

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."—Gen. III. 24.

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The Origin and Destiny of Man.

This is a subject upon which we have written much, and while the proposition is a simple one, the means of communicating the truths involved are inadequate because of the density of the average mind regarding the connection between the physical and the metaphysical. The so called advanced and scientific thought of the age has done nothing more than to befog the mind with an accumulation of fallacy which not only comprises a storehouse of mental garbage but, further, acts as an obstacle in the way of the introduction to the mind, of correct principles regarding the relation of man to the source of his being.

There is such a thing as a true process of evolution, with its consociate science; but the hypothesis of evolution as promulgated through the effulgence (?) of the modern evolutionary theorist is the veriest rubbish—the arch humbug and vagary of the nineteenth century. Men pretend to reason *a priori* and *a posteriori*; but reasoning, predicated upon the basis of fallacious premises, necessarily ultimates in fallacious conclusions, and thus the unsophisticated and negative mind is lead astray.

Our object in this article is not so much to prove our position regarding human origin and destiny, as to assert some things which we positively know through application of our reason and its essential concomitants. The fact is generally known to our readers, that

we have predicated the entire science of the Koreshan System upon a cosmogony founded in truth, the premise of which is absolutely proven. We further contend, that Koreshan Science is the only system in the world, whether political, social, commercial, physical, physiological, moral, religious, or cosmogonical, that is established upon an actually demonstrated premise. All modern scientific (?) thought is founded upon an assumption. All modern interpretations of Scripture are founded upon assumed propositions, none of them being accompanied by common sense.

The physical (alchemico-organic) universe is composed of form and function. If there ever could have existed a time when all was chaos, then there never could come a time when form would or could evolve. The universe has form, because form is an inherent and eternal property of existence. It is the height of absurdity to affirm that the properties of chaos can become the properties of form, through any power or possibility of chaos to generate form with its essential accompaniment—function. The universe is here as an entirety. It can perpetuate itself because it has all the properties and qualities of its perpetual reproduction. We include the highest structure of organic life, with its mental concomitant. There is no law of either form or function independent of form itself, and function—which in all instances must necessarily correspond.

One of the greatest obstacles in the way of mental culture on correct lines, is the conglomeration of the two distinctive classifications of mental direction pertaining to physics. Chemistry, as taught in the schools, is the basis of much of the so called scientific thought of the age; and even the common evolutionist accepts the "science" of chemistry as a demonstrated truth, which, at the same time, he denies in his theory of evolution. The chemist proclaims gold to be an eternal and unchangeable element, while the evolutionist must admit it to be a thing evolved from that which was not originally gold. According to the evolutionist, motion was evolved from inertia. The school of evolution is fundamentally a school of transmutation, while at the same time this school acknowledges the claims of so called chemistry, which denies the theory of transmutation. There can scarcely be found an evolutionist who does not accept the doctrine of the correlation of energy, and, outside of Koreshanity, we doubt if one can be found who believes in or knows anything about the doctrine of the correlation of matter;—yet one is as true as the other. The school of chemistry and the school of transmutation (alchemy), as now promulgated, are a con-

glomerate mass of affirmations and negations, so mingled as to defy an approach to a rational consecution of ideas. Alchemy is no new discovery, but it has fallen to Koreshanity to exalt it from the perversions into which the declivity of the past few generations has reduced it, to its original grandeur as the basic science. It is the province also of the Koreshan System to restore it—as an operative and heroic principle—to its true purpose and power as the medium through which the power of death shall be overcome and immortal life restored.

Chemistry supposes and teaches that there are a vast number of inorganic elements, and that they are eternal and unalterable. They may be compounded mechanically and chemically in an infinite variety of modifications or combinations, but as atomic substances they are immutable. Koreshan alchemy teaches that there is no element *per se*, but that every atom of matter is convertible to every other kind, and that every atom of matter is convertible to every quality of energy. It also teaches that energy—whether physical or metaphysical, that is, whether the mere energy of decomposed inorganic matter, or the result of atomic destruction in the active brain, where, through the elaborations of cell and fiber, the material conveyed to the encephalic structure is transposed to mental energy—is as substantial as matter, though not material.

We employ the term substance, so as to include both matter and energy. Substance is a broader term than either matter or energy (spirit), because it includes both. Generated energy must, in all instances, comport in quality with the character of the form whence it is derived, whether inorganic (so called) or organic, inclusive of the highest, the most complex, and perfect organic structure. If we take for illustration the form and character of the Lord Christ, admitting him to be the perfect archetype of creation, we would on this principle look for and experience the action of the perfect energy. The Holy Ghost (Spirit) was the proceeding energy of the combustion of the Lord's body. It was holy (whole) Spirit, because his was a holy (whole) body. The spirit in its character conformed to the body of the Christ in its character. In the transmutation of his body to Holy Spirit, we have the highest manifestation of the science of alchemy, which is the science of transmutation—the science of the cross, therefore of the cross of Christ.

In the discovery of the great truth of the mutability of matter to spirit, or the substance of the Lord's body to the Holy Spirit which was shed upon the church at the time of his theocrasis (the combustion which consumed, by agitation, every cell and fiber of his being, every molecule and atom of his structure), we have entered deeply into a knowledge of the law of the cross. As it is declared that "In the beginning was the Word, and the Word was with God, and the Word was God; and the Word [God, Spirit] was made flesh and dwelt among us, and we beheld his glory, as of the only begotten of the Father;" so also was his flesh again transposed to spirit through its combustion. This

Holy Spirit communicated to the church was the transposition of His body (as substantial spirit) to those who received it, and thus—through the unity of this Spirit (God), the product of the consumption of the Lord's body by the fire which he declared he came to bring, and willed that it be already kindled—was fulfilled his own declaration: "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 dispensation.

The greatest miracle of modern times is that of the dense stupidity and ignorance of the so called enlightened mind, amidst the effulgence of the light of Scripture, and the light of sense and of true science. As of old, "the light shineth in darkness and the darkness comprehendeth it not." The Lord Christ was generated in and through humanity, both as the Son of man and the Son of God. By the Son of God, we mean of course the offspring of God. He was a material being; he was also a spiritual being. He was a material man because he sprang, in ages past, from a corresponding material man, for the reason that cause cannot produce anything that was not in it. Spirit cannot produce matter, except through the aid of matter.

Such a manifestation as occurred nearly nineteen hundred years ago, has been repeated through millions of ages. It is a manifestation having a regular and definite recurrence, and will continue through the eternally recurrent ages to come. He "is the image of the invisible God [who was in him, as God is always in the generation of the righteous], the first-born of every creature [the first, highest, born of every thing created]: for by him [the Lord Jesus] were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church.*"

It is a doctrine of Koreshan theology, that the Lord Christ is God, corroborated by the above testimony; and that through regeneration (reproduction) the man now in process of regeneration springs from him through the operation of the Holy Spirit, which is the substance of the Lord's body, the seed (seminal essence) of the Almighty. When once it becomes known that the term or word *El* (Hebrew) means hero; and that hero means conqueror; that *Elohi*, which we render God, implies nothing more than that the Almighty is *El*, Hero, the Mighty, because he comes up through sensual manhood, conquering himself, thence, by virtue of overcoming, walking with God and becoming "not" because taken of God, the question of the origin of man—as proceeding from Deity—will not be hard to comprehend.

The Lord God is our Father-Mother because we are the offspring of God, if so be we are being regenerated through the operation of the Spirit shed at the beginning of the age. Such as rejected the Holy Spirit at the beginning of the dispensation did not receive the germ of regeneration (reproduction), hence could not be regenerated during the Christian age. It was therefore

said that all sins against the Son of man, that is, personal sins against his person, even his crucifixion, could be forgiven. The rejection of the Holy Spirit (the sin against the Holy Ghost) was the rejection of the seeds or germs of regeneration. If the germs of the Lord Christ were not planted in the will, they could not of course reproduce; therefore those who sinned against the Holy Spirit could not be raised up at the last day (end of the age), as the sons of God. "To all that believe in His name gives he power to become the sons of God;" but the condition of sonship cannot obtain until regeneration is complete,—which can only be at the last day when the sons of God are raised in the resurrection—the reincarnation. The sin against the Holy Ghost was the rejection of the Spirit when it was shed upon the church in the beginning of the age. This sin could not be forgiven in the age then closing (which closed at the destruction of Jerusalem and the scattering of the Jews), nor in the succeeding age, because the germs of God from the Son, who became the Father, were not planted in those who rejected the Spirit.

There has been no Holy Spirit since the declension of the church. In its declension, the church passed over to paganism, and has been a pagan church from that time forward. One of the principles of regeneration is the death of the seed planted; for it is said, "Thou fool, that which thou sowest is not quickened except it die." This is true of every seed in the universe, whether it be vegetable, insect, animal, human, or God. "In the beginning was the Word, and the Word was with God, and the Word was God." The Sower sowed the Word; this is the identical Word which was declared to be God. It follows unmistakably, then, that if the Word was sown, God was sown: and if sown, then God must die, otherwise the Word could not quicken. Thus through the death of God's animal life, the sons of God are to be brought forth. This is the law of the offspring of the sons of God from the Lord Jesus the Christ, the Father-Mother, as he himself declared, for he said: "He who hath the bride is the bridegroom," being both male and female in the form and quality of biunity.

