that the so called Christian nations are controlled by Lombard Street (London), and Wall Street (New York), the two gigantic monetary centers of the world; where the financiers, with their consciences seared, boastingly violate the Deific commandment: "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." (Exod. xx: 23.) The bi-metallists and the gold standardists are violating the command of God; for says

List of ———→

## Koreshan Publications

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

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KORESH, "the images graven upon these gods [whether in form of coin or paper money] make of them fictitious powers, giving to them a valuation not intrinsic, thereby making them objects of supreme love; that is, worship substituted for the love of God." The government stamp upon the coin, "In God we trust," means nothing more nor less than, in gold we trust.

And "as 'the love of money is the root of all evil,' it can readily be seen that the production of such an object of worship is the signal for the destruction coming upon the earth, as the setting up of the golden calf in the temple by Manasseh [II Kings xxi: 1-18; II Chron. xxxiii: 1-20] was the the final signal for its destruction. 'If any man defile the temple of God, him will God destroy.' The love of money is the defilement of the temple of God." ("Science of the Decalogue," pp. 12, 13.)

**What the Power of Money Controls and in What it Will End**

In a number of instances KORESH declares: "The money power controls the halls of legislation, and it is not within the power of any one man, either as the Executive of the nation, or any senator or any congressman, or any one justice of the Supreme Court, to counteract the power of centralization which, serpent-like, has ensconced itself in the legislative centers of the world. The fiat has gone forth; the monetary power, as relentless as death itself, will throttle industries.

"There can be no question that the money power purposes to control the commerce and industry of the world. Its power will take the control, or bring the crisis. It will bring the crisis. The dispensation began in conflict, it will end in catastrophe." ("Immortal Manhood," p. 54)

**Competitive War Barbaric and Brutal at Best**

The crisis has come upon seven European Christian nations; but it is only the beginning of the great time of trouble. It is a conflict of brutality and barbarism. Competism is heartless and cruel; but competition against competition is the acme of hell. War is never, at its best, anything else, especially when the root of all evil, the love of money, and false commerce, are the incentives. Those who expect something better of competitive war, are ignorant of the etymology of the term war, and are blind to the declarations of Sacred Scripture concerning the deceitfulness of the untransformed heart (mind) of mankind. (Jer. xvii: 9)

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so called patriotism for their country, prejudiced against other nations, think they are doing their country the greatest possible service, honor, and glory, by annihilating their opponents who, from a Christian viewpoint, are supposed to be participators of the universally confessed "Fatherhood of God and Brotherhood of Man."

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KORESH declares: "About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem." (G. S., Vol. II, p. 248) There is a peculiar coincidence in connection with this prophecy. The destruction of Jerusalem occurred in the month of August, in the year 70; KORESH wrote the above mentioned prophecy in the month of August, 1888, and the first destructive European battle took place August, 1914, of the present year.

According to this prophecy, the present war will envelop the entire world; it will become universal, despite the peace conferences and recent peace treaties. There will be temporary cessations, lulls, breathing spells, corresponding to recurring birth pangs, each being more or less severe than the previous one. This view is according to prophecy, which compares the war of "the end" with the travail upon a woman with child." (I Thess. v: 3; John xvi: 20, 21; Rom. viii: 22.)

The present war will end when all the prophecies concerning it have been fulfilled, as spoken by the mouth of God's holy prophets since the world began; that is, since the present disorders of man-made affairs inaugurated themselves in place of the divine. The present disorders will end in catastrophe on all lines of perverted and inverted states and conditions of mankind.

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An incandescent lamp at Franklin, Pa., has been burning twenty-four hours a day for nineteen years, or more than 160,000 hours.

Within twenty-four hours after a tornado wrecked the light and power plant at Henderson, Ky., the electric lights were burning and the street cars running.

What is said to be the largest order for electric flatirons was recently received by the General Electric Company, calling for 10,500 irons and filling four large freight cars.

It was said that during 1913 about \$300,000,000 was received for electric lighting in the United States. Estimating the population at 100,000,000, this means that each person, regardless of age, pays \$3 per year for electric light. This is equal to about 1 cent per person per day, or, in other words, two-lamp hours per day per person.

Large pumping plants operated by electrical energy have been installed at Utah Lake, to lift water from the lake and thus maintain the normal flow of the Jordan River during the summer months when the water is so low that the crops suffer at the most critical period. In the Cache Valley electric pumps are also used to lift the water from the river to the bench lands, thereby bringing thousands of acres of land under cultivation.

While the limit of commercial overhead talking had increased from strictly local to over 1,000 miles as early as 1893, it was not until 1905 that conversation could be had over long-distance circuits of which as much as 20 miles was in underground cables. By 1906 underground talking distance had increased to 90 miles. By 1912 it was possible to talk underground from New York to Washington. Underground conversation is now possible between Boston and Washington, four times the length of the longest European underground line. Telephone communication is established between New York and Denver; is potentially possible between all points in the United States, and by 1915 will be an accomplished fact between New York and San Francisco.—*Electric News Service.*

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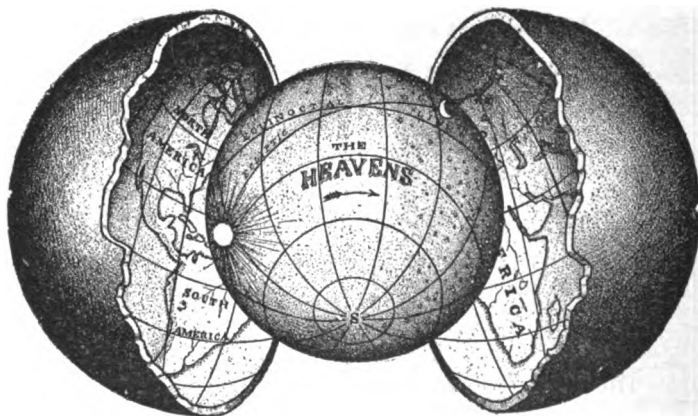


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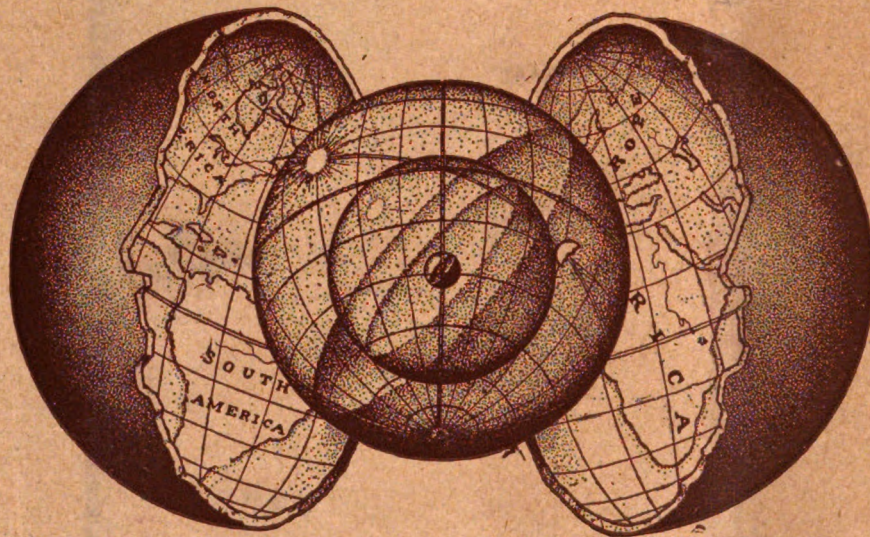
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# The Flaming Sword



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# The Flaming Sword

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

Vol. XXVIII. No. 11.

Estero, Florida, NOVEMBER, 1914, A. K. 75

Whole No. 782

## The Alchemical Laboratory of the Brain

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

PART XXXIV.

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

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

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

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

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

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

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

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

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

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

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

**The Wonderful Correspondence Between Brain and Body**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*(To be continued.)*

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

## THE KORESHAN SYSTEM OF COSMOGONY

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

By KORESH

## PART XXII.

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

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

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

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

## Ezekiel's Visions of God

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

*(To be continued.)*

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

## THE STANDING OF THE GREAT ENSIGN

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

[From the Writings of KORESH.]

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

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

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

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

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

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

## Distinct Phases of the Modern Antichrist

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

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

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

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

**Resurrection Identical with Reincarnation**

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

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

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

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

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

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

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

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

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

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

“Moreover the word of the Lord came unto me,

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

#### The Branch and the Vine Distinguished

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

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

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

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

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

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

#### Significance of the Original Advent Movement

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

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

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

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



# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE REIGN OF RIGHTEOUSNESS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### The Duty of Christians

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

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

*(Continued from the October Issue)*

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

# Light on Current Events

John S. Sargent

## SIGNIFICANCE OF THE CROSS

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

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

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

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

*The Cross Made a Fetish*

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

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

*What Our Learned Savants  
Do Not Know*

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

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

*The Law of the Cross of  
Universal Application*

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

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

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

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

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

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

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

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

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

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

*Why the Cross Was Known  
Among the Ancients*

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

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

*A Boomerang for  
the Atheists*

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

♦

**The Political Outlook in Europe**

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

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

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

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

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

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

# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from October Issue)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

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

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

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

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

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

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

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

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

**Further Types of the Number Seven**

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

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

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

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

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

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

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

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

**The Number Seven in Human and Cosmic Nature**

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

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

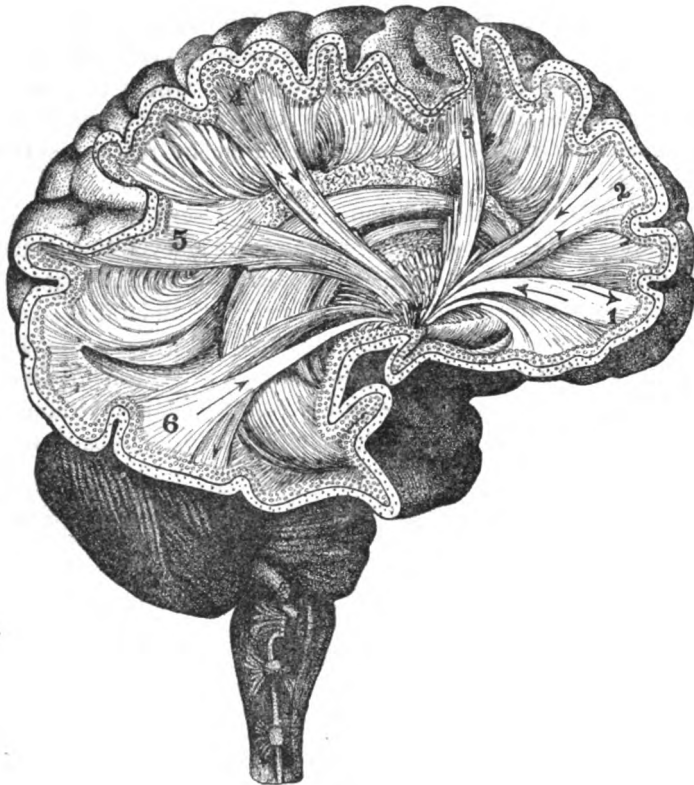
There are seven states or qualities of activities, as the seven natural primaries or principles of the solar light, which is manifest as seven colors:—violet, indigo, blue, green, yellow, orange, and red. This corresponds with the organ of the mind, where we find, in the anterior portion of the brain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

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

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

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

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



The Longitudinal Bisection of the Right Hemisphere of the Brain.

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

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

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

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

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

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

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

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

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

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

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

And we may add:

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

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

(Continued on page 344.)



# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

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

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

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

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

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

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

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

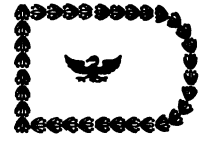
*The Stellar Ray* has discontinued publication, owing to important matters claiming the attention of the editor.

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

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



## Topics of Interest & Importance



### THE SCIENCE OF HUMAN BROTHERHOOD

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

BY MADISON WARDER

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

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

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

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

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

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

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

### The Descent of Man

BY O. FREELAND.

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

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

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

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

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

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

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

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

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

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

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

#### A Woman Commissioner of Correction

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

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

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

#### Morgan's Version of a False Elisha

Youngstown, Ohio, Nov. 9, 1914.

TO WHOM IT MAY CONCERN:

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

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

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

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

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

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

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

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

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

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

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

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

**Reasoning From Hypotheses**

BY N. CORNELIA CRITCHER

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

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

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

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

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

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

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

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

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

When such men as Labacheoski and Reiman assert

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

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

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

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

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

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

# The Open Court of Inquiry

N. C. Critcher

## The Dead In Christ

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

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

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

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

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

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

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

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

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

## The Covenant Between God and Man

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

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

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

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

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

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

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

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

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

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

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

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

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

### The Ark of the Covenant

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

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

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

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

### God Hath Made of One Blood all Nations

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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**What and Who Is the White Stone?**

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

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

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

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

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

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

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

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

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

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### A Prophetic Poem

It shall come and the world shall be shaken,

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

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

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

The cries of your brother for bread.

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

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

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

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

With the bolts that must leap from the sky.

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

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I will harvest from seed that I scattered  
On the shores of blue Galilee.  
For I come not alone and a stranger;  
Lo, my reapers will sing through the night;  
Till the star that stood over the manger,  
Shall cover the world with its light.

—Writer Unknown.

**Philosophy**

The signs is bad when folks commence  
A findin' fault with providence,  
And balkin' cause the earth don't shake  
At every prancin' step they take.  
No man is great till he can see  
How less than little he can be  
Ef stripped to self, and stark and bare,  
He hung his sign out anywhere.  
My doctern is to lay aside  
Contentions and be satisfied.  
Just do your best and praise or blame  
That follows, that counts just the same.  
I've allus noticed great success  
Is mixed with troubles more or less;  
And it's the man that does the best  
That gets more kicks than all the rest.

—James Whitcomb Riley.

**Electrical Notes**

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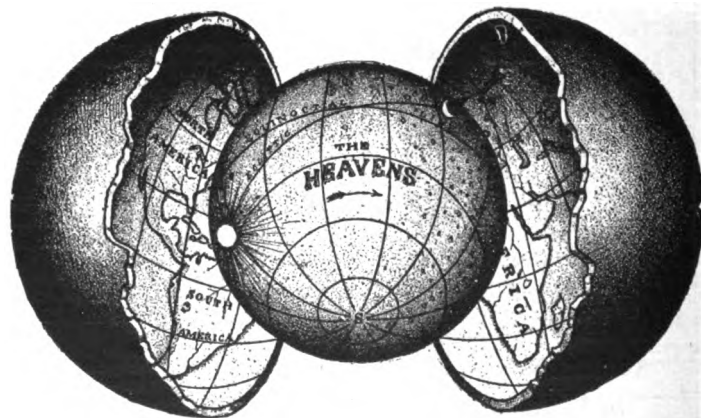
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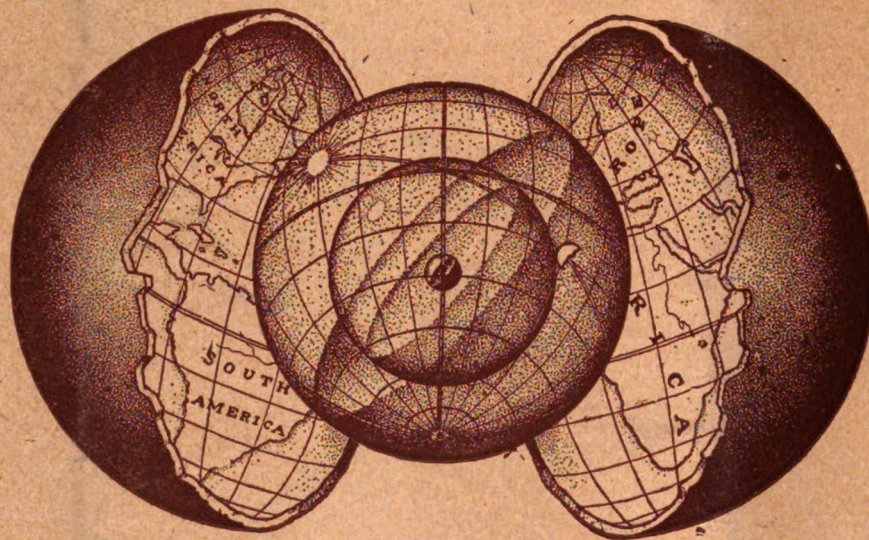
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# The Flaming Sword

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

Vol. XXVIII. No. 12.

Estero, Florida, DECEMBER, 1914, A. K. 75

Whole No. 783

## The Alchemical Laboratory of the Brain

**The New Jerusalem Spirits, the Superior Angels of the Heavens, Are Gathered from the Extremities of the Protestant Churches, Sufficiently Progressed through Re-embodiments. "The Valley of Dry Bones"**

PART XXXV.

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

**T**HE NEW JERUSALEM is not made up of the spirits gathered directly from the Catholic church; for these spirits (reëmbodied) became the spirits of the Protestant churches, the branches of the Catholic church; and from these are the angels gathered who comprise the inhabitants of the New Jerusalem. It is from the very fimbriæ of the fornix that the juices of the ventricles are distilled, and not from the corpus callosum. It is from the extremities of the Protestant churches that the superior angels are gathered into the New Jerusalem, to be discharged into the body of the new kingdom. The New Jerusalem is a state of advancement beyond the ordinary angelic condition, which is only a temporary and preparatory one.

The New Jerusalem is derived from those who, from the angelic states, have progressed through reëmbodiment to the more perfect state of the first-born in the heavenly world. Nor is the New Jerusalem the final state. The New Jerusalem will descend into the new body to be formed as the Sons of God, who constitute the new creation. As there are twelve lines of fibre converging to the cerebral peduncles from the superior lobes of the cerebrum,—six from each lateral half of the brain, the twelve cortical areas constituting the cerebral Zodiac,—so there are twelve tribes comprising the heavenly Zodiac of the universal or Grand Man, to descend into the new body.

We come now to the consideration of the infundibulum and the arch-vital gland itself. The infundibulum is a conical projection of gray matter from the under surface of the tuber cinereum, attaching itself to and passing through the glandula vitæ. It is both an excretory and secretory process. It transmits the alchemical liquids from the ventricles, discharged into it through the anterior foramen, but it effects certain transformations through its alchemical processes; for

passing through its channels there are three qualities of spirituous essences. These find their way through various courses into the center of the pituitary body, the glandula vitæ, through its coverings and through its fibre. These are again and additionally reëlaborated in the gland itself.

The analysis of this intricate and sublime root of the Tree of Life constitutes one of the most important considerations for the contemplation of the school of Prophets, possible to be urged as a preparation for the kingdom of righteousness. This gland is the very starting point of the circulations of the brain, in the gestating organism; analogously, the glandula vitæ of the Grand Man is the first to be established in the beginning of the kingdom in the earth. In the osseous seat of the gland of life, in the fortification, stronghold, and citadel of its security, is the apex of an osseous structure which develops from ten centers, indicating that there are ten distinct principles in some way related to the support, security, and perpetuity of its form and function.

The bones constitute the foundations for the building up of the structure which depends upon them; hence, they signify fundamental truths or doctrines, and, in a more literal sense, personalities who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life. As an illustration, John, James, and Peter, as personalities, were distinguished by the character of the doctrines which they advocated. John had to do with love and wisdom; James, with faith and charity; while Peter, the more natural of the three, had to do with truths and goods. Each of the other nine Apostles represented particular things and principles of the church.

It will be remembered that in the vision of the "valley of dry bones," as described by Ezekiel, the resurrection was defined by the bones arising first; then

flesh came upon the bones; and after the flesh, life came into the resurrected body. In the preceding article, we referred to the sphenoid bone as having particular relation to the vital gland, which rests within the saddle or groove that appears to have been made especially for its protection and support. We made the statement that the sphenoid bone developed by ten centers; the later anatomists give the number of centers as fourteen. This is because in the more recent descriptions of the sphenoid bone, there are attached two small bones not originally regarded as parts of the sphenoid proper.

#### **5½ The Ten Universal Laws, the Elements of Immortality**

In laying the foundation principles of the creation of the man in the universal aspect of macrocosmic life, there were applied ten universal laws, written by the Finger of God (that Finger being Moses himself) upon the two tables of stone, and committed to posterity as embracing the ten elements of immortality. The centers of development in any bone of the cranium, or any other part of the body, signify so many centers in the brain or body to which the particular bone relates. The ten centers under consideration in the sphenoid bone have relation to ten corresponding centers or activities in the brain; and these being defined, enable us to determine the corresponding centers in the Grand or universal Man.

There are ten distinct arteries included within the circle of Willis, which form a complete circle around the pituitary gland, or gland of life. Every artery represents a distinct principle; and in each one there exists a modification of the arterial blood which circulates in and through it. In an analysis of the gland we find that the posterior portion, that into which the infundibulum is inserted, is developed by six centers, and the anterior, by four centers. The sphenoid bone, therefore, must constitute one of the principal factors in the analysis and synthesis of the form and function of the vital gland. As it constitutes the support of all the other bones of the cranium, and the glandula vitæ is the terminus of all the encephalic activities and elaborations, the relation of the sphenoid to the vital gland must constitute one of the most particular and specific kind.

The vital gland is distinguished in form by a division which defines two origins; one from the brain, the other from the body. In function, the posterior lobe derives its active force from the brain, and is therefore passive; the anterior lobe derives its active force from the body, and is therefore passive toward the body, but active toward the brain. The bone, consequently, develops in two parts, which subsequently unite in the perfection of the bone.

A comparative analysis of the Decalogue shows a corresponding division and relation to that of the function of the gland, as partly determined by the character of the bone. The Decalogue has two distinct parts; one bearing directly upon the relations of man to God, the other having to do more with men's obligations to each other. The posterior division of the bone

develops by six centers, and the anterior part of the bone by four. As the centers of the sphenoid are the fundamental inceptions of the basis of the organic construction of the vital man, so the ten elements of the Decalogue are the fundamental inceptions of the basis of the organic construction of the universal or Grand Man.

Specifically related to the vital gland is the concomitant function of the cerebellum, upon which we have not particularly commented. There is a chain of consecutive activities, beginning with the cerebellum and terminating with the final elaboration of the gland, which it is important to consider before the office of the gland of life can be properly understood. Within the cerebellum there is a formation which has resemblance to the arbor vitæ, and called the arbor vitæ supposedly because of this resemblance. It is not, however, because of this resemblance that it derives its name. The ancients knew full well its function in relation to the other parts of the brain, and because of such knowledge they named the organ according to its office.

The cerebellum communicates specifically, in two directions, with processes which pertain to the function of creation, and which, in the determination of its office, designate it as the tree of life, or the arbor vitæ. One of these directions is toward the generative organs of the body; the other is toward the generation of that life which perpetuates the body through recreative processes in the pituitary body, or the gland of life. It is not admissible in articles for popular study, to engage in a specific anatomical analysis of the cerebellum; but a general description of the organ may be of interest, and is an essential factor in the correct understanding of the ultimate function of the vital center of the universal kingdom.

The cerebellum is a composite conglobate body or gland; a gland *par excellence*, the major gland of life. Its upper surface is divided into two lateral halves or hemispheres by the longitudinal fissure, and connected by the superior vermiform process. The general lateral upper division of the cerebellum is in three lobes, the central one being the only part that exists in reptiles and fishes. It attains its greatest perfection in man, where its lateral lobes are prominent divisions of the organ. It is composed of gray and white matter, similar to the cerebrum; the gray matter being of a darker hue than that in the cerebrum.

#### **5½ The Two Hemispheres of the Brain and the Anterior and Posterior Lobes**

The hemispheres are separated in front by the *incisura cerebelli anterior*, a deep notch that forms a circle which embraces the corpora quadrigemina behind. They are similarly separated behind by the *incisura cerebelli posterior*, in which rests the superior part of the *falx cerebelli*. The superior vermiform process reaches the entire length of the space between the two *incisuras*, the posterior and anterior, and is divided into three lobes, which must necessarily perform three corresponding functions.

The under surface of the cerebellum is divided into

two lateral hemispheres by a valley which extends longitudinally from the front to the back of the organ. The cerebellum, in a distinctive division, is separated by a horizontal indentation called the great horizontal fissure. This fissure is common to both lateral hemispheres, and, beginning at the *pons varolii* in front, extends backward to the middle line. Each hemisphere is divided into anterior and posterior lobes. The anterior lobe is called the square lobe, and the posterior one, the semi-lunar lobe. The anterior lobe extends backward to the posterior edge of the vermiform process; the posterior lobe extends from the end of the anterior lobe to the great horizontal fissure.

If a vertical section is made through either lateral half of the cerebellum, halfway between the vermiform process and the center of the cerebellum, there will be seen a body of white substance through its center, around which the subdivisions of the lobes appear like the arbor vitæ. Within this stem of white matter is an interior grey mass called the *corpus dentatum*. There are two varieties of nerve matter included in the white substance of the cerebellum, continuous with the nerve fibres of the peduncles, and constituting the distinctive fibres of the cerebellum. There are three peduncles of the organ, which connect the cerebellum with the other parts of the brain. The superior peduncle communicates with the cerebrum through the *processus e cerebello ad testes*.

According to modern anatomists, the peduncle originates in the middle of the white matter of the cerebrum, running under the testes of the quadrigemina, emerging thence and passing backward to the cerebellum. The principal fibres have their origin, however, in the cerebellum, and go to form the basis of the fibrile connection of the processus of the cerebellum with the cerebrum, but terminate their main function with the conarium. The conarium is the cone of the arbor vitæ, which has its trunk in the cerebellum. In the conarium is the fruit of the cerebellum, in this direction of the cerebellar function. The middle peduncle communicates with the *pons varolii*; the inferior peduncle distributes its nerves to the spinal column, and through the *nervus par vagum* and the sympathetic, connects its function with the organs of generation in the body.

There are two systems of generation or creation over which the cerebellum immediately presides. The first has its root in the glandula vitæ, the other in the center of the organ of reproduction in the body. The cerebellum is the great gland of Nature, separated from the voluntary part of the brain; the point of distinction of Nature from supernature being the nates, which constitute the division of that which is above and below the supernatural. All that is above the nates is supernatural; and all that is below the nates is within the domain of the natural, or in the domain of Nature.

The cerebrum is subject to the influences of fluctuation, sometimes tumultuous and boisterous, and at other times placid as the sea in its calmer moments; and while the cerebellum is in a measure related to the cerebrum, it is not subject to its variation of motion.

It moves synchronously with the cerebrum, but always maintains its equilibrium, for it is serene, tranquil, and placid. Its expansile and contractile powers are equal to the cerebrum, and the function of respiration coincides with the respiration of the cerebrum.

**Behind the Velum Interpositum, Reside the Celibate and Chaste Influences of the Pure Life**

The cerebellum is the parent of the conditions and functions of the cerebrum, subordinate to and dependent upon the will of the cerebrum, or its voluntary operations. It is secluded from the turmoil and turbulence of the voluntary impulsive activities of the cerebrum, and is separated from the cerebrum by the tentorium or tent, the signal portion of which is the velum interpositum, or interposing veil. Behind the curtain, within the secret recesses of this sanctuary, reside the celibate and chaste influences of the purer life.

The correspondence of this citadel and sanctum of the higher forces of nature is in the orders of the church, through which have been perpetuated the principles of purity which first actuated the early church, where was initiated the separation of the sexes for the purpose of the conservation of the potency and personality of the race.

The cerebellum commingles its substance with the substance of the cerebrum, through the induction of electro-magnetic currents which are materialized in the conarium, to be discharged as semi-solids into the aqueduct of Sylvius, to be resolved to the juices of the aqueduct and retorted into the third ventricle. The spiritual substance which finds its way from the cerebellum into the conarium, is distinct from the fluid discharged into the fourth ventricle from the cerebellum. The cerebellum is a masculo-feminoid organ, and performs the function of a biune parent; and the concatenation of its transmissions is most wonderful and extraordinary.

The deposit into the conarium or pineal gland is through the spiritual marriage of the forces of the cerebellum and cerebrum. This union creates the semi-solids of the conarium; in the contraction of the gland, in the combined motions of the encephalon, the substantial secretion of the conarium is excreted into the aqueduct of Sylvius. It is there dissolved and retorted with the posterior excretions of the lateral ventricles, which also discharge into the aqueduct, whence the juices are commingled in the third ventricle. The third ventricle also receives the fluids of the lateral ventricles through the anterior foramen, the foramen of Munro, and these, except the surplus, are discharged through the infundibulum into the final laboratory, the vital gland. Here, after being divorced, they are remarried and supply the body with its most vital solution. This is where the vital blood of the arterial system has its supreme manufactory.

The cerebellum or little brain, then, is the correspondent of those orders in the church where are held the potencies in conservation, which maintain the integrity of the church until it has performed its full function as the womb of the dispensation, in completing

the office of the church in the regeneration of the offspring of the Almighty, the Sons of God.

(To be continued.)

### THE KORESHAN SYSTEM OF COSMOGONY

*The Four Living Creatures the Four Cardinal Principles of the New Church*

By KORESH

#### PART XXIII.

**I**N THE CONSECUTIVE order of time there have been seven distinct divine overshadowings. We may illustrate these overshadowings by the baptism of the Spirit which occurred nineteen hundred years ago. God was manifest in the flesh. After the crucifixion and resurrection, the Lord dematerialized and became the Holy Spirit. This was one of the Spirits of God, and will result in the development of the church at the end of the dispensation now with us. The seven spirits of God operative at the end of the age, are the spirits actuating the seven churches, which represent seven distinct principles of immortal life.

The "sea of glass before the throne" does not mean the vast ethereal blue, as Totten stated, but the mental perspicuity of the minds which possess the truth. It is said to be like crystal, because the crystalline form of truth is manifest primarily in one mind. Truth crystallized is not like truth fluent. Water is the symbol of truth in its communicative state.

The four beasts are the same noted in Ezekiel, and also in other parts of Revelation. These beasts are the lion, the bullock, the man, and the eagle. They have their correspondence in the Zodiac of the physical heavens. The beasts of Revelation do not belong to the physical, but to the anthropotic Zodiac. The lion (one of the beasts) is the principle and application of commerce in its every domain. These beasts were full of eyes before and behind. These are intellectual powers that enable one to apply the experiences of the past to things present and future. From what had occurred in the past, they could observe the things to come. This means merely, that they had all prophetic power.

The lion is the power of commerce; the calf (bullock), the liberty of commerce; the man, the adjustment of commerce; and the eagle, the appropriations of commerce. The four beasts represent the four cardinal principles of the new Church, which ramify into all the activities of the divine natural order. As these activities are the functions of the golden candlestick, and the candlestick has its six branches, it follows that the wings or powers must reside in the six wings of the central church or central power. Wings always signify powers.

If we can define the primary and fundamental laws of commerce, we can determine the character of each of the six wings. We have said that the lion signifies the power of commerce. The first two of these wings pertain to the head. They are distinctively, the love of commerce and the wisdom of commerce. Commerce means more than the function as exercised in the secu-

lar domain; but in whatsoever field it is considered, it is conducted on the basis of six distinct principles and elements of execution. The love of commerce, to be divinely legitimate, must include the love of its pursuit for its highest and best uses. This can only be true on the basis of love to the neighbor. This would involve the highest wisdom, which is always the accompaniment of the supreme love.

The wings that accompany the body are the relations of the uses of commerce to the body, which, in the body politic, involve the economical uses of commerce in the interests of the masses instead of in the interests of the few, as in the perverted commerce now operative throughout the world. The wings which cover the body, in this special domain, include the industrial system, and the collective and distributive system. The ultimates of commerce are the feet, and in this are involved the two elements of life—perpetuity and enjoyment.

In the consideration of this subject in the higher domain, in the order of consecution, we begin with the Lord in his Messiahship at the beginning of the age. As the central star of the alchemico-organic cosmos radiates its energies to the circumference and limitation of its spheres of operation, so the mental and spiritual essences from the anthropotic Star are radiated to the extremity of the dispensation, where they culminate in the materialization of the new Church. John saw down through the age, in the spirit, the progressions of spiritual life as they corresponded to the coincident progressions of external human existence.

#### **The Wonderful Applied Law of Correspondence the Key to All Knowledge or Science**

When one is able to translate the language of spiritual things into the language of natural things, or *vice versa*, we may comprehend from the one, the significations of the other. Jesus was the head of the church in the consecutive order of its progress through the dispensation. He was the Lion of the tribe of Judah, because he was the center of that commerce which would culminate in the regeneration of the Sons of God. As the Lion, He was the center of the collection of the Lambs of God, which he gathered with his arm and carried in his bosom; and also the center from which distribution was made, in the dissemination of the seed of reproduction, or, what is the same, regeneration. His two wings were the powers of his possibility to impregnate the church for regeneration. This possibility was inresistent with two loves and their corresponding wisdoms; the love of the Lord to quicken his people, and the love of his people to be quickened. This included their corresponding wisdoms. Jesus knew how to baptize his church, and they knew how to be baptized. His love for his people and their love for him did the work of the first and highest powers.

The two wings which cover the body, are the confession of and obedience to the Lord. The body could not exist in its heavenly sphere of uses without these two principles and their application to the continuation of spiritual life. Without the confession of the

humanity of the Lord and God, there could be no heavenly influx, by which heavenly perpetuity is maintained and perpetuated. The end of the dispensation is reached in the manifestation of the new Church, manifest as the seven distinct orders. These seven churches are the seven planets of anthropostic existence, and they correspond to the seven planets in the alchemico-organic (physical) cosmos. These are two powers which cover the feet. The feet of the dispensation reside in the consummated new Church. The first wing is the manifestation of the Messenger of the Covenant, and the second wing is his acknowledgment. Here again are applied the two great laws of confession and obedience.

**The True Character of Koreshan Cosmogonic Form in Contrast with the Uncertain Modern Astronomy**

We have shown in our publications the true character of cosmogonic form, and have placed this revelation in contrast with the uncertain Copernican system of astronomy. We have devoted much energy and effort to bring the questions of Koreshan Universology prominently before the people for public discussion. In this effort we have been held up to insolent ridicule and most bitter persecution, consonant with the invariable rule to which every innovation upon prevailing public sentiment is subject. We would not be worthy of consideration, if our doctrines were not important enough to excite the animosity of the sentiment in both the secular and religious phases of thought which our system assails.

We have pushed our claims to a knowledge of cosmology, until the advocates of the spurious "sciences" begin to feel their insecurity, and the necessity for defending their right to the title of "scientist" and "scientific." So long as the "scientific" world rested in absolute security upon the ignorance of the laity, it felt no necessity for the discussion of the question of the Koreshan Cosmogony; but our persistence in the advocacy of the truth, in contrast with the audacious assumptions of the Copernican advocates, incites a growing uneasiness regarding the stability of an astronomy which has nothing but assumption upon which to rest its claims to acceptance.

The whole batch of assumption and absurdity called modern science, is assaulted in front and rear by the consistent and determined purpose of the apostles of Koreshan Universology. We know that when our System is considered of enough consequence to receive candid notice from thinking men, and when the advocates of the prevailing system of astronomy begin to comprehend the fact that their premises, which they confess to be mere assumptions, are being analyzed by honest investigators, and are known to be worthless as foundations for the building of the superstructure of science, they will be compelled to make an open defense of their untenable position.

The Copernican system of astronomy had its rise in the dark age; and there is not an astronomer of note who does not know and confess that there is nothing

but assumption for its foundation. It is responsible for the agnosticism so much in evidence, and for the attitude of that stupendous farce, the "higher criticism." There is not a phenomenon manifest that is not easily and rationally explained and accounted for from the standpoint of the Koreshan Universology, whether belonging to the domain of physical or psychological manifestation; and per contra, there are no phenomena, either psychic or physical, rationally accounted for on the basis of the modern system of so called science. All that Koreshanity asks, is a fair chance at the absurdities of the so called scientific claims of the age. This chance we will make, for we know we have the truth and are making progress toward a comparative hearing.

**The Confessed Hypotheses or Guesses of Darwin a Sample of Modern So Called Science**

Says Darwin, in "Animals and Plants," Vol. I, page 9: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory." It is to this absurd proposition that the most of our "scientific" theories, if not all of them, owe their existence. He further says, that "The undulations of ether and even its existence are hypothetical, yet every one now admits the undulatory theory of light."

We agree with Darwin, that the undulatory theory of light is a mere hypothesis; that is, a mere guess; but we deny his statement that "every one now admits the undulatory theory of light." "The principle of natural selection," he says, "may be looked at as a mere hypothesis, but rendered in some degree probable by what we positively know of the variability of organic beings in a state of nature,—by what we positively know of the struggle for existence, and the consequent almost inevitable preservation of favorable variations,—and from the analogical formation of domestic races."

Darwinism, as Darwin himself affirms, is predicated entirely upon "scientific" guesses; and these, he declares, constitute the basis of all scientific claims. Speaking of natural selection, he says: "Now, this hypothesis may be tested,—and this seems to me to be the only fair and legitimate manner of considering the whole question,—by trying whether it explains several large and independent classes of facts; such as the geological succession of organic beings, their distribution in past and present times, and their mutual affinities and homologies. If the principle of natural selection does explain these and other large bodies of facts, it ought to be received."

"Please accept my theories," says the eminent "scientist," "because I can explain many things upon my hypothesis." The Koreshan Scientist might get the question and say, please accept our theory of Universology, because there is not one thing that we cannot explain scientifically upon our premise. But we ask no man to accept *anything* on the basis of a mere hypothesis. A knowledge of the construction of the universe and its functions, with the laws and principles

of life depending upon such knowledge, is too important a matter to be left to mere conjecture—mere hypothesis.

No conclusion is certain which is not founded upon and grounded in a positively demonstrated premise. It is for this reason that the Koreshan System stands out distinct and unique. It predicates nothing upon guesswork; its first step in the discussion of any proposition is the correct establishment and proof of its premise. Darwinism is a fair sample of the processes by which modern scientific conclusions are invariably reached.

When in conversation with Professor Harkness, of the United States Naval Observatory, we asked him if the Copernican system was not predicated upon assumption, he replied: "We have to assume something." We maintain that if a premise be assumed, then the conclusion is equally an assumption.

#### Fact and Phenomenon Differentiated

Let us take the principle of optics in its application to the definition of the phenomenon of the rotundity of the earth, as an illustration of correct reasoning from an established premise, as followed by the logician of the Koreshan School of Science. We herewith accompany our argument with diagrammatic illustrations of the principles involved in the argument. Two lines may be extended parallel with each other, as in the case of the two rails of a railroad track. The diagrams represent certain known facts in optics, which we declare shall not be overruled, set aside, nor ignored for the purpose of sustaining an unwarrantable "scientific"

it be remembered that the minor premise involves a fact, but that fact is an appearance, involved in which are certain optical laws which we will apply logically in another part of this argument. Do not forget the fact that we are arguing from premises that are proven to be true, and that we differ from the ordinary "scientific" logician, in that we work from a demonstrated premise—not from an assumption.

#### It Is Necessary to Distinguish Facts of Reality from Facts of Appearance

The purpose of this part of the argument is to show the reason for an appearance, which is in direct opposition to the fact. Why does the space five feet wide at F F, appear as a point at *c*? Note the dotted lines beginning at S S, and extending to the arrow; they make a comparatively long picture upon the surface indicated by the arrow. Now, note the dotted lines beginning at F F, and extending to the surface marked retina. These lines vanish at the point upon the surface thus marked; for this reason they *appear* to come to a point at *c*. If we take this appearance as a fact, we are led into an interminable labyrinth of difficulties. The "scientist" establishes his assumptions upon these appearances, ignoring the facts and laws of optics. The objects *e d* are in fact at *e d*, as represented in diagram 1, but they appear to be at *c*.