Perfect human destiny is to become a unity with God, because to become a son of God is to become an offspring of God; and to be his offspring is to be like him; for it is declared: "It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." The nearer we approach His likeness and image, the more the world will hate us. What can we think of a church glutted with the sensualism of the age; steeped in debauchery; given to pagan enterprises, and governed in its attitude, men with men, by a competitive spirit and impulse, which in every particular is pagan, antichristian, and devilish? From such a body, can a pure effort expect to be met but with the spirit of lies?

God is with us; and if he be with us, who can be against us, unless for their own final discomfiture and overthrow? Man came from God: man is God—the perfected man, the God-man, and, in the process of regeneration, in the new birth which is the final

reincarnation, he will return to God, where he will retain his perpetual and eternal identity and consciousness as a member of the order of Melchizedek, becoming king and priest unto God, dwelling in the light of God.

Even so, come quickly to the world, King of kings and Lord of lords!

Saving the Lost.

The Difference Between the Professed Christian and the Koreshan Way of Its Accomplishment.

SYRACUSE, N. Y.—O. F. L'AMOREAUX, DEAR SIR: On reading the first article in the September (1895) SWORD, I could not help contrasting the manner in which Koreshanity and modern Christianity "save the lost." The latter asks the "sinner" the following questions: "Do you believe with all your heart, that Jesus the Christ is the Son of the ever-living God, and your Savior?" If the answer is in the affirmative, the next thing is baptism—and they are saved. Or perhaps they have been called to the "mourner's bench" to be prayed for, and have experienced "a change of heart," etc.; different denominations having different ways of saving the "lost" sinner.

The principal text on which this "saving" process is founded is Mark xvi: 15, 16, and also the kindred commands in the other Gospels; namely, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Please give the Koreshan analysis of the above passage of Scripture, in the columns of the SWORD.

Truly yours in Koresh,

—WM. KIMBALL.

As a sequel to and result of obedience to the command above quoted, it is added: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The command in Matthew reads: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Greek, *sunteleia*, ending together, consummation, *ton aionos* of the age—Christian dispensation).

The record in Mark is particular to add the following: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." The occasion of the utterance of this farewell injunction of the Master to his eleven disciples was his meeting, by appointment, his apostles after his resurrection from Joseph's tomb. It was then He first declared to them: "All power is given unto me in heaven and in earth." He had showed before, by his acts, that he possessed all power. It is well to note that when He declared that he possessed all the power then developed in heaven and in earth, he did not include—except in potency—all the power that would ever be developed in heaven and in earth. The power of the ripened crop existed in the seed only in potency. Having all power in heaven and in earth, there could be no other God than himself, and the apostles rightfully worshiped him; and there can be no other God in the future, except the one de-

veloped from himself—hence his own Son, containing the Father God himself, reproduced.

Jesus had before given the twelve, when he sent them to the lost sheep of the house of Israel, "power over all devils, and to cure diseases." He said to them, "As ye go, preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." He also commanded them to take neither purse nor scrip for their journey. After them, He sent other seventy with similar orders, and they returned rejoicing, saying that even the devils were subject to them through his name. They accomplished far more than the orthodoxy of today believes possible to be done, and yet they themselves were not even converted—saved, as modern professed Christians suppose themselves to be. For proof of it, take the words of Jesus spoken after all the above record: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Peter was not converted then, nor any of the disciples, nor those to whom they preached, although they showed far more signs of it than do any of the preachers of these times, or their converts.

WHAT IS IT TO BE SAVED—CONVERTED?

When starch is converted to sugar it is no longer starch, but sugar. So when sinful, hence dying, men are converted to God they become God, *Elohim*—Gods. "Jesus answered them, is it not written in your law, I said, ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent unto the world, thou blasphemest; because I said, I am the Son of God?"

Although signs followed the preaching of the disciples, such as do not follow the preaching of these times, they were not then converted because the agency of the Holy Ghost is necessary to the conversion of men to God, and the Holy Ghost had no existence, then, in form to be available for the salvation of men. In John vii: 39, we read: "But this spake He of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given [given is not in the Greek text; the meaning is, the Holy Ghost was not yet, did not have an existence as Holy Ghost; and the reason is given in the next clause]; because that Jesus was not yet glorified." The glorification of Jesus was his theocrasis or translation. Translation, as the word signifies, is "being borne across" from the human to the God domain, from his form as Jehovah—God the Lord, God as man—to Elohim, God the Spirit, the Holy Ghost. This Holy Spirit could not come until Jesus went away in his bodily form; so he said to his disciples: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

In another passage, we are told that the Comforter is the Holy Ghost. To give them an idea of how and from whence this Comforter was coming to them, he "breathed upon them and said, receive ye the Holy Ghost." This Holy spirit, which came from the conversion of his whole being—spirit, soul, and body—to spirit, was the divine seed which, if planted in the human heart, should form conjunction with

the human spirit, causing those who received it to show by their outward acts that they were actuated by a new spirit, entirely different from the old selfish one which had before dominated them.

The account of what followed the reception of the new Spirit is recorded in Acts: "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." This is the way the early and only real Christians acted when they were converted—saved, as they were in spirit. When the greedy, millionaire, professed Christians manifest by their actions such a spirit, the world will be justified in believing them to be converted to Christ (as they claim), but not before. That was a conversion of the spirit; they had received a new, benevolent spirit into them. "Not seeds, as of many, but thy seed, which is Christ;" that is, Jesus was God's seed, and having gone into humanity as such, had, according to the law of seed in its reproduction, to die in humanity in order to its reproduction in the time of harvest, which Jesus said was the end of the world, Greek, age,—the Christian dispensation.

I have shown that the conversion—salvation, in the beginning of the age was only of the spirit, the subjects of it having a new, benevolent spirit in them, which was the product of the going away of Jesus' body, soul, and spirit, the Holy Ghost, the divine seed. Peter says: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope [Greek, living hope, or hope of attaining to life], by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled [the overcoming death in the body], and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." The same Greek word *anagenas*, which in this passage is correctly rendered begotten again, is, in the twenty-third verse of the same chapter, erroneously rendered,—born again. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God [Christ], which liveth and abideth forever," for the age.

At the conclusion of the command which we are considering, Jesus said, "Lo, I am with you alway, even unto the end of the world, Christian age." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting [Greek, age-lasting] life: and I will raise him up [resurrect him] at the last day," end of the age. This receiving the Holy Ghost, the divine seed, was then a begetting again for a birth of a divine body, soul, and spirit, like unto Jesus, the seed, who was to come in the end of the age, in the resurrection of the dead, when would come the multiplied product of the seed sown, which the apostle declared would be just like Jesus, possessing the same kind of life that he had. "Beloved, now are we the sons [Greek, begotten] of God; and 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." These are the one hundred and forty and four thousand whom John saw on Mount Zion, who "sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and

four thousand, which were redeemed from the earth." It is further said of them, "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." These are converted to God, having the virginal (man-woman) nature in them that was in Jesus, the divine seed, of whom they are the ripened fruit, being "redeemed from among men." This is the only way that men ever have been converted to God—finally saved, or ever will be, according to the Bible and according to fact: "until Christ be formed within you;" "Christ in you, the hope of glory," your glory and the glory of God, for then they have become identical.

Mark you! I do not say that men are not converted at revival meetings. Neither do I gainsay it, when they say that they know and feel that they are converted; and that they are leading a new life. It is only when they say that they are converted to Christ or to God, that I demand the evidence. In a similar way, men are converted in a political meeting, and lead a new political life. The writer's father was a minister of no school training, but he was possessed of great spiritual discernment. He used to say that men were converted to the standard that was held up to them. If that standard was Bible truth, then they were converted to that truth(?); if, as was generally the case, it was some form of error, then they were converted to that error;—there being a real conversion, in either case. Koreshanity teaches that the quality of thought that is generated in a revival meeting—the human battery being the prevailing thought of the minds present—enters the mind which is negative to it, and converts it permanently to its own views. This is not conversion to God, but a conversion to Methodism, or Congregationalism, or whatever the prevailing views of the body holding the meeting are, unless there be strong predilections in favor of some other. The conversion is a real one, but God has nothing to do with it. The man may be saved from some evil ways, which the body converting him condemns, but he is not "saved through into eternal life," as the expressive Greek phrase used in the New Testament, has it.

The reason why there can be no conversions to God in the churches now, is because there is no Holy Ghost available for such conversion, since the Holy Ghost—the divine seed, died in humanity in the beginning of the age; nor can there be until, as then, a divine personality (body, soul, and spirit) goes away to spirit. This is the only conversion to God, spoken of in the Scriptures. As conversion to Judaism in the beginning of the Christian age turned one away from the salvation offered by Jesus (which was the only salvation from sin and death, spiritually), so the salvation offered now by an apostate church will certainly perpetuate the condemnation and death and lost condition of the man who receives it, since it will keep him from the only true way of conversion to God, which eventuates in salvation—eternal life, not in some future imaginary spiritual world, but in this present, real, natural world. For them are the caustic words of Jesus: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell [death, the grave] than yourselves."