We are to distinguish the facts of *reality* from the facts of *appearance*, and show the character of the appearances, and how these appearances have led the

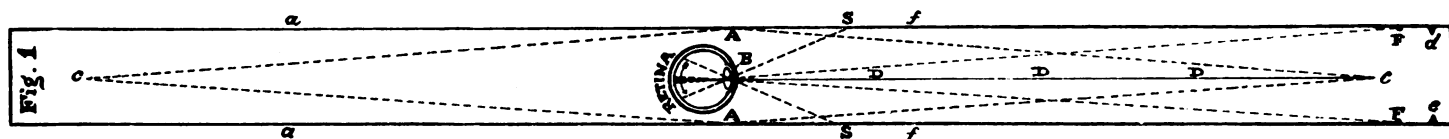


Diagram 1.—Illustrating the Vanishing Point of Space Between Parallel Railway Tracks.

theory. If any man is too lazy to reason, or too mean to investigate another's reasoning, we do not expect to make any impression; or if he is so wedded to a theory because his grandfather believed in it, that he will not change his opinion for the truth's sake, he will naturally pass this argument by; but for the honest man there is only one alternative.

The two lines, *a f*, extending the length of diagram 1, may be taken to represent the tracks of a railroad, five feet apart. In the major premise of this proposition are involved the facts as they *are*, not as they *appear*. The measurement of the space at both ends of the track shows that the rails at each end are just five feet apart. There is no element of assumption in this part of the premise. We wish to thoroughly impress upon the student the fact, that so far we have not had to "assume something." The rails are straight and parallel, and five feet apart. These are facts of practical and certain measurement.

From B to *c* in either direction the track indicates one mile; (the entire length of the diagram representing two miles;) in observing the distance from B to *c*, either way, the track *appears* to narrow down to a vanishing point at *c*. This appearance is the minor premise. Let

short-sighted "scientists" into their aggregate of errors, which they delight to call by the title of science. Thus far there is no element of assumption; we assume nothing. We have shown that space is annihilated in appearance by the law of distal perspective; that foreshortening is an inevitable law of optics, and we hold that these laws are totally ignored by every so called scientific astronomer. The pseudo scientists shall not continue to foist their fallacious systems of astronomy upon a deluded public, without a perpetual protest.

It will be remembered that diagram 1 represents the point of observation at B, from which the objective point is seen as at *c*, but which in reality is at F F. The line D D D, extending to *c*, is not what it appears to be from the outlook or visual point at B. The apparent line at *c*, which appears to be only a line, is the entire breadth of five feet—the distance across the track at F F. If a middle rail extend midway between the two rails of the track, it will be seen the entire length of the line, or nearly so, and seem to blend with the two other rails at *c*; the five feet have vanished to a mere point at *c*, therefore a space five feet wide appears like a mere line.

(To be continued.)

## THE AGE ENDS IN WAR &amp; REVOLUTION

[KORSEH, in FLAMING SWORD, April 22, 1898.]

**T**HERE CAN BE NO DOUBT of the fact that war is a deplorable necessity. The destruction of human life in the contest of arms waged for any purpose whatsoever is calamitous. But can any person doubt the righteousness of the struggle for the perpetuity of our country in the great Rebellion, or that war is sometimes inevitable and essential? We are not, however, arguing either for war or peace. The present impulse of the United States is but preliminary to the work she is to perform, in her relation to the great struggle in which the dispensation will end.

The dispensation is rapidly drawing to its final close. The map of the world is about to pass through a revision in which the United States will constitute the most prominent figure, for in America the Universal Empire will project its head. The nations will yet come to know that the prophets of God were authorized to predict the radical changes the time of the end will bring through the revolution in church and state, essential to the initiation of the coming kingdom of righteousness.

There is a prevailing sentiment and growing tendency in the direction of the fallacy that the simple force of social evolution will inaugurate a better state; while the fact is, genuine and incontrovertible science inevitably determines that the culmination of every age comes not by peaceable but by forcible revolution. It is not merely in one field of activity that we are to look for the woes in which the dispensation will terminate. There will be upheavals in the religious, social, political, and commercial fields of action; but especially have the commercial Shylocks fixed the mine and laid the train for the volcano of imminent destruction and retribution.

The control of the legislation of the world by the money sharks, a condition augmenting through a subtle and prescient foresight worthy of a higher purpose, has been determined by the corporate financiers of the world and age. The great financial thieves of the times have entered into a conspiracy to manipulate and enforce legislation in their own interests and against the masses, for in their hearts they have decreed the subjugation of the people to the interests of the bondholders and money-lenders. The time is not far distant when the thinking masses will awake to the urgency of the situation, and in one mighty and overwhelming struggle break this bond of iniquity.

The world cannot long struggle in the great conflict for bread, against the combined opposition of so called capital. The hope of the world is in the crisis, in the catastrophe, a tribulation the elements of which had their origin in the very initiation of the Christian age. The Lord planted the spirit and life of Communism; the processes of regeneration (reproduction) will usher in its fruitage. Competism will yield to Communism, but only through the coming revolution. The world may desire and cry for peace, but it will come through war, for which the world at large is preparing. Do not be deceived. The armament of the world is for the purpose of destruction.

## ANTI-AMERICAN CORPORATIONS

(KORSEH IN FLAMING SWORD, NOV. 26, 1897.)

**W**E ARE about entering upon the hour of desolation. It is not our province to sympathize with either party to the coming great struggle. The wage slavery system, which the bondholder hopes to perpetuate, is fostered as much by the slave of wages as by the capitalist slave-driver.

We will not attempt to define processes through which catastrophe may be averted, for there is no escape from the impending social cataclysm. The causes which conspire to the breaking up of the fountains of the great deep may be specified, not for the purpose of diverting the operations of the natural laws of progress, but for the education of the generations to be benefited by the prescient and premonitory record of signals which may be read by those who run.

The struggle for the financial supremacy of the world by the commercial vultures, and the struggle for bread by a rapidly increasing class, multiplied through the corporate and rapacious craving for redundant accumulations, have but one possible culmination. We do not advocate a terrible conflict between the bondsmen and their slaves, but we predict the inevitable termination of a Godless purpose on the part of the millionaire who aspires to become the billionaire, and the soulless and infidel combinations of laboring men forced into the creation of labor-unions for self-protection and the right to work and live.

A government should be strong enough to regulate the relation between capital (so called) and labor. Our government, conducted in the interests of politicians and parties, has not the moral courage to confront the greatest danger to the integrity of the Union, for fear of the loss of political prestige. Because of political corruption and the growing aspiration for political honors,—also the emoluments which accrue, not from salaries provided, so much as from the opportunities afforded to dispose of one's honor to the highest bidder,—the conflict between capital and labor assumes broader, more dangerous, and national proportions.

The manipulators of party aspiration and effort behold two horns of power, both of which they regard as essential to political sovereignty. It so happens that the two horns are not on the same bull. The interests of the money power and the common voter are not the same, nor can they ever be under the system of competition. These constitute the Scylla and Charybdis of the political ship, and from the peril of these dangers there is a constant desire to escape.

It is the pretense of party servility to the laboring masses for their political support, that renders it possible for a gang of cut-throats, largely composed of an un-Americanized and ignorant rabble controlled by designing leaders, to terrorize independent American citizens and force them into associations from which every impulse for personal liberty revolts. Were it not for the fear of losing political support, it would not be possible for organizations to exist, by which the rights

of the individual citizen are constantly menaced, and the lives of individuals jeopardized.

A government has the right to prevent combinations of labor and the combinations of so called capital against the interests of the individual and the mass, but no government has the moral courage to correct their flagrant abuses; therefore we say there is an impending cataclysm. This is one phase of the plague of frogs typically portrayed in the liberation of the Israelites from their Egyptian bondage. We have no sympathy for either the bondholder or the equally tyrannical labor-union. All these things are doomed in the coming destruction of the money power.

### CLOCK OF THE AGES STRIKES HOUR OF REVOLUTION

[KORESH IN FLAMING SWORD, March 25, 1898.]

**A**GES and dispensations are regular periods of time, defined by movements in the physical heavens. Twelve dispensations mark a period of one grand year, in which the movement of the sign—called the precession of the equinoxes—on the ecliptic causes a return of a specific relation of the equator to a certain constellation, and a certain star in the constellation. These grand-year periods specifically define and mark the great event of a final anthropotic fruitage, called the firstfruits of the resurrection, or reincarnation of the dead. The peculiarity of such final fruitage is, that in the culmination of this Zodiacal cycle, hundreds of thousands of people will spiritually dissolve by dematerialization, and disappear, leaving nothing behind them to decay.

This, however, does not complete the process. This electro-magnetic conflagration is the burning up of the wicked. It is not a painful operation, and in it there is no loss of identity or consciousness. This is the burning up of the world so long prophesied. From this incorruptible dissolution there obtains a reunion of the essences of dissolution into the creation of better beings; that is, *virgune*, men-women (virgins), neither male nor female, but combining the two principles in the life of the resurrection. The product of this rehabilitation is the Sons of God.

One of the supreme factors of the change about to startle the world as the most marvelous of human possibilities, is that the change is to be brought about by the intellectual comprehension of one man, who not only knows of the coming changes, but who inaugurates the methods, arranging into organic form the psychomaterial and biologic battery by which it is accomplished. This is the work of Elijah the Prophet, Elijah signifying God the Lord.

We are just now ending a series of ages, in which there is a climacteric of power and phenomena. The world is mobilizing for its grandest pyrotechnic display. The armies and navies of the world, both in the metaphysical and psychic, and in the natural and militant, are gathering for the consummation. The world is not mobilizing for peace, but for war, though a war that the divine peace may succeed.

The governments of the world will be broken to pieces, and dissipated as the "chaff of the summer threshing-floor." This is involved in the laws of causation; there is no escape. Prophetic declaration predicts the end in the midst of catastrophe, and the laws of metamorphosis corroborate the testimony. God's chosen people will await the call for the gathering of Armageddon. THE FLAMING SWORD is the sign of the Prophet.

### THE TRUTH MAKES MEN WINCE

[KORESH IN SWORD of June 24, 1893.]

**I**T IS SCARCELY POSSIBLE to be more radical, in any statement, than the truth. It is the truth that makes men wince. There is nothing so repugnant to most men as the barefaced, unvarnished fact, because it is so in opposition to the culture, tendency, and loves of the human mind. Jesus told the truth, and because he did the world (the cultured and moral world) hated and killed him.

From some articles in our columns it might appear that we advocate the refusal to meet the obligations of legal demand. This is not the purport of our conception of equitable distribution. \* \* \* There is not gold enough in the world to meet the promises to pay (in gold), which constitute the bonded obligations of governments and corporations. If promises are made to pay in gold beyond the amount of gold in existence, what is that promise but a lie?

It is time that the world wakes up to the fact, and to a realization of the sources of its degradation. We do not believe in any violent revolution, nor any violation of laws, but we do believe in improving the law to suit the genius of the age; and one of the first radical changes to be made is the destruction of the money power. There is no way to destroy this power but to take off its head; this can be accomplished by the demonetization of gold, and with it the destruction of the entire legal tender principle.

The products of both Nature and industry belong to the industrious; and there is no injustice in so disposing of the good things of the world as to provide the necessaries, comforts, and also, so far as they may be made universal, the luxuries of life. If the people of the United States comprise the government, then they have the right to say, by the voice of the majority, that there shall be an equitable distribution of the products of industry and of Nature. Wipe the *ignis fatuus* called money, from the face of the earth! Let nothing be denominated wealth merely by a fiat that violates every principle of intrinsic worth!

The great coming duty of the masses who have the right to say, "Our will be done," is to sweep from the earth, with the besom of annihilation, the tyrant that enslaves them—the money power. Jesus the Christ has given the example. Make the whip of small cords with which to scourge the desecrators of the temple, and overthrow their tables of exchange!

The money power must go. The money fiat will be destroyed by another fiat—the fiat of Jehovah. "And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages." The instrument with which the Lord will do this, is the humanity grown into a consciousness of its rights, with power to insure them.





# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE CALL TO GOD'S PEOPLE

The Legitimate Heir of the World in Contrast with the Race called Man

**T**HE LORD'S statement, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged," cannot be much in the mind of Christendom's mental luminaries in these days. Christendom generally is resonant with the voices of pots calling the kettles black, when most worthy of prizes for blackness themselves. Who caused the war? Why, the other fellow-nation of course; look at his criminal record; look at his greed of gain; his thirst for power; his demanded heirship of world empire!

"The other fellow" points the finger of shame at his death-sentencing judge, and declares, as did Nathan of old to David, "thou art the man." In its most reverent mood, all Christendom will admit the claims of the one man to genuine righteousness; to a complete fulfilment, toward all humanity, of the law of love.

How would it do for all the powers that be of the warring, and so called neutral nations of the world, to quit their calling the others black, while each is probably at his blackest, and line up (for a brief space of time) beside the legitimate Heir of the world, and note the contrast between themselves and him? Where would boasting find a place? What could the competitors for world-power in his Name, say in his presence regarding their use of their so called "divine rights"? Has one ruler used them as the Lord did his for the common weal of the world, irrespective of sex, race, or religion? Have all their thoughts as rulers, been so full of the one God now known to men of all Christendom as the Lord, our Lord, that their supreme aim has been to so equitably adjust the exercise of human gifts and callings as to insure to the world the greatest amount of production with the least expenditure and waste of human energy?

Has either great Britain or the United States thought that the first thing to be considered, in commerce, is the equitable distribution of the products of human industry, according to human needs, and their full enjoyment by the multitudes of human producers? Have not the chief rulers of nations sustained (in all the great social temples) the tables of the money-changers, and dined and wined the chief usurers of the nations?

Marketable money, called in the United States the "almighty dollar," has been the only living and true god of every warring nation, and the nations preparing for war. For the power of chief usurer, they have all competed in the world's marts of trade. Not a money-changer's table has one of them kicked out from any of his vital centers.

The Czar, it is reported, is the richest man in the world today, and he is the Russian Empire's head of both church and state. The chief rulers of the world

have much to answer for in the presence of the Lord, for to whom much is given, much is required; nevertheless what are the kings and chief rulers but the tolerated topknots of the peoples who have produced and sustained them? When the legitimate Heir of the world stood in the midst of the people of his own nation, the production of their most aspiring and soul-inspiring life forces, they had become so degenerate from their greed of gain, that they despised and rejected him, declaring, we know him not; we will not have this man to reign over us. They had heard Him gladly for a season, but on becoming well acquainted with the planks in his platform of righteousness, they returned to the mire, and their wallowing therein; they preferred Barrabas, the robber of God and man.

The average run of the common humanity still loves to wallow in the mire of sin. Christendom's confession of sins national and personal is long overdue. Its sins began to multiply as soon as the Lord's holy Seed, "the children of the kingdom," were sown in its soil. Every mortal is the expression of a conception in sin, a shaping in iniquity. The attainment of immortality and eternal life is a possibility to every self-confessed sinner who will forsake the sin in which he was conceived, and become a subject of the kingdom of the Heir of the world; the new era just dawning.

With all modern Christendom reaping the woes of its sins, a harvest of men must be ripe to rally to the standard of the King of kings, as revealed in the light of the science of the law of his being. His standard is lifted in the place of his appointment; the rallying point for all who believe in his Name, as he declared it would one day be believed in,—by all who should hear and obey the Prophet and forerunner of his revealing in the power and victory of his restoration of all nations to the righteousness of the law; the doing of his commandments.

Let the common people once more gladly hear the voice of the Son of man become the Son of God by the law of the atonement, and rise as one grand man to put an end to the sin of competism for usury; an end to the sins of the lusts of the flesh; an end to the service of false science and false doctrine.

Let them rise as one man to throw off the yoke of king-craft and priest-craft. Let them stand for the one man power, who has stood all for righteousness' sake that any man of God can stand, and who wears, in the glory of the mind of God, the crown of the faithful Martyr, who stood alone for years,—in the highest attainment of truth known to Gods and men; redemptive truth; redemptive to that body, soul, and spirit which all Christendom has united in calling the Lord's.

Men by the thousands are being ditched or entrenched day by day, by blind leaders of the blind, the rulers of Europe, aristocratic and plutocratic; the covetous of what does not belong by divine right to one of them.

Into the ditches they go, and fall like mown grain in the field, but not to be garnered and appropriated by the coming Saviors of men. They die as they have lived in the world of competition reserved unto fire, and into blast furnaces, and on funeral pyres are their bodies thrust and stacked for burning.

All this has happened, notwithstanding the fact that the Almighty's long-foretold Prophet warned the nations for forty years, with voice and pen, of the terrible judgments in reserve for the sins of the competitive system only now transpiring. The warning is still sounding the Lord's call to come out of Babylon and serve the cause of his truth and righteousness.

#### Peace Through Righteousness

**I**N THE FLAMING SWORD of Jan. 14, 1898, KORESH declares that one of the principal offices of the Messenger of the Covenant is to formulate a biological battery through the organization of the nucleus of a social Theocracy. This work KORESH declared, in F. S. of October 19, 1901, he had already accomplished. The knowledge of the utilization of the forces of this organized battery remained his alone in its entirety. We have heard him declare that the attainment of this knowledge must be the result of another twenty-four thousand years of development.

Now the Bible student knows that in the forty-fifth chapter of Isaiah, the Lord makes this declaration: "That they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil: I the Lord do all these things." One need not search further for the time of world-wide trouble such as was not since there was a nation. One need not go farther than the Bible and a rational science of the universe, to know who the Lord is, and how he is identified with the God of Israel when he becomes "his Anointed;" his Christos. The God of Israel, whose crowning creative effort is the making of man in the image and likeness of his own personality, called the Lord, has the power and credentials of his own prophetic utterances with which to make himself known to such as he finds mature enough in development to be called his sheep.

He not only makes such to know him as the Good Shepherd, but they will follow no other when fully ripened by the wisdom of experience. This wisdom is the development of long cycles of reëmbodiments. Out of those standing in the earth when the Chief Shepherd appears, the primary nucleus of a new heaven and a new earth is formed. This formation is made the receptacle of the truth to be understood for the inauguration of a new era or dispensation. That the vessels of humanity chosen to be this receptacle seem contemptible to the high and mighty of an era which has just reached its climax of possibility is not strange.

The Spirit of the Lord we call God foretold this to be the case. The stories of the Lord Jesus and his nucleus confirm the fact. The Spirit of the Lord Jesus passed as the bread of heaven into his elect nucleus and became

its hidden manna. From this they derived all the power and superiority of mental and moral qualities they displayed as lights in the world for the age at war with all its evils, till the time came for their standing again as Shepherd and sheep, to create a new heaven and a new earth wherein should dwell righteousness.

This righteousness is to dwell in earth as a divine kingdom of men, derived from an ethnic infiltration of Israel with all races, to be made white in every sense of the word by the applied doctrine of the new and final covenant relation of God with men, because in and of them, so identified with them as to be seen and known as the Sons of God, the begotten and later new born; by the applied law of the cross (alchemy), they are made literally new creatures, by a new and living way, of redeeming and reproducing the arch-natural form of man.

This world says it wants peace. It certainly does not act like it. One by one every nation is declaring for war. They have all forgotten God, the God of Israel the Savior; the man whose instructions in righteousness are the only fair and square basis of peace to be followed. The nations are all being turned into hell, where the Lord said they would be turned, if they made void his law of commonweal and peace. They have all adored competition, and also the skill used in cheating the producers out of their wealth. They still adore it, and will until they are bled to death of both blood and money. The Lord is going to give them enough of that which they have all really preyed and prayed for.

Whited sepulchers have a national as well as personal form. We read in the great Book, that the Lord's kingdom was not to be of the era we have called Christian. We read that the good children of the kingdom were cast into the outer darkness, and became a fighting church to get enough of all they could not then forsake persistently for the love of the Lord and his kingdom. They could not forsake (but for a little season) houses, lands, family ties, ill-gotten gains, fallacies and evils, including the golden calf.

So it is written that He has times of giving folks of all nations and races, the desires of their impenitent hearts, and sends leanness into their souls, to make them good and hungry for Him and the wiser and better ways, indicated in word and deed by his manifestly superior intelligence, most clearly revealed when he appears among men as the Lord, Jehovah or his God, Elijah the Prophet.

The Lord in the guise of his Prophet is the supreme warrior and peace-maker of the world, because he restores his all-involving nucleus to a platform of scientific righteousness. On this base of operations, in the line of peace-making, the Saviors now to appear in the world must take their stand. Here they must rally around the Name, "the new Name" of the Lord, that of his foretold Anointed one, the Shepherd from Joseph, the Stone of Israel. He is the great Peace-maker of the new era, because by him Jehovah's name has been clothed with the light of genuinescience. In this light he stands hallowed as in no other. In this light he stands as the

illuminator at one with the illuminated, to whom he has given, as he declared he would, "the hidden riches of secret places;" his profoundest knowledges; his rarest virtues,—his Name. "Thou shalt call his name Jesus, for he shall save his people from their sins."

There shall be, however, no remission of sins, personal or national, without the shedding of blood. When blood is shed, spirit forces pass from the victim to the spared ones, and there is a great involution of power where the power is most needed and destined, in the order of law, to aggregate and renew itself. In due season a little cloud, once no bigger than a man's hand, a single man's power, becomes the power of thousands, and transmutable as the thought power of minds renewed to the Spirit of lives that make (in all they do, and all they say) for righteousness and peace in the earth.

This true God, long forgotten, they are eager to hear about. The duties, state and personal, they become eager to do, and all things are made new. There being no spirit world outside of humanity, all that pertains to Gods and men, and their environment, goes on within the veil of the flesh. So it behooves every man who would become a living stone of the living temple whose God is the Lord, to purify himself in this hour of world judgment and world sacrifice, that the spirit of the man which goeth upward may add strength to strength, till all Israel shall be saved in one house, the elect house of the living God. In this house the law of the Lord will be written by the divine intelligence upon the tablets of the heart, and all men, worthy the name of the Son of man, shall know the Lord by his new Name of CYRUS, mine Anointed, saith the Lord Jehovah, Savior of all Israel.

### The Trial of Competism

**A** MOST instructive article was published lately in the *Sunset*, confirmatory of the proclamation of many seers, that a battle for national commercial supremacy in the Pacific, between Occident and Orient, is inevitable. It is not only inevitable, but the signs multiply daily that it is imminent, even at our doors. It is so near that the call has gone forth to the Christian churches, from the Messenger of the church of the New Covenant, to separate themselves from the old order, the nearly terminated dispensation.

There is a lap of the ages, during which such as are to escape destruction with the old, as of it, are warned by both the major and the minor prophets to separate themselves from the doomed, and to become pioneers in the way of the new life, the great deliverance. Primitive Christians illustrated the strength of the united life system. It gave them the dynamic power to shine as lights in the world. They had a common treasury, as the fruit of their industry, and their united resources were distributed according to the needs of the people. The strong gladly bore the infirmities of the weak, and in honor preferring one another on the basis of a mutual understanding with an accepted apostleship, they knew the highest joys of life, even in the midst of

the worst forms of persecution by those who walked in darkness.

Now, if ever, is the time for the remnant of modern Christendom, ripe for salvation, to return to the science of the law, and the testimony of the Lord Christ. Now, when the world of competism for the power of plutocracy has united with war-lordism for an organized world empire, if there are some genuine truth-lovers left to combine, they should come out and restore, in the form of a Grand Man, the living temple of our God, prepared for its final baptism.

Peter declared that this world was reserved unto fire; but before the fire there comes the water preparation. This is the promised knowledge of the truth. In the intellect, it is the scientific of the universal word; in the heart, it is the cleansing blood of the new covenant awakening there such a love of the Messianic law and the Messianic name, that the baptized becomes filled with a new zeal for the cause of righteousness that is according to knowledge.

This zeal is that which can eat a man up, and transmute his flesh to purified, glorified spirit. This spirit becomes the ruler of his own house, the Father's house of many mansions is his inheritance, and he will, as an entity of God's will, project his own mansion, to do his will in earth, as it is done in heaven. This looks like something worth while for the begotten but unborn Sons of God to think about. This is the new birth, renewing man with a new body, a habitat for a man with the mind that was in Christ Jesus, to do the will of God rationally, scientifically; not seeing the way darkly, but in shining light, with buoyant life.

Is not this something worth knowing about, as truth in ultimates? The knowledge is as free as water to any who will try to live the life of the neighbor, with the neighbor, seven days in the week; not one day. A church edifice is all right for one day, if its occupancy is to recreate or brace up to serve the neighbor without money or price the following six days; but if it is to hoodwink the Almighty, as did the Pharisees and hypocrites, and beat the brother out of the wage for usury on his investment, his day of wrath is hard on his heels. Nevertheless, He lives eternally to save whosoever will turn into the ways of wisdom for righteousness and its concomitant peace. In these ways all things are yours, for ye are Christ's, and Christ is God's Manhood and Womanhood, and the two attributes of Deity find their periodical expression of form and function; after the great tribulation, the Lord comforts all who mourn as one whom his mother comforteth, because he becomes manifest to humanity as all that is divine in perfected Motherhood.

The commercial principle comprises the heart and source of origin, *the primum mobile*, as it were, to human activity. This actuation is susceptible of genuinely legitimate direction, wherein commercial activity constitutes the beneficent performances of use in which is fulfilled the royal law, the law of love to the neighbor. It is capable of perversion, and has an almost universally perverted application in the momentum of commercial enterprise, as those activities are now operative throughout the world.—*Koresh*.

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

Sketching and Sight-Seeing in Paris  
While Awaiting Transportation for Home

(Continued from the November Issue)

**F**RIDAY, Aug. 7. There was, indeed, much occasion for rejoicing when the first mail from the United States reached us since war was declared. Yet less satisfaction was derived from that mail than might have been expected, for the folks at home were still writing about the happenings of the peaceful days of July. The letters contained no words of consolation for war refugees. It was a rainy day, and we spent it making memory sketches of trips taken in placid little Holland, writing letters, and "catching up" in diaries. Then, just down the street the Colorosi Academy sign, glistening with its all day cleansing, signaled us from dreary windows to don ill-weather garments, defy the gloom of a cloudy day, and come forth to pass under its drippings, and become christened into renewed efforts; efforts to seduce the muse of palette and brush to guide our strokes, forming upon blank canvasses elusive shadows deepening about some Colorosi model.

Saturday, Aug. 8. "I did not understand how many," said a lady all garbed in a red and green changeable silk suit, a black velvet hat with sweeping lines, decorated with a blue rose done in cloth, in imitation of those exhibited in flower shows that display the advance of modern scientific horticulture. She sat in our Ville des Dames garden, in a pea-green iron garden chair, which had many intricate scrolls by way of lending a festive appearance.

"2,500," repeated the reader of the Paris *Daily Mail*, from an uncomfortable garden bench. We gave an extra dash of red and green to the lady's gown, as we endeavored to reproduce, in water colors, its changeableness in the morning sunlight. Unhappy Germany! Parisian newspaper accounts, if added, would have the entire population annihilated within a few days more.

Presently, some admirer of the Russian ballet interrupted the reader of war news, with a few decisive strokes on an unharmoniously tuned piano inside the Ville. Everyone responded to the call, and from garden to halls and parlor, and back again, arms and feet swung in mysterious circles to rhythmic measures, and the white-haired cook rang the luncheon bell till the rope broke, in his endeavor to drown that 17th century instrument.

Red and blue soldiers, diligently drilling in a green open field; long lines of red and yellow city motor busses corralled in another field; a yard filled with black, white, red, dappled, bony, crippled, well-fed, dingy, glossy, unharnessed horses, lined up before equestrian experts in army uniforms; groups of white tents dotting the green turf of city squares, here and there, and a distant purple horizon, emphasized now and again by a special jutting up of mother earth, or by some pointed spire or rounded dome, made by brother man, repaid the view obtained by stretching our necks beyond the dirty panes of glass in one of the Ferris Wheel cars.

"Would you like to go around again, ladies?" asked the mover of the Wheel upon our descent. "No," we replied. We had seen enough of the magnitude of war preparations from an uncomfortable position.

"Say, folks," called our Franco-Russ-American guide, through the bars of our gate that evening, "do you want to see a regiment form to start for the front? Right this way, at the head of your street."

Large crowds were gathering there, and mounted *gens d'armes* were on hand to keep order. There was no line of soldiers, but uniforms were in evidence everywhere among the gathering crowds. At last a separation took place between soldiers and civilians, and when all was in readiness, a silent body of French soldiers, of 600 or more men, moved forward. Blankets, knapsacks, guns, belts, canteens, mugs, and now and then a tiny child in one arm, and a silent wife and mother trudging along with a country's defender at the other. This was the equipment of those German targets, who derived some courage from the surrounding throngs shouting noisily, but emptily, in the face of so much distress.

"Vive la France!" Soldiers and spectators too, sang, until the last soldier passed out of sight and hearing. No one left his place after this touching spectacle of troops marching to the front, and the *gens d'armes* also remained. "Is there another regiment to form here?" we asked our interpreter. "Have we not seen all? Why doesn't the crowd disperse, and the *gens d'armes* leave?"

"You are in Paris, remember, and not in America. As long as the smallest assemblage of people remains, the *gens d'armes* remain. The government always fears an uprising against itself, when many are congregated, and the guards are ordered never to retire till assured no one is present who will lead a mob." We set an example to our Paris friends, there and then, by departing in true American haste.

Sunday, August 9. Taking the *Nord Sud*, we crossed the city to hear the wonderful cantor singing at the Russian church. The service was led by two priests, chanting alternately in wonderfully deep, rich intonations, and responded to by an invisible choir of perfectly blended voices. Through clouds of blue incense one could see the frequent crossing, the kneeling, and the touching of the forehead to the thickly carpeted floor, by those huge and handsome Russian men and women in that pewless, but richly ornamented Greek church. Satisfied and delighted with our entertainment, we started homeward afoot. Near was Parc Monceau, with its old ruins, where artists loved to work.

"How do you like it?" asked a white-haired Englishman, as we stopped to look at his truly bad picture.

"Those old Corinthian columns reflected in that pool make a beautiful subject."

"Oh, if you paint, come to Parc Monceau and try it!"

"Not today."

"Then you will never come," he said disappointedly and truly.

We lingered at the simple St. Augustine, and again at

the wonderful Madeleine,—so effective without, but so dark-some within; and thus we rested at every shrine on our pilgrimage to Rue Notre Dame des Champs, where Madame awaited us with savory viands.

The war has not entirely dispelled the gay costumes of the Sunday afternoon paraders on the Champs-Élysées. On merry-go-rounds, and in rolling hoops and pushing boats in fountain pools, the artistically appressed French children particularly, were still making the avenue a fascinating place to behold. They were playful, yet quiet and mannerly; beloved, but wholly unspoiled. Along the Boulevard St. Michel, the cafes were in full swing at that early evening Sabbath hour. Long-haired artists, Russian poets, painted ladies, and many others laughed, talked, wrote letters, or read as long as they would drink at these gay resorts of the sidewalks. All the bad in Paris is outermost, where all may know it.

Monday, August 10. We went to the gay Samaritaine, the extensive Bon Marche, the pretty galleries Lafayette and Le Printemps, and all the expensive shops (still open) of Rue de la Paix, and the Louvre shops, and others along the Rue di Rivoli, and spent the whole day, but purchased nothing; for we were not yet out of danger, and did not like to risk spending a cent. Yet, how could 30 American women live in Paris two weeks, without going shopping just once?

Tuesday, August 11. It was reported that 2,000,000 men were now gathered near the frontiers to fight,—and yet we were permitted, and were able, to sketch interestedly all day in the lovely Luxembourg gardens; and that night, while the searchlights flashed the sky in search of German air craft, twenty-seven figures in kimonos stole into a bed chamber, and surprised three other white-gowned ones by the display of delicacies for an eleven o'clock "spread." We were becoming accustomed to war times.

Wednesday, August 12. Parisians enjoy their parks; they are always filled with the working people. Women do their mending there; the laborer snatches a bit of time to read his paper there; and children live there. The tourist, no matter what his class or caste elsewhere, is ever the courteously treated visitor of the humblest of Parisians, who seem to own their city. They are the proprietors and hosts, and you are the guest they are pleased to accommodate. If you sketch in any of their beautiful parks, they are interested to watch, always at a respectful distance. You are approached with a request to pay for the seat you occupy, but you are numbered, so that you will not be disturbed again. For 10 centimes we sat and sketched fountains and flowers all morning.

In 1245-48 Saint Chapelle was built by St. Louis for the reception of the sacred relics brought back from the crusades of 1239. Particularly interesting are its portals, carved to represent the creation. Woman is portrayed as springing from the side of man, while he writhes in agony over the loss of a rib. Everything was interpreted very literally in those early centuries. We were repaid for our afternoon's visit to Saint Chapelle, for its walls of stained glass windows are really enchanting.

After attending a reception in the work rooms of an American sculptress, now forced to consider home as a bet-

ter field, we went to the French class, held in our garden every afternoon. We wanted to learn how to find our way more readily about the city, so we engaged a Mademoiselle to pronounce names, and drill us in ordinary phrases. Since martial law was declared, the street cafes were closed at 8 o'clock every night, and the streets were lighted only by their lamps; for shutters were closed in all the buildings. Scarcely any one violated the law, hence Paris seemed like a city of the dead. So we would sit in our secluded garden and talk about the possibilities of American transports or gulf boats calling for us, to carry us back across the sea.

Thursday, August 13. We went to Buttes Chaumont, walking through the markets of the artisans' district on the way. The broad, well-kept streets and even sky-line were maintained there, as in every part of Paris. From the rock island rising 289 feet in the Lake, we looked across the city to Sacré Cœur on Montmartre, and decided to spend our time sketching its lovely forms and color. That afternoon we were permitted in the Sorbonne, to see the great symbolic mural of Puvis de Chavannes. In the evening, an American art student took us through a girls' club for American students of all sorts in Paris. It was a beautiful home, having studios, tea gardens, library, and a small chapel. We remained in the garden and talked over the war until it was time to retire. The subject of war would intrude itself into every ideal spot we visited.

Friday, August 14. At last, sketching in the public parks was forbidden, so we retired to our secluded garden and elected a model. Probably there was danger of spies sketching, or it may be that, in time of war, sketching offended a people who always uncover their heads at the passing of a hearse. The usual French lesson and the silently spent evening closed the day. The quiet of the night was oppressive, the only sign of life being the flashing of the searchlights.

Saturday, August 15. It was the day of the "Assumption," and we spent it at St. Supplice, listening to the organ service in the morning, and at Notre Dame in the afternoon. When we bewailed our long detention in Paris, with all the art galleries closed, the Ambassador said: "Study the architecture, and go to the churches;" and now we were doing it. Above, in the clerestory at Notre Dame, we not only saw the cardinal, the bishops, the acolytes, and the choir, but also that great negative mass of humanity, filling the big nave, the aisles, and the lady chapel. White-veiled nuns occupied the fore seats of the nave, and they marched through the aisles in the procession which carried the revered silver statue of Notre Dame de Paris for all to worship.

After the regular service of nearly two hours' duration, another ensued, almost equally as long and spectacular, for the offering of prayers for France. That evening each one recounted the thing that impressed her most during the day, and we found that the Cardinal, with his frequent changing of caps and robes, had captivated the particular attention of all.

(To be continued.)

What the world demands is the equitable distribution of industry; economy, and not the extravagant and luxuriant expenditure of the products of use.—*Koresh.*

# Light on Current Events

John S. Sargent

## SCIENTIFIC IMAGINATION VS. FACTS

**"They Meet With Darkness in the Daytime, and Grope in the Noonday as in the Night,"—Job v: 14.**

**M**OST OF OUR READERS are no doubt familiar with the astronomical trash dished up by Prof. Garrett P. Serviss, in Hearst's *American*, in which it is spread far and wide as intellectual pabulum. A friend, disgusted with a mess of this mental hash, sends us the clipping wherein this exuberant writer is speculating with his usual reckless dash, about the interior of the earth and the law of gravity, for the benefit of an inquirer; and with some uncomplimentary remarks toward the above-mentioned writer's views, our correspondent requests us to "hit" him.

Well, we have long noted the articles of the gentleman in question, but so far as he and his class are concerned, we deemed it absolutely useless to notice them; for these so called scientists are joined to their idols, and, like a person lost in the woods, are incapable of a rational conception of the direction of their wanderings. They are so infatuated or obsessed with their imaginings, that it is hardly possible for them to accept an ocular demonstration of the true form and structure of the universe. Like the old farmer who, while watching a giraffe eating hay, vehemently asserted "There ain't no such animal," these convex theorists would declare it all a delusion; that there is no such earth. But as one of our readers has manifested interest in the subject, and as our efforts are for those who are yet in freedom of thought, or may become so, perhaps some discussion of the subject may find receptive minds.

After stating the question, our writer indulges in exultation at the prospective mental exploitation he anticipates into the interior of his supposititious earth, as follows: "For an intellectual being, it is a delight to live on a big detached ball floating in space, simply because of the fascinating problems that such a situation gives rise to." Then he compliments himself with the felicitous assertion, that "The healthy mind approaches such a subject with the avidity of a hungry man sitting down to a bounteous dinner."

*Eminent Scholars' Condemnation  
of Newton's Law of Gravity*

If in reality we lived on a big detached ball floating in space, as he thinks, it would not be so delightful as he lets himself imagine, nor would the problems arising be quite so fascinating; they would be frightful, for the very good reason that, by the great Newton's law of attraction, on which he dotes so confidently, all these floating orbs would be drawn crashing into one compact mass. However, this law of gravitation (originated by the great English scientist) is as utterly unreasonable as is the Copernican theory of astronomy,—for the support of which this scrap of scientific lunacy was invented. To show that Koreshan views alone are not responsible for this opinion, I will cite some eminent authority from the ranks of popular scientists themselves, showing that this delusion of the English seer

has not been swallowed without some bitter grimaces, and is only now tolerated because none of his class has developed the genius to invent something better:

"The idea of gravitation should be forgotten as a dream, and demolished as a card house; it is one of Newton's execrable superstitions. \* \* \* Then again: "It would be wiser at once to pull down the whole, than to continue the system of patchwork of which the Newtonian theory consists. For I am convinced that such a mass of deformity must in due time offend the common sense of mankind."—*Sir Richard Phillips*.

"No one has gone behind the scenes and noticed how the highest authorities in astronomy are situated, without seeing that the physics of this science are in as unsettled and uncertain a condition as those of geology itself."—*Rev. John Kirk, D. D., Edinburgh*.

The eminent German scholar and poet, von Goethe, exhibits his great disgust with such a flimsy theory in the following emphatic language: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony, and hope that perchance there may appear in due time, some young scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."