The real baptism of the text, typified by water, was the baptism with which John said that Jesus should baptize men—the baptism with the Holy Ghost and with fire. They were baptized with the Holy Ghost when they received the same after the translation of Jesus, and were partially baptized with fire when the evil propensities were burned out of them, by the operation of the new spirit which they had received, and of which they had partaken in a measure, even before what the apostle calls "the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." Jesus said; "I am come to send fire on the earth; and what will I if it be already kindled?"

The great conflagration, the final result of the fire that Jesus brought in the beginning of the age, is now to come in the end of it, when, as Malachi declares, "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *

* * And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." In this baptism of fire that is coming upon those who were baptized with the Holy Ghost in the beginning of the age, all the wicked in them will be burned out, and become ashes under the soles of their feet. They will then be converted to God—saved.

Jesus related the manner of the coming of this august event as follows: "But as the days of Noe were, so shall also the coming of the Son of man be." "Two men shall be in the field; the one shall be taken, and the other left." "Two women shall be grinding together; the one shall be taken, and the other left." One man and one woman will disappear—dematerialize, be burned up, and the two will re-materialize as one entity (a virgin, man-woman), a being having the two sexes united in one form, as did Jesus, the seed from which they sprung.

Herein, in part, is the likeness of which John speaks when he says: "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."—*Oscar F. L'Amoreaux*.

The attenuated ether of the "scientists" holds in its tenuous embrace every kind of substance, as it is nothing more nor less than the solution of the so called inorganic elements comprising the inorganic (alchemico-organic) structure. As gravic energy it flows downward, depositing—in its radiations toward circumferences—the stratifications comprising the shell of the great alchemico-organic egg. As it flows upward or toward the center, it moves in specific determinations toward the groups of stellar nuclei, directed in its fluxions toward them by the refracting powers of the atmospheres through which it passes. It does not merely, as a fluid, hold in solution the various metallic and mineral substances; it is the actual solution of these, and deposits itself in solidarity at the points of deposition determined by the specific gravity of every kind. It is thus, in its relation to the center or stellar nucleus of the system, and the great circumferential environment with the infra-added atmosphere, the solvent energy of a great complex battery cell, eternally persistent and self-perpetuating, in the which dwells humanity.

The Law of Optics or Vision.

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

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

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

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

All motion has its primary origin in desire or love; and there are as many qualities of incitement to cortical activity as there are objects of desire. Thus the necessity for so great variety in the centers of generation—the cells of the gray substance of the cerebrum. The desire to live, or the love of life, is the fundamental motory incitement to possess and maintain a natural existence in the unregenerate or animal man. This is the begetting center, and rules all other desires of the mind. The desire to know, which in the highest domain

of this determination of the mind is the desire to know God, has its seat in the religious region or domain. The desire to see, which is one of the avenues by which mental acquisition obtains, is the special center now under consideration.

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

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

Vision depends, secondly, upon the respiratory and cardiac activity of the cells of the visual area. When the cells are excited by an external stimulus, they generate a substance differing in quality somewhat from the force generated when not so stimulated. This force is conveyed from the cells through the fiber of the brain to the *thalamus*, thence, by way of the optic nerve, to the expanded fiber covering the internal cavity of the globe, whence the force converges to the focal point behind the lens. From this focal point the force diverges to the lens, and; by means of the refracting power of the lens and the bulging or protruding *cornea lucida*, comes to a focus at a little distance in front of the eyeball. From the focalization of the rays of force proceeding from the visual area through the organ of vision (the eye), there proceed in every direction divergent rays to every objective point of vision. (It must be remembered that the rays do not diverge directly from the pupil, but from a focus converged some little distance in front of the pupil. This focal point is the real center of vision.)

Vision depends, thirdly, upon the return rays. The

return or reflected rays pass backward from every objective point touched by the diverging rays, they acting as so many telegraphic wires to return the impression to the point of focus anterior to the pupil. These returning rays pass backward through the pupil and the lens, to the focal point within the globe. From this point the return or reflected force passes to the retina, thence through the fiber to the visual area, and from that area to the zone of consciousness. The excitement of the visual cortex from objective stimulus through the organ of vision is not limited to the visual area, but is reflexed to the primary center of sensory activity, and from this center every cortical cell receives an exciting impulse through which the very extremities of the body itself are reached. The lungs are influenced in a reflex manner from the stimulus of vision, and, through the office of the lungs, every fiber of the body is made to respond to the demand for a resupply of the subtle forces, which are thus transmitted to the cortex, and there transformed to the substance by which the retina is constantly resupplied with its collodionoid plasma.

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

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

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

The organs of vision are the result of the soul's desire to see, and therefore to know. This desire of the soul flows down into the cell. It has been said in the foregoing, that every cell is an independent heart and lung. We will here add that every cell is not dominantly lung and subdominantly heart; but one or the other may dominate in any given cortical cell, according to its situation in the cerebral cortex. The dominancy and subdominancy here mentioned are merely those of relative activity and passivity. The cell is composed of a nearly central nucleus, a lateral nucleus, cortex or rind, and *perenchyma*. The lateral nucleus is on the orbit or zone of pulsation, and is the heart center. The central nucleus is the respiratory center. This statement is true viewed from without, but when viewed from within, the reverse is true. When, therefore, we say that one cell is dominantly respiratory or sensory, and another is dominantly pulsatory or motic, we mean that the one cell is positively polarized in the central nucleus, and another, in the lateral nucleus. The central nucleus is the dominant seat of desire, the lateral nucleus is the dominant seat of wisdom.

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

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

The focal point, a few lines anterior to the protruding cornea, is just now the point of special interest. It is the center of inductive subjectivity, or the point from which objects are perceived. From this focus the rays shoot out, radiating in every conceivable direction, passing out into space and returning to the point in question. So many of the rays as move in a posterior direction and are limited to the area of the bulging cornea, strike upon this surface, are refracted between

the posterior surface of the cornea and the anterior convexity of the lens, and, through the lens, are brought again to a focus within the cavity of the eyeball. The radiations passing outwardly into space are anfractuosed into innumerable windings, diverted in every possible direction by the atoms and molecules of invisible substance, against which they impinge in their passage.

It will be borne in mind that vision does not depend merely upon the entrance of light from an objective source through the pupil of the eye,—an impression being thus made upon the retina, and thence conveyed to the brain,—but upon a force generated by such impression in the cells of the brain and transmitted to the objects seen. It is by the touch or pingement of these outflowing lines against the objective points, that makes it possible for the return flows from such pingement or touch to transmit to the brain the impression from the object of vision. The least attenuate or most gross lines are influenced by the most gross or outermost atmosphere, and come in contact with the most material substance of the objects seen. The most tenuous lines are influenced by the subtler dimensions of space, being diverted by the refraction and reflection of the alchemico-organic forces in space, through which the lines are forced to pass, and by the force or spirit of the objects. Every object of vision is perceived to be not necessarily where it actually is, but where the curve of the lines of visual force connect it with the visual cortex. (The lines of visual force through space are never straight.)

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

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

the two hemispheres of the cerebrum, forming the white substance or fiber of that complex organ.

OUR KNOWLEDGE OF THE STRUCTURE AND THE FORM OF THE ALCHEMICO-ORGANIC COSMOS MUST DEPEND UPON OUR KNOWLEDGE OF THE LAWS OF OPTICS, AND THE APPLICATION OF VISION TO THE OBJECTIVE WORLD.

There are two universal forces in nature, which pervade and permeate all space. These constitute what the "scientists" have denominated the "attenuated ether" of space, but which we have named gravic and levic forces. One of these—the gravic, is constantly flowing downward; the other—the levic, is constantly flowing upward. These two forces are the material or matter substances of nature, metamorphosed to their attenuate force-substance; in other words, it is the transformation of matter to such a condition of rarification and refinement as to destroy its atomic properties. It will be remembered that vision depends upon a force-substance generated in the brain and flowing out from the visual organ, radiating and striking objects; there generating a reflecting force which passes back over the same lines to the eye and the brain. This visual force is acted upon by the gravic and the levic forces, and, to a lesser degree, by the atmosphere through which vision is manifest. The levic force is the most rare or refined of the two forces of space; the outflowing visual force is the most refined of the two visual forces. This last is bent upward as it passes outward from the eye, by the influence of the levic force against which it impinges. The return visual force is deflected downward by the influence of the gravic force against which it impinges. The return visual force forms, as it were, a sheath around the outflowing visual force, which bends a little more the outflowing visual substance. The sheath is an actual insulator of the outflowing visual force, and the friction of the two generates a visual magnetic force which forms, as it were, a third covering of the line of substance reaching from the eye to every object of vision. This last covering is touched by the atmosphere.

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

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

receives the impression, and the thing cognized by the sense of sight.

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

The Earth Is the Lord's and the Fulness Thereof.

The nearer any part of the universe approaches the state of the divine character, the more absolutely and specifically does it belong to the Lord. In a general sense, the physical earth and all it contains belongs to the Lord; in a special sense, the earth of humanity—in which the Lord has planted his seed—belongs to him. And the "fulness thereof," or the fruitage of this planting, is His very own, his offspring, perfected and ripened at the harvest time into his own image and likeness. This development of sinful humanity, when it has expanded fully into the divine character, belongs to the Lord more truly than anything else in the universe, and constitutes his highest inheritance. The sons of God are in no respect less than God himself. Through the implantation of the spirit of the Lord in humanity, he is enabled to lift humanity up to his own level, and create a people having divine love and divine wisdom. These people in the highest degree constitute the earth in which, according to the prayer Jesus taught his disciples, the will of the Father should be done. In these people, in the highest degree, should the kingdom come.

God's kingdom shall in truth be established as a veritable, external kingdom in the physical earth; at the same time, not all the people of the world will come into divine sonship in this age. A certain definite number reach the highest degree of development at the end of every grand cycle. Through these, God's kingdom is set up in earth, equity reigns for that age, and every grade of mind enjoys some degree of the divine order then established.

The people who received the baptism of the Holy Spirit was the thirsty earth which was watered with the living water—the pure river of the water of life, clear as crystal; the divine truth. In this earth the Divine Sower sowed the divine seed. From this identical earth, this humanity in process of regeneration, brought down the ages through re-embodiment, and now physically manifest in the ultimate of mortal flesh, the Lord expects to reap the harvest; to bring forth the immortal beings, made in his own image and likeness. The promise was, that "To all who believe in His name gives he power to become the sons of God." In his second personal coming, and through the baptism of fire, or divine love, given his people by his translation, the Lord will redeem his promise to raise them up into immortality.

"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." It will be a

glory and a joy to all humanity to live in God's kingdom when it is established. Each person will be in the order of life to which he belongs, and in which, consequently, he will be happiest, and can make others happy. But as the possibility of the highest joy can only come with the highest life, no other life can enter into the joys of the divine. As the Scriptures declare, it is beyond the power of the mortal mind to conceive of the blessedness of the promise when fulfilled.

Only those who received the divine implantation can mature on the tree of life. They cannot mature without conscious effort of their own. To those who have the desire for this life, is it not worth every effort, every sacrifice?—*Alice Fox Miller.*

Reincarnation.

There is one point (and it is an important one) relating to the subject of re-embodiment, upon which not so much stress has been placed as the gravity of the case demands. We refer to the consideration of the relation of the descending element of the progressive entity through the nexus of transition, where the co-ordination of cathodic and anodic moment operates, and upon which both the ascending and the descending consciousness depends. Reincarnation is a great bugaboo to many, because it seems to conflict with the gratifying belief that the departed live, separated from us but by an attenuate veil which a mere brushing away of the mental cobwebs will dissipate, enabling us to hold again open intercommunication.

Reincarnation is not the acme of conscious desire; it is, however, the product of that force of necessity which develops—through experience—all who are not yet amplified into ultimate Deific consciousness and power. Our knowledge of all the laws of reincarnation, the coming again in the flesh, is founded upon physical principles, and not upon a rehash of the musty lore of Indian mythology. The modern interpretation of Buddhism is as true to the original Buddhistic philosophy as the modern interpretations of the Bible are true to the gospel of Judaism and Christianity, and no more so. Reincarnation, and especially the partial re-embodiments of those who pass from the body into the spiritual sphere, is but the rehabilitation of the descending *debris* of a dying spirit: or, to put it into other phraseology, when a spirit in the spirit world has completed its career in a specific cycle, the spirit terminates its life in that sphere and passes beyond, precipitating that which, to the spirit, corresponds in a measure to the body of flesh in the natural.

The spirit lays off its immediate environment and passes out of that degree, just as a being in natural existence lays off its immediate environment and passes beyond the natural life. We see by this, then, that the re-embodiment is only partial, for it is the re-aggregation of the atoms of precipitation. We say atoms, because from the nonatomic condition of spirit, the atomic condition is re-assumed in the descent or precipitation. The process of re-aggregating these precipitated spiritual

forces and atomic depositions is correspondentially similar to the aggregations of the energies re-gathered from the decaying *debris* of the bodies of those who have departed this life. As the processes of decomposition progress, the atoms of organic being in the so called dead are transited to their corresponding energies, are gathered into the constellations of the heavens, and as stellar energy are given back to such as are born, that is, partially re-embodied, under that star.

Thus we may see that even the bodies of "the dead" are reduced to physical energy and carried, as the energy of organic matter, to a special star in a specific constellation, to be given back as substantial quality to the re-embodiment to whom it belongs. Thus in a physical sense, nature and nature's God provide for the resurrection of the matter supplying the organic form of the vidual; correspondingly to this transition of the organic atoms of a once active body in what the world denominates life, the spiritual entities precipitated from a disintegrating spirit are taken up by a mental star in a physical organism, and re-aggregated into the unity of a reincarnated (re-embodied) form. The ascending spirit of that re-aggregation remains in the spirit world, but, having progressed to another sphere, it ultimately reaches and unites with the final re-embodiment, in which the repetition of incarnations ceases.

Such a state of reincarnation was the form of the Lord Jesus, who met in his body the God of his salvation. As God the Father united with Jesus to perfect his life and character, so every progressing spirit passing from degree to degree of his career ultimately meets, in the flesh, his own body. This is the resurrection of the dead, the ultimate reincarnation, the time and condition in which there is no more death for that being,—no more sensual re-embodiments.

Deceptions Practiced by the National Banks and Their Apologists.

Comptroller Eckles says that the issue of notes by the banks yields "a return so small as to scarcely justify the expense and trouble entailed thereby." Why, then, do the banks so bitterly oppose the issue of paper money by the Government? It would not answer the purpose of the government officer, or of the banks, for him to tell the real reasons, among which is the power to control the volume of money in circulation, making it plenty until they get the people heavily in debt to them, and then making it scarce and to be got only by a heavy sacrifice of the people's substance;—which harvest the bankers reap when the time of payment comes.

Mr. Carlisle says: "To say a promise to pay money is money, is as ridiculous as to say that a promise to deliver a horse is a horse." He must be a blockhead, indeed, if he does not see that he has stabbed his own financial system. When the greenbacks (which in the first place were never intended to be mere *promises to pay* money, and according to law are *not* promises, but "lawful money of the United States") are retired, the country will have little left to do business with except

bankers' *promises* to pay money. If these will not be money, and I agree that they will not be, then every man who sells his property for money and receives it (and there will be nothing else, according to our past history, for him to receive), will be humbugged or forced into taking that which, on its face, is a cheat and a lie; and but for the fact that he himself, in the body of his government, has gratuitously guaranteed it, it might at any time prove to be as worthless in his hands as did the millions of "stump-tail" currency, about 1836 and in the fifties.

But, an inquirer asks, will these bankers' promises to pay money, on which bankers will draw heavy usury, be good enough to pay the bondholders who are to reap all the benefits of this—to the people—costly money scheme? Not a bit of it. *Shylock will demand the face of his bond and usury in gold.*

The beautiful sense of all this is, that the "damphool" people cannot trust their own promises to pay, admitting that they are only promises to pay, but can trust irresponsible bankers' promises to pay,—which the bankers have *themselves* guaranteed,—as the only security, and can well afford to pay besides, as a free gift, heavy interest to the aforesaid benevolent bankers.

"But the Government must go out of the banking business:" so say Cleveland, Carlisle, Eckles, and the banks, and speculators, and stock and gold gamblers, the subsidized newspaper, *et hoc omne genus*. But do they mean what they say? By no manner of means. If the poor man can bank on the credit of his rich neighbor, he too can become rich; otherwise he cannot. If the rich banker or professed public servant, as John Sherman, can bank on the credit of the country, it is an easy and sure thing to become a millionaire, as thousands have in the last few years; but they become millionaires out of the hard earnings of labor, in a way that is vastly more oppressive to the people than if the vast sums they get were directly donated to them by a government which was run in the interest of the people, and not in the interest of bankers.

Is guaranteeing the issues of a bank a part of the business of banking, or is it not? But for some more secure guarantee than the shifting fortunes of supposed, or real, rich men, the—to the people—disastrous history of private banking in the thirties and the fifties, but too plainly shows the folly of attempting to balance twenty dollars of credit on one dollar of money, as was done by the help of the Government under the two former national banking schemes, and as is being done under the present one.