*The Copernican Theory  
a Crazy-Quilt*

We might quote still more dissenting expressions from among the great minds of the past, who condemned or doubted a theory which has not yet settled down to an irrefutable premise, while its details are continually being torn out, and substitutes tacked on by every new and original thinker, until now in appearance it has far surpassed the picturesqueness of Joseph's coat of many colors, and would much more readily be mistaken for a crazy-quilt. The word science means knowledge. Can anything be knowledge that is not irrevocably established as true? Can that which is put forth as theory and conjecture, the truth of which we fear to vouch for lest our reputation for veracity be assailed, be called knowledge? Yet this erudite gentleman is inditing and sowing broadcast as science, that which is acknowledged to be mere speculation, and subject to reversal or change upon further investigation. This is the habit of all such scientists; and yet it shows that if they do not really know that that which they teach is false, their experience of three hundred years with such patchwork science as theirs, should admonish them to be cautious, lest it be proven not true.

Can fallacy be food for a "healthy mind"? Can a mind fed and stimulated continually by that which is false remain healthy, any more than the physical system can be continually saturated with alcohol, nicotine, or opium, and yet remain in a normal, healthy state? The fact that the minds of the so called learned of today are so imbued with the patchwork fallacy of the popular astronomy that they can have no rational conception and appreciation of a science, brand new and void of any patchwork, indicates an

abnormal or diseased condition which posterity, when the truth is fully disseminated, will fitly characterize as a species of insanity. Their ideas of the form and function of the universe are completely inverted, consequently they are mentally perverted.

Prof. Serviss says: "The center is that focus toward which the attraction of the earth draws any body above it, or on its surface, and the amount of that attraction measures the weight of the body." Now if the earth has any such attraction, we would like to ask if that attraction is uniform, or does it exercise some kind of discrimination toward different objects or substances? For we see it act differently upon different things. Some are pulled down very strenuously, others less, or none at all, while some actually ascend if released. Is it the force called attraction that exercises this seemingly intelligent selection, or is it something in the quality of the objects or substances themselves that occasions this difference of action of different substances toward this gravic force? If it is the latter, then we must conclude that it is the difference in specific gravity that causes the different behavior, and the specific gravity is determined by the relative density.

*Some of the Vagaries of the So  
Called Law of Gravity*

He cites Newton's "Principia," to show that if the earth were a hollow shell of homogeneous matter, there would be no force of gravitation within it; things would simply stay where they were put, unless some other force was brought to bear upon it. But having, as he believes, a solid globe throughout, the attraction of gravity must continue (according to Newton's law) to the center, diminishing as the center is approached, until at that point it becomes nil, for the reason that the mass of matter is equal in all directions. But Sir George Airy discovered a stumbling block for this theory, in the demonstrated fact that weight was increased at the bottom of a coal mine.

However, this exception to the imagined rule is glibly accounted for, by the inference that it is caused by the inequalities of the density of matter in the earth, the unequal distribution of masses, and the irregularity of surface outline. But it is confidently conjectured that this influence cannot persist very far into the interior, after which the gravic attraction is presumed to resume its normal decrease at a ratio corresponding to the distance to the point of equilibrium—the center.

Just how far in the interior of the earth this maximum of gravic attraction is located, is a subject of discussion between him and his interlocutor; and he is compelled to admit that science is unable to furnish a clue to its determination, because of its ignorance of the real distribution of the materials inside the globe. But, curiously enough, he insists that the fact that the weight of bodies must decrease as the center of the earth is approached, does not in his opinion contradict the assumption that the interior consists of matter much more dense than that which is at or near the surface. He conjectures that deep in the earth are great masses of heavy metals, and that the core may be mainly composed of iron;—somewhat of a modification of the long-held idea that the interior of the earth was a molten mass.

*How to Determine the Various  
Emplacements of Matter*

But why iron? let me ask. There are heavier metals than iron; and why, also, should matter at the center be more dense than elsewhere, since the attraction of the greater mass is away from, rather than toward, the center? Thus we see to what contradictions, confusion, and difficulties, our scientific (?) savants subject themselves, in the endeavor to fit facts and theories in a system based upon and developed from a false premise. I can tell him (without any room for doubt) what is at the center, and also clear up to the circumference of the earth—the kind of earth he pictures in his vivid but vain imaginings. It is composed of nothing more than the nebulous brains of the numerous co-workers in this interminable labyrinth of error and misfit theories, which they are vainly essaying to string into some kind of consecutive order. But indeed, the chief material, which is ignorance of the cosmogonical structure, is dense enough in all conscience, to exert the most powerful gravic attraction, and is unfortunately drawing the thoughtless masses down into the gravest errors of science, and consequently into atheistic unbelief.

If he and his ilk do not know what is deep down in the earth, or how matter is distributed there, and have no rule or law of analogy by which to logically determine that fact, why insist upon occupying the field of knowledge, and palm off (as science) their conjectures upon a trusting public? Are they not "blue sky promoters," the same as those who sell the stock of fake enterprises? Knowing their own ignorance of that which is beyond observation, why do they not take stock of the bird in hand, instead of chasing after those in the bush, and by those things of immediate observation determine the law of emplacement of all the various forms of matter? We have to do with earth, air, and water, in our immediate environment; then let us study the relation of these varied manifestations of matter to one another, and see if we cannot develop a rule that will guide us in determining the location of all other qualities of matter.

*Every Substance Is Located  
at its Static Point*

Because air and water are mobile, we find them in orderly sequence, one immediately above the other; and these positions are determined by their relative specific gravity. We find that water of itself will not rise above its normal surface; nor will air descend below its under surface. It has to be forced into deep mines, and into water; and when released down there it will, if not prevented, flow back to its normal place. Its specific gravity being insufficient to hold it any great distance below its level, we must conclude that it is in its natural emplacement. Earth, or the geologic strata, would (if it were mobile like water) seek its level, which is naturally beneath that of water. In that case we would have no dry land; the whole earth would have only a water surface; and judging by the way air refuses to go below its under surface, we may reasonably conclude that water would act the same way, and would not sink below where its specific gravity assigned it.

The locations of these varied materials of the earth are their static points, at which points they have no weight. It

(Continued on page 376.)

# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from November Issue)

### Forty-sixth Credential—The Horse-Man (Centaur) of Israel

“AND IT CAME to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, ‘My father, my father, the chariot of Israel, and the horsemen thereof.’” (II Kings ii: 11, 12.)

Concerning the things written in the Old Testament the Apostle says: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” “Now all these things happened unto them for ensamples [*lit.* types, prefigurations]: and they are written for our admonition, upon whom the ends of the world [*lit.* age] are come.” (Rom. xv: 4; I Cor. x: 11.)

Under “The Relation of Type to Antitype,” KORESH says: “The types of the Jewish dispensation were those of prefiguration, and in these types the locations and titles [geographical localities and names of persons] were appointed by divine prescience for their significance in designating the ulterior operations of God's will and wisdom, operative expressly in and through man's perfected being as the offspring of Deity.

“To comprehend the character of the symbolic presentation of divine methods, it is important that the significance of terms employed to designate quality, purpose, and locality, as corresponding to principles in the divine economy, be somewhat familiar to the mind.” (F. S., Vol. II, No. 11.)

According to the preceding, the narrative of II Kings ii: 11, 12 is a type of what will take place at this end of the age, with this difference; that the Elijah embraces the Elisha. Elijah, at the end of this age, is his own Savior; for the two Hebrew terms, *Ya-Shua* (Joshua, Jesus) and *Eli-Sha* (Elisha), signify Savior, powerful to save. Literally, *Ya* means, I shall be; and *Shua*, powerful to save to the uttermost; for it is written: “*He* that overcometh shall inherit *all* things; and I will be *his* God [Savior], and he shall be my son.” (Rev. xxi: 7.) In the antitype, the invisible God within the Elijah is the Elisha (Savior); for does not the inheritance of “all things” embrace all wisdom and power in heaven and earth? The invisible God, within Elijah his Prophet, saith of CYRUS [KORESH]: “He is my Shepherd, and shall perform *all* my pleasure.” The little, all-embracing word “all” makes Elijah the Prophet the composite man. The term “horsemen” emphasizes this truth.

KORESH declares: “Elijah the Prophet is denominated ‘the horsemen’ of Israel for specific reasons. He is called the horsemen because he is *E pluribus unum*—many in one. Elijah contains the entire New Jerusalem.” (F. S., Vol. XVII, No. 38.)

The New Jerusalem is the Order of Melchizedek, the heavenly, invisible, and eternal order of Priesthood. At the head of this Priesthood is the invisible High Priest, Jesus, God Almighty. This Priesthood consists, according to Scripture, of the spirits of just men made perfect, and of Jesus, the Mediator of the New Covenant, the Head of the New Jerusalem. (Heb. xii: 23, 24.)

Koreshan Science declares: “The Priesthood after the Order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism.” (G. S., Vol. III, p. 35.)

This heavenly, invisible, and eternal Priesthood, with its invisible High Priest (Jesus, in his ascending degree), is the guarantee of “the great Dower” (Endowment), within “the horsemen of Israel,” the many-in-one Being, that will renew him from “death's doom,” and raise him into his immortal state.

In the same reference (of F. S., Vol. XVII, No. 38,) KORESH continues, saying: “Those who constitute the New Jerusalem in the spiritual or angelic world have become chaste in life, and thus ride on white horses and are in the first Order—followers of Elijah; hence they follow him on white horses. He is the specific Rider on the White Horse; therefore he is the Centaur, hence, horse and man.

“For this reason he is the active force of Gemini, because he is the kinetic energy [moving activity] of Gemini, which constitutes the potential force. Gemini must constitute his nativity; he must have his birth in the land where Gemini exerts his greatest power; that is, in the United States. Gemini and Sagittarius are upon the same axis; Gemini is force in potentiality; Sagittarius is force in activity.

“It is for this reason that in mythology Gemini is represented with the bow and arrow in one hand, not drawn for action; while in Sagittarius, the Centaur, the horseman, the bow is drawn for action. Elijah the Prophet has his nativity in the United States; any Elijah not born in the United States and making the claim of being Elijah the Prophet, is by the very nature of things an impostor.

“Swedenborg has declared the horse ‘in the spiritual sense,’ to signify the understanding of the Word. We will disclose the significance of this symbol in the literal or scientific ‘sense.’ The horse represents the subjugated will of man. He is servile to the purposes of his master; he yields willing obedience to man, who subjugates and controls him. He understands man, therefore he stands under the man who rides upon him. To stand under is to understand, for the two words have the same meaning.

“Now, because the horse is subject to human purposes, he represents the subjugated will of man. Every animal is involved in the construction of the human organism. As the will of man should be subdominant to his intellect (the intellect to be the guide of the will), it follows that the condition of the will in subjugation to the intellect signifies



the horsemen condition. But when we say the intellect, we mean the intellect guided by the reason, founded upon the demonstrated premise, the only premise that is reliable as a basis for the operation of the rational faculties.

"Elijah the Prophet sits upon the White Horse; that is, the intellect of the Prophet (prophet means teacher in the primary sense), under the guardianship of the pure reason, has subjugated his own will to the purposes of the Lord, and therefore guides the will wheresoever the reason and the understanding dictate. Because the divine reason is in the ascendancy, and because the reason predicated upon a demonstrated premise is the only judge, he therefore comes to judge all things in all domains of activity; hence is the Judge: therefore he comes in judgment.

"The whole world is in the meshes of a false reason, and therefore in false science; it will consequently be arrayed against the principles and doctrines of the Messianic character; and because of this his mission is to force the battle of Armageddon. As the Leader of the forces which battle against error and evil, he goes to battle riding upon the principles of chastity wrought out in the works of righteousness, which he represents; and all who follow either in the first order [the spiritual], or in the second (that is, in the natural), must follow riding on white horses, riding with the will in thorough subjugation to the Leader of the [White Horse] army." (Read in this connection the Eighteenth Credential, "The Rider on a White Horse," in the March issue.)

**Forty-seventh Credential—Recoverer, Assembler, & Gatherer of the Remnant—Outcasts of Israel**

"It shall come to pass in that day, that the Lord shall set his hand again, the second time, to recover [Heb. *qanah* (*kawnaw*), to procure, purchase, redeem] the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign [Sign] for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners [*lit.* wings] of the earth." (Isa. xi: 11, 12.)

KORESH declares: "Jesus the Lord was the 'hand' that was 'set' the first time. The hand mentioned the second time was not Jesus. 'In that day shall there be a root of Jesse.' Jesus was never called 'the root of Jesse;' he was 'the root and offspring of David.' \* \* \* 'I will set my hand again, the second time, to recover the remnant of my people.' This time it is to recover [*lit.* redeem] the body, as he came once before to recover the spirit, which was done by the baptism of the Holy Spirit." (F. S., Vol. IV, No. 26.)

Several noteworthy points are mentioned in the foregoing Biblical citation. First, the time of the fulfilment of the prophecy. The Biblical statement is: "It shall come to pass in that day." The statement, "that day," does not mean a day of twenty-four hours. It is the prophetic day; a period of time. What period? The lap-over of the old and the new age, beginning with the birth of the "Root of Jesse," CYRUS or KORESH, the Messiah of the new age, and ending with his *final* metamorphosis or transmorphosis, or absorption into Nirvana.

With the October issue of THE SWORD we entered A. K. 75; that is, we are in the 75th year of the Aquarian or Koreshan age. The lap of the two ages—the declining Christian age, and the initiation or inception of the Koreshan or Aquarian age—began October 18, 1839. The student will do well to impress upon his mind, that the Lord comes first "without observation;" therefore, it is wise to not despise "the day of small things." (Zech. iv: 10.)

The birthday of the Root of Jesse is conspicuously noted by very remarkable events, of which the modern theologians and the great mass of Christians have no knowledge. What are some of the remarkable events? First, the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. xxv: 6), was made by William Miller (b. 1781) in the years from 1839 to 1844. Thus the advent of the second coming of the Lord was announced and proclaimed by him with great fervor and determination throughout the United States, even before the United States Congress and Senate. Second, he proclaimed the fulfilment of the prophecy of Daniel viii: 14; namely, the "two thousand and three hundred days" (prophetic years); when the sanctuary was being cleansed.

The sanctuary is the Lord himself, who took upon himself the sins of the world, making himself to be sin. "As the typical tabernacle in the wilderness was *unpolluted* at the beginning of the year, and became *polluted* during the year through the sprinkling upon it of the blood of slain animals, so the Lord Christ, of whom this tabernacle was a type, and who was holy (knowing no sin) at the beginning of the Christian dispensation, was made to be sin, and at the end of the dispensation is born [begotten] in sin and shapen in iniquity, like any other man. After his birth \* \* \* he begins the operation of purifying the tabernacle (sanctuary)." (F. S., Jan. 5, 1900.)

The prophecy was recorded by Daniel on lunar time, 437 B. C., and the 2,300 days or prophetic years ended in 1839. Miller was correct in his figuring, with this difference, that he reckoned according to solar time; thus making a mistake of about five years; for the birth of the Messiah, the Messenger of the New Covenant, occurred in the autumn of 1839, not in 1844.

Second, who are the remnant or outcasts of Israel, that to be recovered, assembled, and gathered? "I will set my hand again, the second time, to recover the remnant of my people." KORESH interprets it thus: "This time it is to recover the body, as he came once before to recover the spirit, which was done by the baptism of the Holy Spirit." (F. S., Vol. IV, No. 26, p. 3.)

The "body" is Abraham amplified, which is the body of the resurrection; or in other words, "The body is the birthright, for the typical birthright was the possession of the land of Canaan. The antitypical birthright is the body of the resurrection; and the literal, amplified body of Abraham. This is the literal Canaan. The final or ultimate new birth is the resurrection of the body, and the birthright is the right to bring it to birth.

"Whence is the literal body of the resurrection to come? Jacob blessed Joseph, saying: 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot

at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the Shepherd, the Stone of Israel.' (Gen. xlix: 22, 23, 24.)

"In this is a declaration that the Shepherd, the Stone of Israel, should come of the posterity of Joseph; and we know that Jesus came of the house and posterity of Judah. Joseph had two sons, who became the heads of the two half tribes of Joseph; namely, Manasseh and Ephraim. Israel blessed them both, but the greater blessing he pronounced upon Ephraim, the younger. He sums up his blessing upon Ephraim by saying, 'his seed shall become the fulness of the Gentiles.' (Gen. xlviii: 19.)

[The fulness of the Gentiles is rendered, in the King James' Version, by a multitude of nations.] "The Hebrew words are *melo hagoyim*. All Hebrew scholars unite upon the word *melo* as meaning fulness, and *goyim* is indiscriminately rendered Gentiles, nations, and heathen. But in the Hebrew Scriptures it is never employed except in reference to that special form of nationality constructed upon the principle of the human body as a type or pattern hence, *goy*, nation or Gentile, is from the root *gava*, body.

"Therefore the blessing upon Ephraim, the son of Joseph, that he should become the fulness of the Gentiles, or a multitude of nations, was a blessing conferring upon the posterity of Ephraim, the right to become the body of the resurrection; hence the antitypical land of Canaan. It is this land, the body of Abraham, which is promised in this declaration: 'I will give thee [Christ, Abraham] the heathen [nations, Gentiles] for thine inheritance.' (Psa. ii: 8.)

"In the foregoing, the word heathen is *goyim*, which in Gen. xlix: 19 is rendered nations. Joseph through Ephraim is to become a multitude of nations, the fulness of the Gentiles, and these nations are to be given to Abraham for an everlasting inheritance.

"What are the facts regarding Joseph's posterity? The blessing upon that posterity is: 'from thence is the Shepherd the Stone of Israel.' (Gen. xlix: 24.) A declaration concerning Joseph, found in I Chron. v: 1, pronounces the birthright Joseph's. The identification, then, of the descendants of Joseph, is the signal for the resurrection of the dead. \* \* \*

"The posterity of the lost ten tribes, the branches of the Israelites who were cut off from the main stock, must ultimately, as Gentiles, through miscegeneration, become reunited with Judah." (G. S., Vol. I, No. 2, pp. 10, 11.) This truth is plainly taught in Ezekiel xxxvii: 15-28: "the valley which was full of bones," very dry, but were made alive.

"The [ten] tribes lost their identity by violating their law. They are, however, the Gentile fulness, product of the miscegeneration of the House of Ephraim with Media, Persia, and Assyria. The ten tribes did not escape from their captivity. If they did, then Ephraim was not eaten by the Assyrians, and the Biblical declarations are unreliable. If the ten tribes did escape as Israelites, then the statement that the posterity of Joseph through Ephraim should become the fulness of the Gentiles is not true, and the declarations of the Bible are absolutely useless and unreliable.

"The Germanic family is Hebrew, Egyptian, Arabic,

Median, Persian, Assyrian, and Aryan. They embrace Shem, Ham, and Japheth, and constitute the Gentiles of which it was prophetically declared they should become the fulness. This racial conglomeration has largely found its way into England, but the mixture is not so complete as in the United States. England is not Ephraim. The fulness of the Gentile combination is not reached in England, but is complete in the United States. The Shepherd, the Stone of Israel, will appear in the United States. He will be the reincarnated Joseph." (F. S., Vol. XII, No. 26.)

Third, who is the Recoverer, Assembler, and Gatherer of the remnant or outcasts of Israel? The Prophet Isaiah says: "In that day there shall be a Root of Jesse [not the Root of King David], which shall stand for an Ensign [Sign] of the people; to it shall the Gentiles seek: and his rest [Sabbath] shall be glorious." (Isa. xi: 10.)

That the foregoing passage is not applicable to the Lord Jesus, may be seen from the fact that the Apostle cites the same passage (with notable commendation) sixty-four years after the birth of Jesus, saying: "There shall be a Root of Jesse, and he that shall rise [note the future tense] to reign over the Gentiles; in him shall the Gentiles trust." (Rom. xv: 12.)