These deceivers of the people, who have the gall to demand that the Government retire from the banking business, have not only no desire to have it retire from the *guarantee* part of it,—which is far the most material part to the people, and to their own secure gains,—but they do not want the Government to give up the *labor* part of it (which consists in preparing the instruments that shall bear the lying legend—"Dollar"), nor the expenditure of large amounts of money in what has always proved to be the futile attempt to supervise

and regulate the system. For the benefit of this guarantee and service, the benevolent (to the banks) people's Executive proposes that the banks shall pay the munificent sum of one quarter of one per cent on the amount of their circulation, and shall have the liberty to issue the whole amount of the bonds they put up as security, instead of ninety per cent as now, and shall also have the interest on those bonds the same as other bondholders. That is, he proposes to give the banks, for this trifling compensation, the full interest on their money invested, and the whole amount of that money to loan at whatsoever cut-throat rate they can get out of the people (for whom they have it all in their own hands, whether to make money—so called—plenty and easy to get, or scarce and hard to obtain), and, besides, the effectual guarantee of their issues and the cost of creating them. Surely, men under such conditions ought to succeed in amassing riches; but how about the people? They can reasonably expect only still harder times and more cruel hardships than in the past. But we go further and declare, and defy anyone to prove the contrary, that, UNDER THE CONSTITUTION, the Government cannot go out of the banking business. The Constitution makes it the duty of Congress "to coin money and regulate its value."

If the issues of these banks are money, as the deceptive face of them declares, and as the mass of people suppose, then the preparing of them, as the European use of the term maintains, is coining money. If they are not money, but a deceptive fraud put in the place of money, as I believe, then Congress has no right to allow them to circulate as money; for, as the ablest money writers show, and as the fact is, the only material thing in money which makes it a measure of values is its quantity in proportion to the need of it. If, then, these bank issues are not money—while being put in the place of money—and they help to fix the price of commodities, then Congress does not regulate the value of money as the Constitution requires, but the banks by their issues do regulate it.

But there is a class of writers on money, and "Coin" is among them, who maintain that it is only metallic money that fixes prices. Let us inquire what kind of money is sent West to pay the farmer for his crops. It is almost entirely paper. Does the quantity sent have anything to do with the prices the farmer gets for his grain? The wise newspapers sometimes contain information like this: The money of the western National banks, by an iniquitous provision in the banking law, designed to favor stock and grain gambling, is allowed to be kept on interest in New York banks. The large body of farmers are purposely kept in debt by these cunning money sharks, and are obliged to sell in the fall, as soon as their grain is ready. To keep down the price and rob the farmer, the money (almost entirely paper) to move the crop is kept back at first, and made scarce, and prices made low, until the middle men, including the bankers, get the most of the crop in their hands, when it is allowed to come forward; then prices rise, and the speculators reap their harvest at the expense of honest

labor. In his report, the Secretary of the Treasury informed the country that the disastrous panic of 1884, in which thousands of farmers and others lost their all, was caused by the fact that the money (paper) of western bankers was loaned to Wall Street gamblers, and could not be had to send West to forward the crop of that year.

If, then, paper—whether money or not—is put in the place of money, and, as these facts unmistakably show that it does, helps to fix the prices of commodities, which the producer receives, it necessarily becomes in practice part of the standard or measure of values, and its issue and control become, under the Constitution, the duty of Congress, and a duty so clearly a part of sovereignty that, as many of our ablest statesmen have maintained, its transfer to greedy corporations is clearly unconstitutional.

Consternation would seize the ranks of these howlers for special and valuable privilege if the Government, as it is bound by every consideration of duty to the people to do, should take the bankers at their word and, in their case, withdraw from the banking business.

But will the banks agree to take their own money? By no means. They want gold for bankers, and paper (which they can make worth much or little at their own pleasure) for the people;—and the people, who in their ignorance have gone into captivity to the rich, are content to have it so. "Truth has fallen in the streets, and equity cannot enter;" but God is not yet dead beyond resurrection.

What these yawpers for the Government to retire from the banking business really mean, is its retiring from every part of that business in which there is any profit to the people, direct or indirect, and its continuing in it in every part in which there is labor or responsibility or expense, or that can be of profit to bankers.
—Oscar F. L'Amoreaux.

SCHOOL AT ESTERO.

ED. PRESS.—School opened at Estero, [Lee Co., Fla.] January 14, with thirty-five pupils enrolled. No contract to conduct a district school there, will be made with the county school board, because of the restrictive conditions of the official program issued by the board for the management of the Lee County public schools. The school is to be conducted as a division of the Koreshan University at Chicago, under the same system of education, combining mental and manual training, and so simplifying methods of instruction and work as to practically obliterate drudgery in both these departments. Together with the advantage of special teachers, is a broadness of management that prevents the ruts which with ordinary specialists become pitfalls, menacing progress on other lines of education where they touch or cross special fields. The end of the system is, that thoroughness of attainment should accompany versatility, giving to each pupil as broad, and at the same time genuine, a culture as the pupil is capacitated to receive. In the mental department of the school, together with the standard studies pursued in first-class schools and academies, marked attention will be bestowed on musical training, vocal expression, and physical culture.

The school is free to any in the neighborhood who wish to avail themselves of its benefits.—*Ft. Myers Press*; Feb. 13, '96.

Planetary Formation and Motion.

The Generation and Direction of Energies Pertaining Thereto, With Correspondence.

[The following is a compilation from various Cosmogonical articles, by the Founder of the Koreshan Religio-Science.]

There are seven planets, six of which are purely metallic. (The circumferential or peripheral rind or shell—the secondary origin of the planetary centers, cannot be called the eighth planet, for it is the material embodiment of all the planes, the plan-ets being the seven correlated polations.) The seventh—if defined from exteriors to interior, or the first, if defined from interior to exteriors—is a compound planet of the innermost lamina of the metallic strata and the outermost plate of the mineral strata. Each planet has its own orbit—its real and apparent path through the heavens. They all, like the sun and the stars, seem to rise in the east and set in the west. The planets proper are general aggregations of energy, heaped up through the reflection of the solar energy from the metallic laminae. The energies 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 discs, to be again reflected from these and impressed upon the planetary stratifications in the heavens.

The radiation of the solar energies toward and into the laminae is not direct from the solar center to each of the circumferential strata. The energy from one stratum to another—through all the seven laminae—is successive; it observes 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 peristaltism to the strata (laminae), 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 energy, along the track mapped out by the course of the solar gyre. When we consider the fact that the discs are moved along their spiral course upon the surfaces of these seven metallic laminae, 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 are propounded and elaborated.

The visible planetary poles are focal points of gravic force in process of combustion in the atmosphere in which the polarity is induced. These spheres of force have four primary focal points of energy; each one of these points representing the four kinds of force in question, each center being dominant in the manifestation of its distinctive energy. The four qualities of force referred

to are, mainly, *photos* (light), *scotos* (dark), *caloris* (heat), and *cruos* (cold), energies or forces which, it will always be remembered, are as substantial as any material substance. When two or more focal points come into line, through the order of their regular revolution, there is a transposition of force; the character of the transposition being determined by the kind, quality, and peculiarity of the focal point. One effect is produced when two *photos* points come in conjunction; another effect is produced by the conjunction of *photos* with *scotos* points.

Describe, with a pair of dividers, seven circles as near together as compatible with distinctness,—one circle within another,—and count the spaces between them; there will be six spaces. The seven circles may represent seven layers of the primary metallic substances,—gold, silver, etc.; the one having the greatest specific gravity comprising the outermost circle, the next in specific gravity comprising the next circle, and so on, until the last in specific gravity shall constitute the innermost ring. The relation and contiguity of these seven surfaces with the action of the forces—electric, magnetic, etc., flowing into them from the center, produce, by a subtle sort of combustion taking place in these six spaces, six kinds of levic force or energy. These circumferential energies or levic forces flow toward the center, each meeting a co-ordinate gravic energy flowing from the center. This flow is not in a direct line toward the center, but is refracted so as to focalize at certain polate points, these poles or centers of concentration being determined by the impingement of the inflowing upon the outflowing forces, forming spheres of force (planets) at given distances between the circumference and the universal center; hence, the spheres or planets arranged as shells around the astral center, between it and the general circumference (the earth), are not equidistant from the center.

Platinum is the outermost lamina of the earth's crust; the next and contiguous plane being gold. The energy engendered in the interposing space flows readily inward through the gold plane, more readily yet through all the succeeding laminae; but by no possibility could the gold force flow outward through the platinum—it being too gross to permeate that metal. The same law applies to the forces of the remaining spaces.

The energy generated in the outermost space is the most refined or attenuated, because it is the result of the most dense metallic deposit. It therefore meets with no resistance (the forces flowing from the other spaces being relatively too gross to affect it) until it reaches the one of the six outflowing nearest the center (the sun). These two are co-ordinate; namely, the levic (inflowing) and the gravic (outflowing) energies. At the place in space where they meet, there is produced a sphere of energy of a specific quality, corresponding to the qualities of the ascending and the descending flow from which the sphere is produced. This sphere is the first planetary sphere. The others are formed in the same manner, from the other planes. In further explanation, the outflowing force—that which is generated

primarily at the center and radiates toward the circumference, upon meeting its correlate inflowing force or energy,—that which is generated at the circumference and determines to the center, forms, in the conflict of motion, a compromise in the revolving sphere or planet; and since there are seven points of unity or conjunction in space (between the ascending and the descending forces), there are seven of these energy spheres or planets. The planetary belts or zones in the heavens are thickest between termini of the planetary pendulation.

The outermost or circumferential plane of generation has a superficial structure of platinum, lying next to which is the gold lamina or plate. The contiguity of these creates the energy which, in the interplanetary realm, gives us Saturn. The gold and silver strata are separated—on the course of the ecliptic—by the movable mercurial discus, which, by their reflection into the heavens, give us the planet Venus. The mercurial stratum is wandering or intermigratory; it is not confined to the interstice of any pair of strata. These energies are heaped up during what is denominated the aphelion part of their orbits; but they are thrown off or intertransposed at the perihelion, or at the points of conjunction. These points of transposition of energy are the centers of momentum to the alchemico-organic universe.

The seven energy spheres occupying different places in space between the astral center and the earth, represent and correspond to seven anthropostic spheres. By anthropostic spheres, we mean the seven spiritual spheres pertaining to, and obtaining in, the seven kinds of people denoted as seven nations. In the order of consecution or time, they have their polar points in personality; Jesus being the sixth from a given one, commencing at the time when the last twenty-four-thousand-year cycle had its origin. The seven planets are the seven sealing points, or points of waxing (waxing or growing, as in opposition to waning). After a planet's focal point passes its conjunction, it no longer transmits or intromits its energy; it is therefore sealed—closed up. The sphere is impregnated, so to speak, and thence waxes till a time of unsealing, which is another time of conjunction, having a special relation to the planet's dependence upon the moon.

In the alchemico-organic universe there are seven spheres of a given order, hence seven points of sealing; and this has its correspondence in the biologic or anthropostic, marked by the appearance of seven men in different ages of the world, who constitute centers of conjunction between the invisible and the natural human or anthropostic domains. These seven men appearing at regular periods in the progress of the world's history comprise the correspondences to the seven planets, and are the seven seals with which the book is sealed on the back side. "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

"Would Not Like to Be a Koreshan."

[EXTRACTS FROM A LETTER IN REPLY TO A FRIEND.]

A friend writes, stating what my former friends say concerning my leaving Russellism and accepting Koreshanity. Some say, "I would not like to be a Koreshan." And he adds, "some give *this* or *that* or *some other* reason, etc." This reminds me of a certain story, and to tell it is, I think, about the wisest way to meet their "likes" and "dislikes:"

A boy at a religious examination was asked: "What is the meaning of regeneration?" Thinking a moment, he replied: "Oh! to be born again." The examiner said: "Quite right, Tommy, you're a very good boy; but would you not like to be born again?" Tommy hesitated and gave no reply, but on being pressed for an answer, at last said: "No, I wouldn't like to be born again." "Why? Tommy," asked the gentleman. The boy answered: "I fear I might have to *sacrifice* all my pleasures."

Surely this boy struck the keynote, showing that many who are at present persuaded of the truths of the doctrines of Koreshanity, do not openly acknowledge or confess it—because it implies "sacrifice." Yes, that is true. Here is what the patient, long-suffering, but loveable and illustrious Founder of Koreshanity says: "Our advice to those who desire to enter into United Life (of Koreshanity)—either as communists or co-operatives—is, do not come to us unless prepared to make some sacrifices." Why, "sacrifice?" Answer: "This is a pioneer work at present." But its special and signal reward will also be manifest to all in due time; "For I reckon that the sufferings [sacrifices] of this present time are not worthy to be compared with the glory which shall be revealed in us," when manifested as sons of God. Meantime, "our light affliction, which is but for a moment," in comparison to the long Golden age of six thousand years' glory, "worketh for us a far more exceeding and eternal weight of glory." For the time is near, when we who are "earnestly desiring," and applying the doctrines of life shall "be clothed upon with our house which is from heaven;" when our present "earthly house of this tabernacle" will be "dissolved" through the baptism of fire, "that mortality" (our present dying condition) "might be swallowed up of life."

Yes, Koreshanity implies "sacrifices;" a sacrifice or a surrender of all old and deep-rooted, hugged, and long-cherished customs, both religious and secular. And especially when one discerns that it does not mean merely a sacrifice of one thing or the other, but that it means a complete and full sacrifice of all earthly things; then the hesitating, the wavering—and the counting of the cost begins to make itself felt. And it is no more than proper, before one makes such a complete sacrifice and change, that he should "count the cost," and then act according to his honest conviction. *Entweder oder.* To paraphrase a Scriptural statement, we might say: Which of you, intending to make a religious or secular change, implying a genuine sacrifice, sitteth not down first and counteth the cost, whether he or she have sufficient manhood or womanhood to make a complete surrender. Last haply, after he or she hath begun to make the sacrifice, and not being able to complete it, as a consequence all that behold it mock and sneer, saying, they began to make the

sacrifice, but are not manly or womanly enough to make a *complete* sacrifice. "So likewise, whosoever he be of you that forsaketh [sacrifices] not *all* that he hath, he cannot be my disciple," says the Lord.

Koreshanity implies just what is stated in another place in the Bible—that unless we forsake or (sacrifice) lands and houses, father, mother, and children, brethren and sisters, or wife even, for the Lord and his kingdom's sake, we cannot inherit age-lasting life. Except we hate even our own life (Gr. *psyche*, that is, soul), and bear His cross, and come after the Lord, we cannot be his disciples. And in this connection, remember the narrative of the rich young man who came to Jesus, saying, "Good Master [Gr. *didaskalos*, Teacher], what good thing shall I do, that I may have eternal life?" The reply of the Lord is: "If thou wilt [Gr. *theleis*, desirest to] enter into life, keep the commandments." And "If thou wilt," or desirest to, "be perfect," Gr. *teleios*, that is, to be complete; or if you desire to make a complete sacrifice, "go and sell that thou hast, and give to the poor," that is, give it where it is needed (see 2 Cor. xiii: 9), "and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." And "when His disciples heard it, they were exceedingly amazed;" amazed at the sorrow it caused the rich young man, or astonished at the fact that he had so little regard for the "kingdom of God," as to consider it of less value than his vanishing "possessions."

The disciples refused to be subject to the competitive system, "choosing rather to suffer affliction with the people of God" in their present pioneer work "than to enjoy [Gr. *echein apolausin*, to have the enjoyment of] the pleasures of sin for a season;" so we should rather esteem the reproach of Christ, the honored Anointed, greater riches than the vanishing treasures of the old heaven and the old earth (old church and state), with its cursed system of competitism. Let us have "respect unto the recompense of the reward" of sonship—immortal life; and let us determine to act as the primitive disciples did, that we may be able truthfully to confess with Peter: "Behold, *we have forsaken all*, and followed thee;" "all," whether it be much or little, great or small; just so it is honestly "all." Did Peter tell the truth when he said, "*we have forsaken all*?" Did he mean all he said, or did he not? Or, do you think that Peter and the other disciples—the "we" of the text—did as "a certain man named Ananias, with Sapphira his wife," who "sold their possessions and kept back part of the price"? We know from the Scriptures that Peter meant just what he said: "we have forsaken all!" To "forsake" or sacrifice houses and lands, means to forsake the competitive system, which includes the cursed and fictitious money system—"the root of all evil." Does it, or does it not? And to "forsake" brethren and sister, father, mother, and children, means to break up family ties. Does it, or does it not mean this? And lastly, to "forsake" wife and husband implies the breaking up of a still closer tie, which includes all sex relations, or marriage ties. Does the Scripture mean what it says concerning this matter? "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none." "Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is

far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day."

"THOSE INDELICATE SUBJECTS."

Another friend says that he "would like the doctrine of Koreshanity, if it would pass over those *indelicate* subjects." This reminds me of a certain father living near C—, who was teaching his little boy to recite his Sabbath school lesson. It was the thirteenth chapter of Matthew, wherein is related the parable of a malicious character who went about sowing tares. "What is a tare?" asked the father. Johnny paused and then replied: "You had 'em!" The astonished parent said, "Johnny, what do you mean?" looking at his son with his eyes rather uncommonly wide open. "Why," replied Johnny, "last week, when you didn't come home for three days, because you— —; you know, papa— —!" But the father interrupted his son, as he was about to uncover something *indelicate*, and Johnny, quickly dropping his original sentence when he saw the enraged eyes of his father, hastily exclaimed: "Papa, I heard mother tell aunt Susan that you were on a *tare*." This brought the solemn Sabbath-school lesson to an abrupt close, and Johnny was sent off to bed,—with a command to be quiet about the matter.

So you see, there are some *indelicate* viduals who do not like indelicate subjects of truth. Why? because— —; yes, because— —they are so pure and holy??? Nay, verily not! and you know it. Tell that friend that there must be something radically (and that internally) wrong in his character. Little Johnny said in substance: "Papa, look into the mirror." (May he do likewise.) Johnny's father practiced Phariseeism. For the "Pharisees make clean the outside of the cup and the platter; but their inward part is full of ravening and wickedness." This is straining at a gnat, and swallowing a camel. May this friend first cleanse the inside of the cup and the platter; afterward the outside may become clean also. You know what the Lord has to say of like-minded people! He says, such "are like unto whited sepulchres, which indeed appear beautiful outward, but are *within* full of dead men's bones, and of all uncleanness." Even so, this friend may also outwardly appear righteous to men, but within he may be full of hypocrisy and iniquity. For it is written, that "those things which proceed out of the mouth come forth from the heart," the heart of the mind; "and they defile the man; for out of the heart proceed evil thoughts," etc. "These are the things which defile a man." Therefore says the wise man: "Keep thy heart with all diligence;" or more literally, keep thy heart above all keeping; "for out of it are the issues of life."