Jesus, in Rev. xxii: 16, said: "I am the Root and the Offspring of David." David was the son of Jesse, (not the Jesse mentioned in Rom. xv: 12, but the one mentioned in Ruth iv: 17, 21, and reiterated in Matt. i: 5, 6,) and was called the "stem" of Jesse. In Isa. xi: 1 we read: "And there shall come forth a rod [the Lord Jesus] out of the stem of Jesse [the stem is King David], and a Branch shall grow out of his roots." This Branch is CYRUS (KORESH), the Shepherd, the Anointed (*lit.* Messiah, Christos), who shall perform all of God's pleasure. (Isa. xlv: 28; xlv: 1.)

"Now, the 'stem' was the line of David's posterity from Jesse [as mentioned in Ruth and Matthew]. Jesus did not come from the root (Jesse) directly, but came through a long line of ancestry. When the BRANCH comes, his father's name must be Jesse; for instead of coming through an ancestral line from Jesse, he must come immediately from Jesse. CYRUS [KORESH], the Anointed, or the Messiah of this age, who is the BRANCH, must be the Root of Jesse, instead of the Root of David, as was Jesus." (G. S., Vol. II, No. 5, p. 155.)

"The entire Christian world believes in the coming of the Lord. The world outside of the Christian church is looking for some great, marked, special event, as the culminating one of the age, which shall define the demarkation of the old and the new." The mistake they are making is they fail to discern the character and manner of the Lord's coming at this end of the age. The character and manner are prophetically described in Zech. iii. This chapter describes the antitypical Joshua (Savior) "clothed with filthy" (polluted) garments (mortal and sinful), and then the marvelous "change of raiment" (*lit.* costly garment, immortality), with a "fair mitre [emblem of priesthood] upon his head."

#### Forty-eighth Credential—The Woman Clothed with the Sun

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet,

and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered." (Rev. xii: 1, 2.) This subject, and, in fact, the entire book of Revelation, can be understood only, if read on the basis of correspondential analogy; for the subject presented is described in the language of universal symbolism. Second, one must be mindful of the fact that all things described were seen by John the Revelator from a spiritual, not a natural point of view. Third, the entire book was written in the past tense, although, as expressly stated, pertaining to "things which must shortly come to pass." (See chapters i: 1, 19; xxii: 6.)

"Heaven," according to Sacred Scripture, is in the interior of humanity, not in the physical sky. And according to the Sacred Book, heaven is not always a place or condition of bliss; for we read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." (Rev. xii: 7.) "Woman," as a symbolic title, stands for the church, the church in her inceptive state; she is the Bride, the Lamb's Wife, involved in the person of the Christ (the Anointed).

Before the woman or church fell, she was in a state of innocence; subsequently in a state of understanding. John the Baptizer, pointing to Jesus, said: "He who hath the Bride is the Bridegroom." Jesus was the Bridegroom, and the Bride possessed by him, was wisdom in the quality of doctrine or truth. After the Holy Spirit was shed abroad, and absorbed by the Disciples, the Bride of Jesus became the Bride in the church by the law of transmission and absorption. And by virtue of the law of transformation, in the communication or transition, the female principle becomes the male principle; for wisdom, in the quality of doctrine or truth, is the impregnating factor of the church.

The woman is said to be clothed with the sun. "Sun," in symbolic language, stands for God's begetting power on the divine plane of being. He is the masculine principle, in the divine and in the physical sense; for when the sun passes north in the Spring, he crosses the line at the Vernal Equinox, and it is then that he quickens all the activities of Nature, and thus begins the forces of production throughout the world. According to the law of analogy, this is true in the anthropotic (human) domain.

The woman has the moon under her feet. "Moon" stands for the feminine principle of being, the gestating principle of formulative creation. With the foregoing elucidation of the symbolic meaning of Biblical terms, we have a key that will unlock the mysterious passage above cited.

Koreshan Science says: "It will be noticed that the woman clothed with the sun—the masculine form—cried, travailing in birth and pained to be delivered, from which the inevitable conclusion must be drawn that, whatever clothes the woman, she must be regarded under the curse; for the curse was, 'In sorrow thou shalt bring forth children.' In the most literal—and at the same time the most universal—sense, in the order of consecution, the order of time, the woman is the hidden matrix of the church, which externally is masculine, extending from the twelve Apostles to the time of the end.

"The old church brings forth the New Church in the

earth, transposing her life to that of the new creation; the New Church absorbing the life of the old. The church in externals, in relation to religious concerns, is denominated the heavens; but as pertaining to secular matters and secular government, it is called the earth in external things.

"In the spiritual heavens, the church is gathered into the spiritual quality and character of the woman clothed upon with the sun,—the external masculine form, Elijah the Prophet. This name is CYRUS, the Sun. As the life of the interior Hebrew church and dispensation went into the Christ, the Son of God, he absorbing the life of that church, so the life of the Christian church will be absorbed by the man-child, which 'the woman clothed with the sun' brings forth.

"When the woman in the spiritual degree brings forth her Sun, she will have entered into him, and the man-child will constitute her environment. This is the Prophet Elijah. He will rule all nations with a rod of iron,—by the application of the true principles of secular government." (F. S., Vol. XIV. No. 4.)

Mark, that according to the foregoing aspect or phase of Biblical interpretation, CYRUS (ΚΟΡΕΣΗ) is the woman clothed with the sun; in the second aspect or phase, the woman clothed with the sun "is the spirit of the church in tribulation, because still under the curse. The proof of her being under the curse and in tribulation, may be found in the fact that she is with child and is in pain to be delivered, which, if compared with the curse pronounced upon the woman, as recorded in Genesis, will prove her to be the same.

"The spirit of the church is not delivered of her child till it is born. If the spirit is the universal spirit, the child is the universal child. There are many [four true] forms of interpretation to the Word, any one of which is correct, if the exposition is logically founded upon and logically succeeds the premise of its own degree." (G. S., Vol. III, pp. 99 and 100.)

In the third aspect of the Word, the woman clothed with the sun "is composed of the naturo-spiritual angels, who comprise the universal spirito-natural atmosphere flowing down from the naturo-spiritual sun to form the moon, the material seven churches which must comprise the seven genera of the Sons of God, corresponding to the seven laminæ or environment of the earth's crust." (F. S., Vol. IX, No. 11.)

In the fourth aspect of the Word, the woman clothed with the sun is "the struggle the truth would have against error, and the practical life of divine uses against the spirit of the age, as it would be manifest in the hell-born spirit of competition that now universally prevails." (F. S., Vol. XIII, No. 6.) History repeats itself at the end of every age. As Christianity supplanted Judaism, so will Koreshanity supplant Christianity. This is not accomplished without friction, conflict, and catastrophe.

A general belief among Christian and atheistic people is, that there is a continual and consecutive progressive development. This is a gigantic fallacy. This may be seen by observing the laws of day and night, the seasons of the year, and the beginning and ending of dispensations and ages. The law of development includes progression and retrogression, evolution and involution, light and darkness. They follow each other, as summer and winter.

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"No Power Can Die that Ever  
Wrought for Truth."—J. R. Lowell

**W**E HAVE received from the author a very valuable book entitled "The Literary Workshop," a title of which it is eminently worthy. In it we find about everything necessary to the profit and convenience of the writer, in so compact a form as to render it easily available. It embraces not only the things desirable and indispensable to the formation of correct writing, but the errors in construction and expression so often found in the written page. Punctuation and the division of words, paragraphing, etc., are also included. We take pleasure in recommending it to our readers as a truly helpful addition to the book-shelf. Price \$1.25. Published by the Correct English Publishing Co., Evanston, Ill.

*The Scientific American* of November 7 had an editorial on "The Naval Fights in the Pacific and Indian Oceans;" "Letters From the Firing Line; the War in the Sky," by Aide-de-Camp Xavier Sager; "The World's Longest Bascule Bridge," by Herbert T. Wade; "Wirelessly Controlled Beacons," by Major H. Bannerman Phillips; "August Weismann, the Apostle of Germ Plasm," with portrait. There is an interesting illustrated article on the "Mammoth Aerator for New York's Water Supply." November 14 has cover and article illustrating "Ocean-going Log Rafts;" "Lock-Entrance Caisson for Panama Canal" is illustrated and described; editorial; "Forest Fire Fighting;" "Strategic Moves of the War," by Military Correspondent. November 21 is "War Issue No. 3;" cover shows submarine blowing up war vessel; "The Efficiency of European Armies" is by H. Bannerman Phillips; illustrated; "The Japanese Navy," editorial; "A Modern Military Camp" and "Torpedo Warfare," both by editor; there is a two-page illustration of vessels lost by English and Germans; other articles on phases of the war occupy the pages of this issue. November 28 cover has picture of Gigantosauros, an extinct reptile 100 feet long, and 20 feet high at the shoulder; editorial on "The Loss of the 'Audacious;'" "Strategic Moves of the War" is continued. There are many good short editorials, and the usual "Inventious." New York City.

*The American Review of Reviews* for December has a message from Lord Bryce, former British Ambassador to the United States, on the completion of the one hundred years of peace between the two countries; a continuation of the story of the great war by Frank H. Symonds; an article on "Turkey and her Friends," by Dr. George F. Herrick, the veteran missionary; an article by Oscar S. Strauss, former U. S. Ambassador to Turkey, on the American educational endeavor in that country; "America's Torch-bearing in Asia," by Judge Charles Sumner Lobingier; "Belgium Relief Measures," by Dr. Edward T. Devine; "Physical Emancipation of Porto Rico," by Alton G. Grennell; "The Educational Future of Moving Pictures," by Henry W. Lanier. There are editorials on "War, the Survival of the Fittest;" "Why the World Needs France;" "Socialists and the War;" "The Neutral States;" "Turkey's Army and Navy;" "French Forests in the War Zone;" "Charles Wagner of the 'Simple Life,' on Paris in War Time;" "The Public Defender," an experiment being tried in Los Angeles by the appointment of an officer to defend the accused; "Russia's Land Problem;" "A German Woman's Appeal For 'Fair Play,'" and others equally interesting. "The Progress of the World" and "Leading

Articles of the Month' are, as usual, very comprehensive. New York City.

*The Woman's Journal* of Nov. 7 says that suffrage has won in Nevada, and that Montana may carry it by a narrow margin. Mrs. Funk's fine for speaking on the street was remitted. \$3,500 out of \$12,000 raised by suffragists in Brooklyn, N. Y., was in pennies, nickles, and dimes. California judge decides that father of illegitimate must support it, or be liable to criminal prosecution. Nov. 14 has suffrage map showing entire western states white—ten states. 150,000 women vote in Chicago. Miss McCleery, supt. of tuberculosis hospital, ejects sixty inmates who did not have that disease. Suffrage jubilee meeting raises \$105,619 for cause. Ballot in Nebraska was eight feet long. Nov. 21 issue says State Convention of Federation of Women's Clubs endorses suffrage by votes of 227 to 72. Enthusiastic convention at Nashville. New York Episcopal Diocese votes to allow women voice in government. Nov. 28 has biographical sketch of Mrs. Severance, mother of women's clubs, who died recently, aged 95 years. Boston, Mass.

*Collier's Weekly* of Nov. 7 has article entitled "The Gate of Germany," by Percival Gibbon; a character sketch of von Molke, by Baron von Falkenhausen; "The Press in Europe," by Will Irwin; and one of Julian Street's series of papers on "Seeing America," this one treating of Denver, Colo. Nov. 14 has "The Fall of Antwerp," by Arthur Ruhl; "A Woman in Battle," by F. Tennyson Jesse; "The New Russia," by Stanley Washburn. Nov. 21, gives "The Work of War," by an American Volunteer, John Robert Clark; "Woman's Sacrifices for the War," by May Sinclair. Nov. 28 has article by E. Ashmead Bartlett, describing "The Battle of the Yser;" "The Mormon Capital," by Julian Street. Each issue has two page pictures of war scenes, beside other illustrations; many good stories, and excellent editorials. New York City.

*Physical Culture* for December continues "Travail," by Daniel Carson Goodman; "Facts and Fables in Our Schools" is by Elbert Hubbard; "Heads, Inside and Out," by Gordon Reeves; "War and Eugenics," by Milo Hastings; "Truths About Thin Folks," by Dr. C. S. Carr; "Nervous Energy, How to Build It," by Bernarr Macfadden, whose "Life Story" is continued; "Making the Country Home Sanitary," by Richard M. Winans, gives some very good suggestions to that end. There are other articles on its specialty. New York City.

*Our Dumb Animals* for December has an article by Elizabeth W. Olney, entitled "Practical Humane Education." There is a magnificent head of "Gen. Grant's Companion," a St. Bernard. Portraits of eight benefactors of the S. P. C. A. are given. There are many good articles and beautiful illustrations, as usual. Boston, Mass.

*The Astrological Bulletin* for Nov. has horoscope of King George V. of England, with delineation of his nativity; "Capricorn, the Goat of the Zodiac," by Dr. George W. Carey; "The Leo-Virgo Children," by Edith Painton; series on the "Mysteries of the Zodiac" is continued, and the favorable and unfavorable days as usual. Portland, Ore.

*The International White Cross* magazine has some strong articles on the "White Slave Traffic." Los Angeles, Calif.



## Topics of Interest & Importance

### IS IT COWARDICE OR APATHY?

*The True Cause of Woman's Submission  
Due to Her Present Unequal Position*

BY N. CORNELIA CRITCHER

**W**HERE SHALL one find words of fire with which to burn away the cloak of deadly indifference or incomprehensible apathy under which women shield themselves from the light thrown upon their condition by the appalling events of the day?

The great war in Europe, which bids fair to wipe out the monarchies, and all but exterminate the inhabitants of the nations involved, and which is liable at any moment to spread its flames over our own country, reveals the fact that while millions of men will undoubtedly lose their lives as a sacrifice to the inhuman lust for power and gain which has inspired it, and leads its instigators to boast that they will fight to the bitter end, the greatest sufferers will be, not those who die, but the survivors,—the wounded and the women and children; the women and children left in destitution to suffer not only from the loss of their loved ones, but deprived of the very means of existence, to carry on the bitter struggle of life, alone and unprotected.

And, as if to add insult to injury, the government that we have been accustomed to look upon as the most advanced in civilization and refinement in Europe suggests, if it does not command, that its soldiers, upon the very eve of departure, should marry,—for what purpose? It is too fiendish a thought to contemplate, but it can only be the crafty forethought of more food for the cannon's mouth, or beasts of burden to fill the place of those sure to be sacrificed. What a tragedy! Fatherless before birth! Let us pray that the unhallowed wish may fail of fulfilment.

• How strange that woman does not awake to a realization of her degradation; that while she, one half of the human race, has no voice in the control of the vital questions of life; no influence in the prevention of war, still it is she who pays the greatest part of the price, through the wholesale murder of her sons, brought into the world through her agony, to whom she devotes the best years of her life, only to see them, at the bidding of the war monster, torn from her arms, never to be restored. How long will she allow her sacred function of motherhood to be so desecrated? The remedy is in her own hands, and only apathy or cowardice prevents her use of it.

The Bible says that the love of money is the root of all evil, and how strikingly we find it confirmed right here in this cowardly submission to degrading conditions. Financial dependence saps the virtue of woman, and blinds her to her responsibility for the welfare of the race. Many are held by the love of ease and self-indulgence, many more by the needs of the children they have brought into the world, too often as the accidental results of man's selfish indulgence of his animal nature.

What still greater shock must she have to awaken her dormant sensibilities, and rouse her not to warfare against brothers, but to the demand for her right to an equal liberty,

to the right to stand shoulder to shoulder with him in the discharge of the duties, and the enjoyment of the privileges of life; to be his equal, not the pampered toy ministering to his pleasures, nor the victim of his unbridled passions. Now is the time for her to awake and throw off all of the shackles that have bound, and still are binding her, and using her great potentialities for the benefit of humanity, demand her freedom.

Upon woman, *Koresh* says, depends the redemption of the race from the fearful degeneracy to which it has brought itself. When she realizes this truth, and conserves her powers to that end, she will carry the fortress of prejudice and antagonism by storm; nothing can resist the force of the long pent-up dynamis thus liberated for the struggle. And what a blessing to man will be the result! Confidence and joy in every mutual relation can only exist where there is reciprocity; a sharing of burdens as well as of pleasures. It has often been found that reverses have more firmly bound together husband and wife, and many a sad catastrophe of failure, and even suicide, might have been averted by the helpfulness of a wife whose counsels were accepted and appreciated.

Reciprocity is the golden word for both individuals and nations. The universe exists by virtue of it; interdependence is the law of all domains. There can be no independence; for our very life we are dependent upon the air we breathe, and through the whole gamut of life should run this beautiful uniting chord, making of life a harmony, instead of an intolerable discord. It is the "music of the spheres," of which the poets have written, and which is soon to be realized by humanity, as it has always been in the stars of heaven, the correspondent of man.

When woman, through the consecration of all her powers, shall have carried her tithes to the Storehouse provided for their reception and distribution; viz., the Messiah of this age,—*Cyrus*, of whom it was foretold that he shall perform *all* God's pleasure,—we may look for the baptism which shall usher in the Golden Age, through the descent of the New Jerusalem into the chosen Woman—the Mother-God, whose office is to bring to the birth the Sons of God, the biune beings made in the image of the Father-Mother God.

The Humanity of Deity is the theme that angels praise. It is the foundation of lyric poetry. The Lord is praised upon the lyre. The magnificent attunement of every instrument in the orchestra is but a faint accord to that which follows the confession of the Divine Man in the heavenly spheres. To touch the souls of men with love, to fire them with a passionate desire for self-purification, this has been the office of the prophets—it is supremely that of the Messenger of Light. He comes to put the earth and heaven in tune, to lift the soul, so it may catch divine harmony.—*Koresh*.

The alchemico-organic cosmos constitutes the basis of a structured theology.—*Koresh*.

## The Flaming Sword

### The Peace of Aquarius

BY MADISON WARDER

**T**HE AGE of competism  
 Lo, now does culminate,  
 And fraud and strife and schism  
 The nations devastate.  
 The law of self has flower'd  
 In universal woe;—  
 Foul fiends of hell empower'd  
 To loose the anarch flow.  
 For man, that he has bended  
 Unto the power of greed,  
 Now sees his folly ended  
 In direst cosmic need.  
 His fallacies and evils  
 Enthroned in high estate,  
 Become now unleashed devils  
 His world to desolate.  
 And all earth's culture vaunted  
 Stands humbled now, and meek;  
 Her scholars, once undaunted,  
 Surcease of chaos seek.  
 Her statesmen face in terror  
 The storms their deeds invite;  
 Her priests, enchained in error,  
 Grope blindly now for light.  
 The trump of doom has thundered  
 For all earth's little great;  
 From ill-gained glory sundered,  
 In fear they needs must wait,—  
 Yet when in craven trembling  
 They stand and pray for peace,  
 The hosts of hell assembling  
 Shall grant them no release.  
 But lo! when dawn is lighted  
 On new Aquarian day,  
 A world of life united  
 Lends glory to the way.  
 There peace will be, my brother,  
 Where common land is trod;  
 And all love one another  
 In Fatherhood of God.  
 Then cares of state shall vanish,  
 And want no longer breed;  
 And law of service banish  
 The wraith of ancient greed.  
 And nation unto nation  
 Its faith shall keep, and true;  
 Fulfilled the declaration,  
 "He maketh all things new."  
 Then hail, Aquarius! bearer  
 Of universal Truth!  
 Unloose the bonds of error  
 And bring back cosmic youth.  
 Renew the laws of order;  
 And in that peaceful time,  
 Become again the warder  
 Of truth and good sublime.

### The End of the Papacy

BY O. FREELAND.

**I**N THESE latter days it behooves us to discuss and call attention to the various human elements which contribute to the universal turmoil, and which will be vital factors in the final catastrophe of this dispensation. There is the press agent as one of the many forms of Papal machinations, which has long been noted by watchful non-Catholics. His visible form (this journalistic agitator) may be male or female; and, speaking collectively, there is a host of them. As devout servants of the Papacy, they estimate the American press at its true value, and employ it to hold up constantly in the public eye every Roman Catholic affair, in order that it may derive benefit from the light of publicity. If the Protestants complain of this discrimination and the scant notice their churches enjoy, let them watch Jesuit editors and newspaper owners.