The "indelicate subject" to which the friend has reference, is celibacy and its consequences; that is, separation of the sexes. He further objects to the statement in the tract on "Celibacy," that "death itself is the evidence that sensualism is not overcome." He holds that *that* is too indelicate to state before a refined, promiscuous audience. But whosoever finds this "a hard saying," only indicates thereby that the great Physician has found and is uncovering the cancerous, death-causing, concealed ailment, which is *the* disease of humanity. Not all, therefore, will welcome this great Physician at present; nor is the doctrine of celibacy for

all people. Koreshans do not urge it upon any one who has no ear for it; for they know well enough that only the first-fruits of a regenerated harvest will rise above the plane of animal passions and propensities, and these *prospective* first-fruits will gladly hail the Koreshan literature on this subject.

Koreshan statements are in full harmony with the Scriptures; for we read, "All men cannot receive this saying, save they to whom it is given. * * * 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." To become a "eunuch" in this sense, is to so overcome all downward, sensual flow of thoughts and acts as to rise far above them. The Scripture says: "They that are Christ's [who are to constitute the sons of God] have crucified the flesh with the affections [Gr. *patheemaci*, that is, passions] and lust." "This I say, then, walk in the Spirit," that is, walk as such in whom the divine seed was sown or planted by the operation of the Holy Spirit eighteen hundred years ago, which are now, at the end of the age, to be brought up as the dead in Christ, in order to change this mortality to immortality. And if we are of this prospective first-fruits, the apostle adds, "ye shall not fulfil the lust of the flesh. Therefore, says the apostle Peter: "Dearly beloved, I beseech you, * * * abstain from fleshly lusts, which war against the soul." And "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh [Gr. *heautou*, that is, his own flesh], shall of the flesh reap corruption." This is, in substance, what the Founder of Koreshanity says (to which the friend objects, as being *indelicate*); namely, "Death itself is the evidence that sensualism is not overcome;" for "so long as man continues in sensuality, he continues in death."

Because Koreshanity dares to lay the axe at this insidious but cherished and secret root of evil, therefore the Founder of Koreshanity and his followers are hated and despised, and the most malicious persecutions are waged against them. But we are not dismayed or daunted by it. Nay, verily not! On the contrary, our Teacher and Leader has pointed out to us that two of the factors of Messianic law are: love and hatred. This was true in the case of Jesus, the sixth Messiah, of which we have ample evidence in the Bible. He therefore depends, on the one hand, upon "hatred" for the fulfilment of his aim and work.

But, dear friend, even aside from the Koreshan view of celibacy,—that a suspension of all sexual desire and act, and a separation of sex externally, through the substitution of an aspiration toward God, by which conservation or husbanding of the sex potency (man's ultimate strength) is accomplished, and which, through the Messenger of the Covenant, is the stepping-stone to the sonship of God, or immortality of the body,—we hold that chastity has its advantages in every way, for unchastity produces terrible diseases; diminishing and destroying in marriage the only legitimate purpose and use of the life force; namely, reproduction. Hence your claim "that as the sexual passion exists naturally in all men and women, in some more than in others, therefore it should be gratified," is false and misleading. Unchastity is unnatural, to say the least, and in not a few cases, unnatural indulgence has led to lifelong injury to the unborn, and even

to impotence. The very nature of the sex function was given for the purpose of a wise and regulated reproduction of offspring for the perpetuity of the species. Therefore, the sex passion must be curbed, and the life-energies used in the right direction; for the force of a good habit can only lead to advantage. Think of the chastity, the high ideal, the practical life, of the early or primitive Christians, and the sacredness in which they held the body! How very remarkable! Their lives were a manifestation of purity and elevation of character, in full view for imitation and likemindedness!

You have heard of the chastity of the early Germans;—at that time known throughout the wide world as *die starken Germanen*. They were stronger, then, physically than now; and as a sequel, they accomplished great things, with which you are doubtless quite familiar. It is a well-known fact that strong men, mentally or physically, who expect to do great things, must be chaste. For centuries, the Germans stood as a high type of the present segregated manhood; in fact, they considered *unchastity*, either in men or women, as a capital crime, the penalty for its violation being exclusion from society and, if repeated, death.

But, furthermore, observe how the sexual instinct is exercised in stock-breeding; see what it has done for animals, and what the same method (in a natural way) has done for plants. Would not a wisely regulated method be good also for humanity? Think of all the evils which are the outgrowth of unchastity in married life! Do not think that the Orthodox, Catholic or State marriage institution is a cure for unchastity;—that ceremony or sanction is only a sewed-together, fig-leaf apron or girdle, with which to cover the uncurbed sex passion which, conventionally considered by the so called refined class of humanity, if you should mention or speak of it, is very indelicate. What hypocrisy! It is considered "indelicate" to speak of whence this evil has its origin, but when the accidental product is revealed in the shape of offspring, not a few parents acknowledge the fact that the addition to the family was unsought and unlooked for. Is it any wonder that many of these poor, accidental creatures of passion develop into drunkards, profligates, criminals, harlots? Passion-creatures who, from the very first impulse in life, are given over "unto a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful." Society—rich and poor, the refined as well as the prostitute—is tainted with this awful, treacherous sin and depravity!

But enough of that for the present. You know that I have had unlimited opportunity to witness these evil conditions among humanity, having served as Pastor of several Baptist congregations, and as Missionary for a number of years, during which time various evils reached my notice. And not a few times was I obliged to perform the office of go-between for the purpose of settling such wrongs, by words of exhortation to one or both parties. And now, concerning this very subject of celibacy from the Koreshan

standpoint, and of chastity from an advantageous standpoint, I would advise you to give the rich, pure, and wholesome Koreshan literature a fair and unprejudiced investigation and reverential study. Do not cast it aside before you have done justice to it,—which is no more nor less than you ought to do, even if you should not take our mutual acquaintance into consideration! But, beloved friend, I am persuaded to think better of you, and to believe that you are anxious concerning the true way of salvation. And if you become an unprejudiced investigator, you will find the true way of salvation through an acceptance and application of the biblical and scientific doctrines of Koreshanity. For your encouragement, I will append a short extract from a letter which I received recently from a friend, who was at one time a so called Russellite, like you and myself. He says:—

"Dear Brother, I am not able, as yet, to grasp everything, in detail, of the doctrines of Koreshanity, but in the main I understand it. And had it not been for him 'who is our life' (Koresh), I would have passed into death. [This friend alludes to the fact that he was sick unto death, and was, through the divine power of Koresh, restored to health.] 'Praise the Lord, I've found the way; he is leading, day by day! 'I am the happiest mortal on God's foot-stool. I am a Koreshan from inside to outside. There is nothing like it. And I do not see, dear Brother, how I could possibly draw back or deny it, even were death staring me in the face. I truly love Koresh, the Shepherd of this age, and I am willing to do his bidding, because I recognize my Master's voice in him. Yes, in him we have *all* to gain, and nothing to lose.'"

Now, dear friend, I trust you will soon, after a thorough investigation of the Koreshan literature, which is in harmony with the Bible, be able to come to a like conviction as the writer of the appended letter. I will answer your remaining statements and inquiries soon, in a subsequent letter.

In the Anointed, truly your friend,

AUGUSTUS.

The Youth's Companion of February 13 publishes an unusually valuable article for young men, on "The Bar as a Profession, by the Lord Chief Justice of England.

Of eloquence Lord Russell says: "The desirable thing is to have something to say; and as to the manner of saying it, Daniel Webster spoke truly in his celebrated oration in honor of John Adams when he said, 'Clearness, force, and earnestness' are the qualities which produce conviction." Regarding the necessary qualifications for law: "Love of the profession for its own sake, and physical health to endure its trials, and clear-headed common sense and ability to wait, are the main considerations to be taken into account in determining a choice of the bar as a profession. If the youthful aspirant possesses these, success is, humanly speaking, certain. The lawyer must remember that while he is fighting for the interests of his client, there are greater interests even than these; the interests of truth and honor; and he must never forget, as Sir Alexander Cockburn well expressed it, 'that in the battle his weapon must always be the sword of the soldier, and never the dagger of the assassin.'"

For the next issue of *The Companion*, the Washington's Birthday Number, Justice Oliver Wendell Holmes, the able inheritor of a great name, has written an interesting supplement to Lord Russell's article, presenting the subject from an American point of view. Appended to the article are a brief rejoinder by Lord Russell and a final comment by Mr. Justice Holmes.

Four Great Laws of Life.