The death of Pius X gave American newspapers and magazines the opportunity to announce the event with display headlines and plenty of illustrations, under which details were not lacking. The latter consisted of fulsome comments on the deceased Pope, spiced with extravagant praises of his wisdom and piety; his profound grief over the terrible European war, which embittered the closing hours of his life. Even more printer's ink was embalmed in minute reports of the election of the new Pope, and flaunted in the public's face. We therefore learned particulars of the ruling pontiff's past and personality, his skill as a statesman and diplomat, but not a word as to his piety, or whether he was familiar with the Bible and the theology of his church.

Now why this journalistic cringing and catering to Romanism? It is very simple; for the American editor who bows to the Papacy is either stupidly indifferent to its treasonable purposes, or he is deliberately giving our enemies aid and comfort. But whatever his state of mind may be, it draws inspiration from a subtle and often hidden influence, which is abroad in the land in the form of Jesuits and their underlings. Even the uneducated mind may understand that the Papacy is an enemy of our Republic, and of all the liberal institutions that have made her great. What have the Popes contributed toward a larger freedom which enlightens the mind in religion, science, and just economics? Pius IX, Pius X, and Leo XIII have hurled their denunciations against our public schools and the essential principles of popular government. Yet non-Catholics help to build Romish churches and other buildings, while Romanists laugh in their sleeves at the folly of Protestants.

On the other hand, the Roman hierarchy is ceaselessly at work, through the agency of the press, and in politics, capturing public offices, judgeships, Congressional seats, in order to make the United States a province of the Papacy. Catholicism is indeed a power to be reckoned with, even though her influence has declined in Europe and in her home—Italy; for it is known that many of Rome's finest cathedrals are empty for want of worshipers. But though it has lost some of its prestige, the Papacy holds on to a remnant of power which is recognized in European chancelleries; and the Papal press is urging them to believe that

the Pope is the proper person to act as mediator between the warring nations, when they have fought to the point of exhaustion. They ignore the obvious fact that the President of the United States would be the logical mediator.

Herein we find the answer to the suggestion which editors have made, that it would be a fitting and altogether wise policy to have elected an American Pope. But the college of cardinals did not even await the arrival of the American cardinals; and in record time they elected a successor to Pius X, in the person of the Archbishop of Bologna, an Italian who assumed the name, Benedict XV. The college of cardinals realized that the present crisis demanded a head for the Papacy who is familiar with European politics, a diplomat who will use his diplomatic skill to place rulers and statesmen under obligations to the power of Rome and its hierarchy. Apparently Benedict XV has proved that he possesses such qualifications. The superb Papal system is so well organized and fitted to conduct the campaign in America, that the Pope at the Vatican can control it there, and keep in touch with every move which has for its aim the Romanizing of this country.

We may look forward, then, to a series of events which will cause the rulers in Europe to call on the Papacy as an arbitrator when the time comes for mediation between the nations at war. This will be Rome's opportunity, and all the faithful will hail the event as an exaltation of their church. We know, however, that this assumption of power and glory will be merely transient, since it has been foretold in Biblical prophecy that the Papacy will have only a brief restoration of greatness, and then will fall and perish.

I here quote the words of KORESH, which contain a prophecy bearing upon the present topic: "The Convocation of the Council, June 29, 1866, on the feast of St. Peter and St. Paul, to be convened on December 8, 1869, sacred to the memory of the 'Immaculate Conception of the Blessed Virgin Mary,' was made with all due solemnity of the pomp, dignity, and authority of the church of Rome. On the appointed day a deep, dark, frowning sky brooded over the vast conclave, as if to portend the doom and death-knell of Rome's temporal dominion. France yielded to the prowess of the invincible Teuton, and the German Empire rose. The German branches of the Teutonic nation became united. Rome lost her inheritance; the 'Eternal City' has become the capital of United Italy. France emerged from imperialism to a republic."

"In this connection we contemplate the verses in Daniel xii: 11: 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.'"

In A. D. 508, Pagan power declined, and in its stead the Papacy began to rule the Christian world. The Biblical number of days (years) added to 508 equal 1798, the year that Napoleon made the Pope a prisoner; an act which stripped him (the Pope) of temporal power, and which was a prelude to the drama of 1870, when Victor Emmanuel entered Rome as King of Italy. The Papacy (Mystery of Iniquity) will surely perish.

God exists by virtue of creation and in his creation.—K.

### A Reason

BY LOU H. STATON

Humanity evolves a higher race of men.  
Through ages of gestation, man prepares  
For sudden transformation, then becomes  
The new genus of immortality, type of  
Manhood, that none hath but the Gods.  
Whoso believeth in His name, he gives  
The power to become the Sons of God.  
The fruit of life (God's person) is his Name.  
His name was called Jesus. How does He save?  
We are admonished: Be able

To give a reason for your hope—  
Man's origin is God; God is man's destiny.  
The first Great Cause of all things is  
Identical with the effect (perfected Man);  
The microcosm involved is expressed.  
Cause is derived from prior cause;  
Great mortal men are sequences;  
God is the cause and consequence.  
Seed-time and harvest never fail;  
A law in one domain obtains  
Or operates on every plane,  
At some time in the cycle of  
The growth to mature perfect fruit.

Bread cast upon the waters will return.  
"I am the Bread." "The waters which thou sawest  
Are peoples, nations, kindred, tongues."  
These words the Lords, the Angels, well  
Corroborate the facts reviewed.  
The church received His baptism;—  
The spirit entities, the lambs  
He gathered with his arm, and thus embraced,  
The souls of just ones made perfect,  
While in His generation through the age  
And resurrected then in Him,—  
These were cast out to reproduce  
And replenish the earth with living souls;  
The curse produces mortal, dying souls.

Ye mortals are the fields where seed was sown;  
Why hath it tares? the "Word made flesh" was sown.  
His body was dissolved, caught up  
In spirit world, not in the sky,  
But in the will and intellect of man;  
The soil, the "outer darkness" whence  
The children of the Kingdom were cast down.  
Then: now are we in embryo, of God;  
"It doth not yet appear what we shall be."  
Tho' void of His own conscious personality,  
His spirit, individuality maintains.

Those who received His implanting,—  
(The cherub-seraph germs of Deity)  
Are come again at present time, by law  
Of re-embodiment in the consecutive degree.  
In time and order of simultaneity,  
They are involved in CYRUS, the  
Anointed One, who shall perform  
All God's pleasure; yea, even saying to

Jerusalem; thou shalt be built, and to  
The temple, thy foundation shall be laid,—  
Thus saith the Lord to his Anointed; to CYRUS.  
(Isaiah, forty-four and forty-five.)

Zerubbabel hath laid the foundation  
Of this house; his hands shall also finish it,  
And he shall bring forth the headstone thereof  
With shoutings, saying: "Grace! grace! unto it."  
He (CYRUS) is the Shepherd, Stone of Israel,  
The apex, cap, or corner-stone, the stone  
The builders all reject, because he fits  
Only at top of pyramid; he caps them all.  
In principle of geometric measurement  
His form is that of pyramid complete;  
The Mount of God, in microcosmic form.

He is the measure of the New Jerusalem  
That lieth four square; that is,  
The mathematical, numeric cube—  
666 the number of the man,  
The four dimensions translated to moral qualities;  
The incubated sphere of Elohim,  
Godhead in one person, the triunity.  
The monad complemented with the quality  
Of duad and triad, resolved to highest power  
Of his impressed angelical, numeric amplitude.

Through him, the full corn in the ear,  
Matured at harvest time, there come  
Full grown to birth, Lords;—Bread full many fold.  
Who hath the keys of knowledge is Peter;  
He is the gate; his knowledge is the power.  
When Peter is converted to his God;  
Reincarnates, and perfects the fourth dimension of  
His personal, progressive, and fixed type;  
He will then strengthen his brethren;  
Then in this product consummates  
The power Christ gives us to become  
Like Him, immortal Sons, the Gods.

#### Scientific Imagination vs. Facts

(Continued from page 367.)

is only when raised above these points that they manifest weight. When forced below, they become levic. Because earthy matter is immobile, it has been thrown up by volcanic, seismic, and hydrostatic action, and is unable to return to its normal level. Because hydrogen gas has less specific gravity than our atmosphere, it seeks to ascend; and if confined in a balloon, will carry considerable weight up with it. That gives us reason to conclude that there is a sea of hydrogen above, resting upon our atmosphere.

Finding that those material substances with which we are immediately environed are so emplaced, and are maintained in that emplacement by the law of specific gravity, it is easy to locate the relative position of all other substances by the application of the same law. If many of these substances are found in comparatively small quantities in the geologic stratum above where they should normally be, they are there because of volcanic or cataclysmic action; and that fact does not militate in the least against the mathe-

matical determination, that the basic supply is just where their specific gravity would place them in the great cosmic structure.

*The Earth—the Universe,  
a Great Cell*

Now, there isn't any supposition or probability about this order of the emplacement of the various substances of the earth, as determined by their specific gravity; their positions may be as accurately and unerringly defined, as can anything else, by the application of known laws of physics. Prof. Serviss can hardly fail to admit the force of this logic; he would know that such would be the result of the operation of such a law, but, muddled by a false theory which does not admit of rational deductions at all times and places, he fails to make application of it. We certainly agree with him that the heaviest metals are deposited farthest down from the surface upon which we dwell. But we do not agree that this down is toward the center of the earth; we insist, without fear of successful contradiction, that it is toward the outside of the earth.

A study of all the cellular forms produced by the operations of Nature, such as seeds, eggs, etc., proves the rule that the meat and life germ of every cell is *inside*, and not upon the outside of the cell. Nature being like herself in greatest as in least, or vice versa, in least as in greatest, can our wise men of science assign any valid reason why the great cosmic egg, the earth, should depart from that rule and carry its most precious burden (human, animal, and vegetable life) on the *outside* instead of the *inside* of its bosom? This is not a theory, it is a fact founded upon a mechanically demonstrated premise, and not upon hypothesis—a guess so. There have been many geodetic surveys to determine the amount of the earth's curvature; but not one, save that made by the Koreshan Geodetic Staff, to determine the *direction of that curvature*. This was found to be concave instead of convex; and despite the almost universal belief to the contrary, Koreshans will stake their final hope of success, to stand or fall by the issue, that we live upon the inside of the earth's shell.

#### Churches Servile to the Rich

Churches and synagogues do not represent the people; they are in the main undemocratic and caste organizations. The church and synagogue are too much dominated by the rich, as they are servile to the rich—utterers of the convictions of the rich. This tragic thing has come to pass—the church has so long disinherited the poor, that the poor have come at last to disown the church. Churches no longer represent the people, none speak the language of the people. The curse of retribution has visited the church and synagogue at last, in that, having long denied the poor, the poor have come to deny the church.—*Rabbi Stephen Wise, New York.*

Every Koreshan believes that the doctrine of the anointed Lord, if correct in theory, can be made to conform to both the spirit and letter of the divine law as set forth in the Decalogue, and as practically wrought in the Lord Jesus, the Saviour of men.—*Koresh.*



# The Open Court of Inquiry

N. C. Critcher

## "FALLING OF THE STARS OF HEAVEN"

Question 258. "What will cause one third of the stellar universe to pass away, and what will become of them?"—*E. C. D., Penn.*

**W**HEN WE remember that the Bible is written in the language of symbolism, and that stars correspond to knowledges in the spiritual sense, but, in the literal sense, to the men possessing knowledges, we gain some idea of what is meant by the falling of the stars of heaven.

The stars, we know, are focal points of light, caused by the reflection from the earth of energies from the sun, governed in their focalization by the laws which determine their relative positions. There are three orders of stars, in the three atmospheres; that of aboron, the most interior, next to the sun; that of hydrogen, immediately below, and that of oxygen and nitrogen—the atmosphere immediately surrounding the earth. Correspondingly, there are the different orders of people, all in human form, and inhabiting the earth. When the stars fall, their potencies are absorbed by the remaining stars, just as, at death, the spirits of men pass to other men. When the cataclysm occurs, which will cause the falling of the stars, and, likewise, the passing out of visible life of such a great number, there will be developed a wonderful people, the result of this accession of spiritual entities.

In "The Descent of the New Jerusalem," (F. S. of Nov. 10, 1899,) KORESH says: "Within the shell of the alchemico-organic (physical) cosmos, there are three distinct atmospheric strata. They comprise the three atmospheres which surround the central sun. They are the spheres or domains of three degrees of stellar or astral field, the only visible one to the eye being that astral realm within the atmosphere of oxygen and nitrogen, in which the external humanity dwells. These physical heavens—in which are the three distinct realms of natural stars—correspond to the three spiritual domains within that environment called human life. There is a correspondence between the star in the physical heavens and the mental Star constituting the intellectual (light) center of the anthropotic heavens—the heavens of human existence."

In "The English Lion and the Russian Bear," (F. S., July 21, 1899,) we find the following explanation of the stars: "The function of the stars is to gather unto themselves the electro-magnetic 'energies' generated in the earth, to converge and focalize them into the central star, and thence radiate them—changed in quality, revitalized—back to specific earth centers, whence they are radiated over the diversified strata of the crust of the earth.

"The form and motions of the alchemico-organic groups are perfect and in harmony. Their correspondences in the organo-vital cosmos are in process of incubation, and are therefore chaotic (not developed); hence the conflict manifest in the anthropotic relations."

In further elucidation of this relation of the two domains—the organo-vital and the alchemico-organic, is the

following statement in "The Fundamentals of Koreshan Universology," (F. S., Oct. 16, 1906): "The ecliptic is preparing for a movement of thirty degrees on the meridian called the solstitial colure. This will bring the ecliptic about seven degrees below the present equator. The limit of the movement of the sun north and south will then be about fourteen degrees. The north and south polar axis will be proportionately shortened, and the habitable portion of the earth will be reduced to this space. The coming social revolution will correspond to the physical change to be wrought in the universal catastrophe."

Referring to the stars in the description of the cataclysm in "The Great Red Dragon," pp. 116, 117, KORESH says: "There was a shortening of the axis of the earth, and the stars of the northern and southern constellations began to fall, and there disappeared one third of the stellar universe."

## "To Be With Christ"

Question 259. "Can you tell what Paul meant, Philippians 1:22? 'For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.'"—*S. L. B., Calif.*

**I**N ORDER to understand what the Apostle meant in this passage, one must disabuse the mind of the orthodox Christian's interpretation, which would be that Paul longed to be set free from the trials of this life, in order that he might be with the Lord in heaven. But we know that when Paul had that wonderful experience on the road to Damascus, he received an influx from the Lord, which opened his mind to many so called mysteries. This we know from his letters to his disciples in various places. (Read Ephesians iii: 3, 4, and the 16th chapter of Corinthians.)

Paul spoke of himself as one born out of due season; as the least of the Apostles, but he knew many things that the church, even at this late day, does not comprehend. The law of seed-sowing and harvest,—the only hope of a resurrection, he made most clear. He knew that the Sons of God were begotten, but not yet born, and that it was through this law of seed-sowing that the promise would be fulfilled; that at the end of the age, those in whom the seed (the Holy Ghost, from the dissolution of the Lord's body) was planted, would stand forth in the image and likeness of God. Knowing this, and longing for that consummation, he had a great desire to have the process commenced, which would lead to that state. This, he knew, could only be by the reëmbodiments which he must experience through the Christian or Piscean age.

He knew that, at death, there would be a separation,—an ascending spirit which would "be with Christ," in the eternal order of Melchisedek; and a descending spirit which must pass through the embodiments which would bring him to the end of the age, and to the time of the harvest from the seed-sowing—the resurrection concerning which he said in I Cor. xv: 13, 14: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not

risen, then is our preaching vain, and your faith is also vain."

But this intense desire he subjugated that he might accomplish the special mission to which he was called,—to carry the gospel to the Gentiles, which he so perseveringly and nobly fulfilled.

### Woe to Woman In the Latter Days

Question 260. "Please explain Matthew xxiv: 19: 'Woe unto them that are with child, and to them that give suck, in those days.'"—*E. C. D., Pa.*

**WE ARE** seeing in the events transpiring daily in Europe, the literal fulfilment of the prophecy contained in the passage quoted above. Upon woman, in this terrible latter day, falls inevitably the heaviest suffering; and if in addition she is "with child," or has a young babe in her arms, need we question the "woe" that is said to be her portion?

To endure loss of everything one holds dear; to add to that privation of even the necessities of life; to suffer (probably) starvation, and in thousands of instances, violation of the sanctity of their bodies, what more can be added in justification of Matthew's vision? "Pray ye," he says, "that your flight be not in the winter, neither on the sabbath day: For there shall be great tribulation, such as was not since the beginning of the world (age) to this time, no, nor ever shall be." Even this calamity is not spared woman, for even now they are experiencing the oncoming of winter with no protection from its cruel hardships.

We can only pray that the suffering may open the eyes and hearts of thousands to the recognition of the remedy and refuge offered by the Messiah of this age, and lead them to focalize their love in him, consecrating their lives to their own redemption, and that of humanity.

There is, however, as in all domains, the correspondential aspect. The church, to which the Scriptures refer as the woman, is in travail, and will bring forth the new church, as the result of the gestation from the seed sown nineteen hundred years ago, by the dissolution of the body of the Lord Jesus, and its absorption by the members of the primitive church. The woe prophesied for her is caused by her adultery with paganism, and the consequent loss of her pristine purity. She brings forth the new church with travail and suffering, the invariable accompaniments of birth.

In "The Law of God Delivered on Sinai," (F. S., April 2, 1892,) KORESH says: "The church is that through which gestation progresses, and the new age or kingdom is brought to its birth. The state is that through which the church is protected while the processes of gestation generate or regenerate the succeeding form. Church and state are the husband and wife through whose union a succeeding age is made possible.

"At the beginning of every age or dispensation there is a religion, a *religare* or tying back, because the declension of the old church and state has brought the necessity for a divorce before there can be a new church and state; that is, a new heaven and a new earth, wherein dwelleth righteousness."

In the ("Guiding Star," Vol. III, p. 99,) reference to

this state of the church may be found as follows: "'And she being with child, cried, travailing in birth, and pained to be delivered.' The woman, in one aspect or phase of Biblical interpretation, is the spirit of the church in tribulation, because still under the curse. The proof of her being under the curse and in tribulation, may be found in the fact that she is with child, and is in pain to be delivered, which, if compared with the curse pronounced upon the woman as recorded in Genesis, will prove her to be the same.

"The spirit of the church is not delivered of her child until it is born. If the spirit is the universal spirit, the child is the universal child. There are many forms of interpretation of the Word, any one of which is correct if the exposition is logically founded upon, and logically succeeds, the premise of its own degree."

### Prophecies of War by Koresh

Question 261. "What prophecies has KORESH made in regard to war in connection with the end of the age?"—*A. C. E., Fla.*

**I**N "United Life," (GUIDING STAR of July, 1887,) KORESH says: "We stand upon the verge of a revolution which will completely transform the order of human existence, and establish government in equity."

In "The Dispensation of KORESH," (G. S., Feb'y, 1889,) is the following statement: "If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be the plenal adjudication of the righteous claims and prerogatives of the downtrodden. \* \* \* We behold with prophetic prescience the coming retribution, and therefore lift the note of warning, both to the oppressor and to the oppressed, who, in the struggle for supremacy, constitute the Gog and Magog, the roof and floor of a conflict, the irrevocable culmination of which will be the downfall of both parties to the contest."

In (THE FLAMING SWORD of Sept. 17, 1892,) in "The Messianic Law the Basis of a New Organic Unity," KORESH says: "Men may struggle and contend against the inevitable as they will; but the fact remains, that there will be no construction of society, on the basis of a purely moral standard, composed of a race of men who are destitute of a sense of moral obligation. \* \* \* The processes of evolution are marked by climaxes of revolution, and the coming order—emerging from the chaos of atheism, agnosticism, and superstition—will be no exception to the rule.

"It does not devolve necessarily upon the ken of prophetic prescience to note the mighty, surging torrent of suppressed rage and cumulated frenzy about to burst upon the world. Gog and Magog are being gathered from the four quarters of the earth, and the time is fast approaching when the thunders of the contending powers shall precipitate the carnage."

In "The Communism of Jesus vs. the Competitive System," (F. S., October 1, 1892,) we find the following: "We stand upon the borders of the culminating and initiative ages, and await the baptism of fire, the vortices of which are charged. Years will not elapse before those who are initiated into the significatory mysteries of the final revelation, will perceive the line of demarkation, and recede

from the brink of the great cleavage and catastrophe to such as will not heed the warning."

The writings of KORESH are full of such passages as this: "The great crisis is at hand. The forces of Gog and Magog are mobilized; soon the conflict of demolition will wage." (F. S., April 28, 1894, p. 180.)

"The Christian age is in its dotage, and closely approximates its end. The heavens of the Christian dispensation also wax old and are about to pass away with a great noise, amidst the roar of material carnage. The hosts are already marshaling for battle; the mobilization of the great industrial army has begun." (F. S., April 7, 1894, p. 98.)

"The fountains of the great deep are agitated as never before, and the pent-up fires of generations are about to shake the social fabric into seismic fissures, broad and deep enough to engulf the old church and state beyond the power of reconstructive force to resurrect them. This is not the voice of the 'calamity howler,' but the sober, earnest, and prescient declaration of the Prophet of God." (F. S., April 21, 1894, p. 130.)

"The armament of the world is not for peace. \* \* \* The competitive system has developed a set of rapacious dogs, the most rapacious and relentless being the British nation. \* \* \* The United States is the conservator of the liberties of the world—now and for coming generations. \* \* \* War is as righteous as peace, when, in the providence of Almighty God, the end to be subserved is a righteous one. \* \* \* The time may not be ripe for the world's great conflict, but it is not far off. The great battle will surely come. \* \* \* When America stands in her might for the liberty of millions, her weapons will be material, and as destructive as the ingenuity of man can make them." (F. S., January 1896, p. 11.)

There are many additional passages in later articles, a few of which we will give, but the purpose has been to show the earlier prophecies of a universal war.

In "True and False Standards of Justice," (F. S., April 7, 1899,) we read: \* \* \* "The Lion (England) and the Bear (Russia), both perversions of the primary elements of life, will destroy each other, and the Eagle (United States) will devour the carcass of each. \* \* \* The coming of the Son of man in power and great glory will witness the fall of both England and Russia."

In the article entitled, "Verging on the Vortex of Revolution," (F. S., August 11, 1899,) we find this pregnant passage, with which we will close our quotations. "The Christian dispensation is drawing to its close. The end will be marked by the most terrible and bloody revolution the world has known since the upheaval which characterized the beginning of the Zodiacal cycle twenty-four thousand years ago. \* \* \* The new divine structure will be reared upon the debris which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall focalize in the consummation of its potential energy."

### The "Eastern Question"

Question 262. "What is the Koreshan explanation of the 'Eastern question'? Has it any bearing on the present world crisis?"—*A. L. B., Fla.*

THE "EASTERN question" was evidently regarded by KORESH from a much broader point of view than that of the world in general, by which it seems to be limited to Turkey, or to the Mohammedans. In an article entitled: "The Christian Dispensation Is Ended," (F. S., July 27, 1900,) he treats of it as it involves China, as follows:

"The world has reached a point of greatest interest, a point involving some practical and definite lines of thought regarding the 'Eastern question.' If there has been any doubt concerning the locality at which the conflict would arise between paganism and a paganized Christianity, the fact of the actual uprising in China will dispel that doubt, if not now, then before the world regains its rest from the present conflict. \* \* \* If it were possible for the powers to disrupt the Chinese empire, it would be the only sensible thing to do, for reasons we will here adduce. Four hundred millions of pagans, not only bitterly opposed to Christianity and Western development, but more bitterly determined to enforce the exclusion of what the western world called civilization, and the only true religion from their borders, constitute a serious menace to the world. \* \* \*

"China with her powers of imitation; with her fanaticism which, when aroused, reaches to frenzy; with the inherent conviction that it is her religious and solemn obligation to destroy every opposition to her spiritual and material dominion, may not confine herself to the mere protection of her social integrity at home.

"The tide is turning; and we warn the world of professedly Christian people, that there is but one power in earth or in heaven to stay the tide of pagan determination to subjugate the world. We tell you that the time of judgment is upon us, the time to judge Christianity according to its own standard of righteousness, and it will be found that modern Christianity cannot stand the test."

In the article on "Theocracy an External and Natural Kingdom," (F. S., March 25, 1898,) is the following sentence: "It would be very surprising to many if the 'Eastern question,' which the would-be prophets have harped upon so long, should after all prove to be the Western question. There is no spot on the cycle of the equator that is not the East, and it is a fact that the spot of fertility, both mental and physical, revolves westward over the face of the earth; and the East—the rising—is wheresoever the laws of fertility place the location of the central resurrection. God is preparing, through blood, the isles of the sea for his special presence, and the great baptism which the world ignorantly awaits."

In "The Vision of the Image of Jealousy," (G. S., November, 1888, p. 358,) KORESH refers to this subject as follows: \* \* \* "In the knowledge of the function of the pituitary body in the aggregate humanity, and in the knowledge of the methods by which the inverted function is to be conquered, is the solution of the 'Eastern question.' Not so much the Eastern question as referring to the external relations of Turkey and the interested nations, but the Eastern question as it relates to the manifestation of the celestial ORIENT, as He arises, holding in his right hand the North, *Rosh* or *Resh*, the new Head, whom he makes the instrument in his hand, of subduing the hells."

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### Interesting Reading and Announcements

#### Greeting of the Season to All

WE WISH our readers the usual Merry Christmas and Happy New Year. Christmas is for Christendom the greatest holy-day in the year; for on this day we celebrate the birth of Jesus, the Savior of the little flock, his ecclesia, the called-out-ones from the world at large. But even those who care little about the personality, Messiahship, and mission of Jesus, make the day and season a time of rejoicing and presentation of gifts.

The angel of the Lord, who appeared to the shepherds in the field and announced the birth of the Savior, and the wise men from the far East, who presented gifts unto Him, declare why we should rejoice on His birthday. The angel said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of [King] David, a Savior, which is Christ the Lord." (Luke ii: 10, 11.) And: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. i: 21.)

But the "good tidings of great joy"

have not yet reached "all people;" even after the lapse of over nineteen hundred years, because Jesus merely "began to do and teach" (Acts i: 1), which is entirely overlooked by modern churchianity, yet is illustrated by the Lord himself in his deep-meaning and all-embracing parable of the "Sower," (Matt. xiii: 1-30, 36-43,) which Christendom does not understand. The mission of Jesus has never been comprehended by the mother church (the Roman Catholic), nor by her many Protestant daughter-churches.

From the standpoint of these churches, the mission of Jesus must be considered an utter failure; for he has not yet saved his people from their sins, nor have the good tidings of great joy reached all people. The present attitude of the warring Christian nations gives proof positive of the apparent failure from the so called orthodox viewpoint; for the Christian nations are transgressing now, an hundred-thousand-fold, the divine command: "Thou shalt not kill." (Exod. xx: 13.)

A lawyer asked Jesus a question, tempting him, saying: "Master, which is the great commandment in the law? Jesus said unto him, 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. On these two commandments hang all the law and the prophets." (Matt. xxii: 35-40.) These two commandments, the greatest of all, are flagrantly violated by the warring nations, who call themselves "Christians," professing to be followers of Jesus Christ the Lord. Surely, these nations have not yet been saved from their sins! Surely, the good tidings of great joy have not yet reached their hearts, otherwise they would not do what they are now doing!

#### The Wheat and the Tares in One Field

If the Catholic and Protestant churches

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understood Matt. xiii: 36-43, the mission of Jesus would be clear and comprehensive to them. The "wheat," the good seed, is the seminal essence of Deity; the perfect body of Jesus alchemically transformed to Holy Spirit; and the "tares," the seed of sensual and lustful procreation, are in every one who belongs to the militant church of Christ. Being conceived in sin and shapen in iniquity constitutes them tares. The nearer we come to the close of the present dispensation, the more universal and pronounced the tare;—the tearing in pieces instead of peace.

The divine Seed, planted in men through the reception of the Holy Spirit, constitutes the origin from above. Through that divine origin man is making progress by process of regeneration toward his divine parentage, which he does not reach until the end of the present dispensation. The sensual origin is from beneath, and its growth or development is opposed to the divine origin. These two distinct origins are in conflict with one another.

Thus, the experience of every man, of the true church, is that of the Apostle Paul; namely, "When I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. vii: 21-23.)

This militant or warlike state within the Apostle's members caused him to exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" more accurately, from the death of this body. The Apostle answers his own question by saying: "I thank God through Jesus Christ our Lord." (Rom. vii: 24, 25.) When? "I will raise him up at the last day." (John vi: 39, 40, 44, 54.) For "we ourselves groan within ourselves, waiting for the adoption [whiothesian, the putting on of the Sonship], to wit, the redemption of our body. For we are saved by [lit. in] hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. viii: 23-25.)

"Jesus Christ our Lord," at the end of the present dispensation, comes with his "new Name" (Rev. ii: 17; iii: 12), and his new Name is divinely and prophetically announced in Isa. xlv: 28, and xlv: 1:

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"It was not intended that any one should be saved until at the end of the dispensation. 'The earth bringeth forth fruit of herself; first, the blade, then the ear, after that the full corn in the ear.' 'Lord, teach us the parable.' 'The field is the world [church]; the good seed are the children of the kingdom; \* \* \* the harvest is the end of the world,' *lit.* age.

"Here is a plain declaration that the seed was sown in the beginning of the age; that the earth brings forth the fruit at the end of the dispensation. The harvest is at the end of the dispensation, therefore there has been no harvest, so far, during the progress of the age. The harvest is yet to come, but it will not come until the old dispensation ends in a corruptible revolution." ("Immortal Manhood," pp. 49, 50.)

**War in the Light of Another Perspective**

In previous issues we have said that war is hell let loose in all its fury, accompanied by cruelty and barbarism. And we cited the Apostle's words that where there is bitter envying (jealousy) and strife (war) in the hearts (minds), glory not, and lie not against the truth; as this wisdom descendeth not from above, but is earthly, sensual, devilish: for where envying and strife (jealousy and war) are, there are confusion and every evil work. (Jas. iii: 14-16)

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loss of life it entails, the awful temptations it offers, the un-Christian passions it reveals, and the unspeakable hatred and lying it engenders, it would seem laudable that a portion of the human race should feel themselves justified in absolutely condemning war, and band themselves together for the purpose of demanding peace.

However much the preceding might appear to be the right thing to do, it is a clear case of mental blindness and consequent lack of understanding; for the truth concerning the subject, when viewed from the prophetic standpoint, is (at least during the mortal career) that *war is a necessary evil*, even though God, the angels, and the better part of mankind deplore it.

The truth is that during the mortal career, the state or condition of growth, development, unfoldment, and elimination creates friction, and friction between wheat and tare produces war. Personify wheat (truth and good), and tare (fallacy and evil), and let them speak for themselves, and they will tell a story of envying (jealousy) and strife (war), from the time of seed-sowing until harvest. The same story is told by the

**Remarkable War Song of Moses and the Children of Israel**

"I will sing unto the Lord, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

The Lord is my strength and song,

And he is become my salvation:

He is my God, and I will prepare him an habitation;

My father's God, and I will exalt him.

*The Lord is a man of war:*

The Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea:

His chosen captains also are drowned in the Red sea.

The depths have covered them:

They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:

Thy right hand, O Lord, hath dashed in pieces the enemy,

And in the greatness of thine excellency thou hast overthrown them that rose up against thee:

Thou sentest forth thy wrath [recompense, retribution], which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,

The floods stood upright as an heap.

And the depths were congealed in the heart of the sea.

The enemy said, 'I will pursue,

I will overtake,

I will divide the spoil:

My lust shall be satisfied upon them;

I will draw my sword,

My hand shall destroy them.'

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Thou [Lord] didst blow with thy wind,  
The sea covered them:  
They sank as lead in the mighty waters.  
Who is like unto thee, O Lord, among the Gods?  
Who is like thee,  
Glorious in holiness,  
Fearful in praises,  
Doing wonders?

Thou stretchest out thy right hand,  
The earth swallowed them.  
Thou in thy mercy hast led forth the people  
which thou hast redeemed:  
Thou hast guided them in thy strength  
unto thy holy habitation.  
The people [the ungodly] shall hear, and *be afraid*:

*Sorrow* shall take hold on the inhabitants of  
Palestina [the seven pagan nations that  
Israel was commanded to destroy].  
Then the dukes [chiefs] of Edom shall be  
amazed;  
The mighty men of Moab, trembling shall  
take hold upon them;  
*All the [pagan] inhabitants of Canaan shall  
melt away.*

*Fear and dread shall fall upon them;*  
By the greatness of thine arm they shall be  
as still as a stone;  
Till thy people pass over, O Lord,  
Till this people pass over, which thou hast  
purchased.

Thou shalt bring them in, and plant them  
In the mountain of thine inheritance,  
In the place, O Lord, which thou hast made  
for thee to dwell in,  
In the Sanctuary, O Lord, which thy hands  
have established.  
The Lord shall reign for ever and ever."  
(Exod. xv: 1-18.)

**Old and New Testament View  
of War**

The tree of knowledge of good and evil,  
in the human garden, tells the same story  
(Gen. ii: 9); and the story is corroborated  
by the words: "I form the light, and  
create darkness: I make peace, and create  
evil [*lit.* calamity]: I the Lord do all  
these things." (Isa. xlv: 7.) How? By  
his involuntary power. King David, a  
"man after God's own heart," and with  
God-pleasing confidence, commends his  
war-concerns to the Lord. (Psalms ix;  
xviii; lx.)

But, it is suggested with regard to the  
preceding references and instances of war,  
that in the New Testament we meet with  
quite another view of war. This is true,  
but only to a limited extent. However,  
there is no reason why the preceding  
view should be considered valid only  
under the old dispensation.

The New Testament nowhere rejects  
war unconditionally. John the Baptizer  
did not demand of the soldiers (Luke iii:  
14); nor Jesus of the centurion of Capernaum  
(Matt. viii: 5); nor Peter of Cornelius  
(Acts x), that they should abandon

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their profession, since God has given the sword to "the powers that be," to punish any one that doeth evil. (Rom. xiii; I Pet. ii.) But, mark, what the Lord said to Peter his Apostle (Matt. xxvi: 52) evidently is applicable to all of the prospective Sons of God. Peter used the sword by his own authority, and had to suffer for it as a consequence.

Thus, viewed in the light mentioned, war may be justifiable during the mortal phase of existence; for it is a duty to defend oneself, habitation, city, state and country against internal and external aggressors. (Read "Red Dragon," p. 114.) This view of a right to engage in war may also be seen from the book of Revelation: "And there was war in heaven: Michael and his angels fought [lit. warred] against the dragon; and the dragon fought and his angels." (Rev. xii: 7.)

With reference to the preceding KORESH says: "The great battle of Armageddon will be fought out on this line. The projection of this doctrine is the doctrine of Michael fighting with the dragon. The head of the old dragon is the Pope of Rome, and the tail of the dragon is the Swedenborgian church." ("Science of the Decalogue," p. 9)

In Revelation xvii, we read of "the great whore that sitteth upon many waters," and upon a scarlet colored *therion* (wild beast), full of names of blasphemy. Upon her forehead was a name written: "Mystery, Babylon the great, the mother of harlots and abomination of the earth." And she was drunken with the blood of the saints (the chosen or elect of God), and with the blood of the martyrs of Jesus. This woman, in Biblical symbolism, is

the mother church (the Roman Catholic). That she sits upon a scarlet colored beast, indicates that she accommodates herself to degrees of mental ignorance, and enlightenment, and development of every nation under the sun. Among the Mexicans and Spaniards she manifests herself differently than she does among the more enlightened European and American nations; but at heart she is the same—scarlet or blood colored; that is, evil tending.

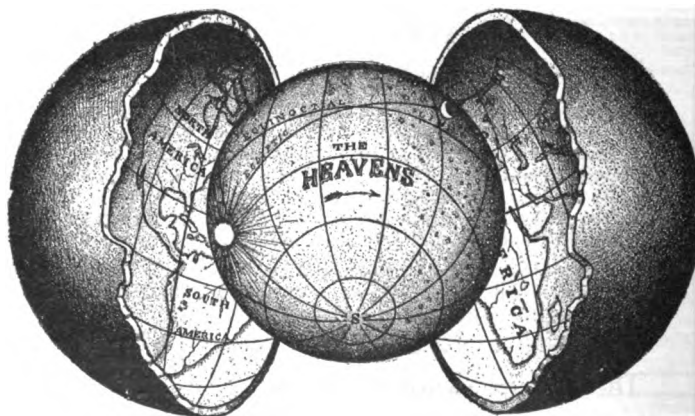
Thus, booklets like "The Anti-Papal Panic," by Rev. W. Gladden, and "Bible Christians," or rather, Eulogy of Catholicism, by Rt. Rev. W. T. Russell, are quiet opium doses for Christian minds, which will have such an effect on the mentality, as to produce a hypnotic condition in regard to the real battle between truth and fallacy; while papers like *The Menace* present an exaggerated and too one-sided view.

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Chattanooga entertained the First Annual Convention of the Southern States Woman Suffrage Conference. The attendance of women delegates and visitors was so large as to necessitate overflow meetings. Miss Kate M. Gordon, Mrs. Oliver H. P. Belmont, Miss Laura Clay and Christabel Pankhurst were the principal speakers. The Mayor of Chattanooga and the President of the Chamber of Commerce welcomed the Convention by able addresses. Southern women are making a determined and dignified effort to secure the ballot.—*S. S. Woman Suffrage Conference.*

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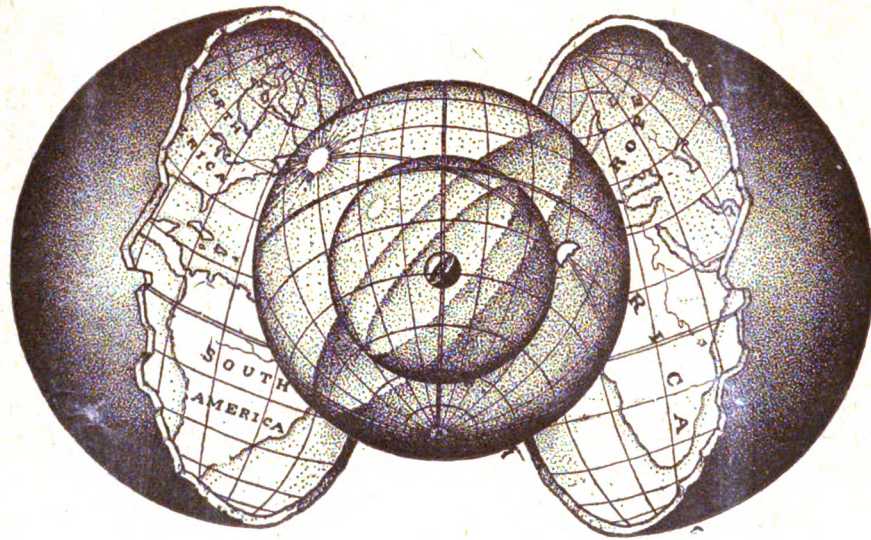
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