There are four great forms of law, to which man bears an inevitable relation. The first of these laws is that by which he is created—reproduced in his several successive embodiments, till the work of creation is complete, and he stands forth in the image and likeness of the Creator; the second is the law of government, which sustains a peculiar relation to the other laws; the third is the law of sin and death—a result of disobedience to the moral law; the fourth is the law of the spirit of the life in Christ Jesus, which alone can make us free from the law of sin and death.

The law of reincarnation is one of the fundamental laws of life. It is the law of regeneration, whereby man evolves into a higher type, each embodiment being modified by biologic influences, and cultured by nature and experience until he is transformed into the perfect being. The law of government proclaims, in a small degree, the wisdom of the Divine Legislator who gave forth from his throne on the mountain heights, a proclamation made amid mighty thundering, when the earth did quake, and the everlasting hills bowed in reverence.

The principles of this law were from eternity; and the tables upon which they were indelibly traced were as old as the solid structure of the globe. The Mosaic law was not given to the world until many centuries after the recorded genesis of man. In the days of Adam, Enoch, and Noah, God gave direct command through his prophets and priests; but the race became degenerate in morals, obstinate and rebellious in conduct, and ungovernable under the power invested in the rulers who had mixed much human wisdom with the commands of Jehovah: law and government no longer appealed to the reason of the people, and anarchy prevailed.

When God saw fit to separate his chosen people from the heathen nations; to raise the thick cloud that had so long obscured them, and sever the galling chains of their taskmasters, he raised up one upon whom he put his Spirit, that he might be a leader to deliver them from captivity. When Moses in his journeying came to the mountain of God, a voice was heard, calling from a burning bush: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." "And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

When Moses had obeyed the voice of the Lord and brought the children of Israel into the wilderness of Sinai, at the foot of the mountain, the Lord called unto Moses out of the mountain, saying: "Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself: Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests; and a holy nation." "And the Lord called Moses up to the

top of the mount, and there delivered unto him the inexorable law which should thenceforth be a rule of action for the people, as it prescribed their social duties; or in other words, their duty to God and to each other. "THOU SHALT" and "THOU SHALT NOT," formed the basis of these commands, which were chiseled in adamant. "If ye will fear the Lord and serve him, and obey his voice, and not rebel against the commandments of the Lord, then shall both ye and also the King that reigneth over you, continue following the Lord your God. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers."

The law of sin and death has been in operation through all time. We have no record of the pre-Adamic ages; but when God placed Adam in the Garden of Eden to keep and to dress it, he placed there the ripened fruit of the ages—the sons of God. The garden was the perfected life, and the sons of God were represented by Adam. This was a regeneration of the Lord God himself in the race, an evolutionary process which could not be attained without the natural order of generation as the basis of the complex procedure. So God created man in his own image, male and female in one form; but in the retrogression of the race, the woman was separated from the man, and out of the very strength of the biune being, God formed the woman. While the Mosaic law was not yet given, the law of God was not without effect; "Thou shalt" and "thou shalt not" were heard throughout Paradise. The Lord God said unto the man, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Satan, the great tempter, said: "Thou shalt not surely die;" and thus the spirit of disobedience entered into the heart of man. Satan proved himself the most skilful oculist of the ages, for he thus opened the eyes of innocence to a knowledge of good and evil, and bound weak, vacillating human nature in servitude to sin and death, over which the Devil hath power.

Law gives sin its sinfulness; but no escape is provided except through obedience to the law of life. Man's espousal to evil cannot be severed but by the death of evil. The law of God is immutable; it brings man into obligations which he could not cancel in one embodiment; therefore it is a wise provision of God, that man does not meet the final judgment when he casts off his first house of clay, but is privileged, through many embodiments, to learn in the great school of experience, and, through the fires of purification, to be cleansed from his transgressions.

Under the Jewish administration, the law seemed a harsh, cold measure, used by an Infinite Ruler to coerce man into subjection. There was no salvation in the Jew's pretense of obedience; it was only the outward semblance of obedience and service, while the heart was writhing in rebellion at what seemed, to the mind of Jewish authority, God's injustice. There was no sanctity, no tenderness to appeal to the depths of man's consciousness of sin. It can scarce be wondered at that humanity plunged into all kinds of debauchery, while the very priests at the altar polluted the sacrifices by their hellish orgies. God was dead; and the

evil power held humanity captive to the licentiousness and crime that were hidden under the ample cloak of the proud and pompous Pharisee.

The life of God in the law was crushed out of existence; the tables of stone, upon which the finger of God had traced the fiery words, were covered with the moss of the ages, accumulated because man had set up his own standard of righteousness in the place of the Light of God as it shone on Sinai. The law had become superficial in its form, because of its crude interpretation—a mere prohibition against certain specific sins which man found it impossible to obey in spirit; therefore, according to the demand, they sacrificed the poor dumb animals which only symbolized their sins—and darkness covered the face of the deep.

It was a time of transition, doubt, uncertainty, and expectation. The law was not sufficient to turn the Jew to a fulfilment of his allotted work. Hope centered in a narrow circle, in a race, in a nation, in a tribe, even the few who lingered under the shadow of the mountain of God, and in whose ears the thunders of Sinai were yet sounding, while in their midst corruption and oppression followed in the wake of dominion. It was amidst such conditions—when the fabric of society seemed dissolving that the new world might rise out of the debris of the old—that the destined herald of the new order appeared: "The voice of one crying in the wilderness, prepare ye the way of the Lord; make his paths straight."

And so at last the great Lawgiver, the King, the Prophet, the Priest, the God-man, the man-God, was born; God again lived among his people. The law had been given in letter; here was the living law, known and read of all men. God had arisen from the hells, coming in his own pure flesh, the one and only God, and he was called JESUS THE CHRIST. Did he come to destroy the law? He says: "Think not I came to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

The law spoken by God is sacred, eternal—a beautiful reality. Jesus came to do it honor, to confirm it, and to free it from human traditions and corruptions. He came to fulfil; therefore, he unfolded the law in its length and breadth; in its letter and spirit; in its rewards and penalties. He interpreted it in terse language, so that it appealed to the heart and conscience of men, and then exemplified it in his own life, so that it became known to all believers as the LAW OF LIFE. It was the purpose of Jesus to establish a kingdom of righteousness, into which all who became obedient to the whole law, would be gathered after they were freed from the law of sin and death. These would constitute a new race of beings, of which Jesus was the archetype, the representative man of all the ages, the highest type of manhood, the biune being—therefore the immortal Son of God. As the germinal beginning or inceptive point of the new creation, he held the key to the kingdom, which was OBEDIENCE—the LAW being the lock. When the young ruler asked how he might gain eternal life, Jesus answered, "Keep the commandments!"

Bunyan says, "The Christian hath now nothing to do with the law as it thundereth and burneth on Sinai, or as it bindeth the conscience to wrath, and the displeasure of God

for sin; for from its thus appearing, he is freed by faith in Christ. Yet, he is to have regard thereat, and is to count it holy, just, and good. He is always to remember that He who giveth it to us is merciful, gracious, long-suffering, and abundant in mercy, goodness and truth." Bunyan was truly a wonderful man, and may be an excellent adviser in some matters; but as Koreshans, we dare to differ widely from this celebrated divine.

Law is eternal, and constantly keeps just ahead of our every word, thought, and deed. With the awful and august splendor of its purity, it condemns the unclean glance of the eye; it frowns upon the words that pollute the lips; it shames inconsistencies, and threatens guilt. The more fully we understand and comply with its demands, the keener our perception of its perfection. The higher the standard, the clearer and sweeter the notes of command: and the higher we rise in the scale of intelligent obedience, the more we become dissatisfied with our miserable selves. It is the divine law, fully and spiritually apprehended, that exposes the malignity of sin, displaying the essential nature and principle, the horrible deformity, of that "*abominable thing*," making the Devil stand confessed and naked before us. We can now see how deeply the law of sin and death has hidden its poisoned fangs in the whole being, and how, through the knowledge thus gained, we are enabled to put forth efforts to overcome the great enemy of all mankind, and to come into that obedience which will enable us to be reclothed with the garments of holiness.

With Bunyan, the Christian world still sings: "Free from the law; oh! happy condition;" and, "Jesus paid it all." In their self-righteousness Christians dare to lift up their eyes and say, "The just shall live by faith." Where is the just man? He alone has the right to sing, "Free from the law." Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Look to yourselves, professing Christians, and bring forward from among your ranks—if you can—one who is no longer walking after the flesh, but after the spirit. "For if a man hath not the spirit of Christ, he is none of his." This is your test. But if one has the spirit of Christ, he can no more come into condemnation than can the Christ. Talk not of faith insuring immortal life! "Faith without works is dead;" and the work that God demands is the work of the law. "Sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me."

The keeping of the law entered into all the teachings of Jesus: the Sermon on the Mount glows with effulgence as He enters into the spirit of the law, and points to that higher quality of heart and soul which actuates and directs the hand to the performance of duty. He speaks as a teacher full of sympathy and love, setting duties like precious gems, in the halo of his benediction. The "Beatitudes" teach that the only true, lasting blessedness of man consists not in outward pleasures, not in gratification of natural passions, nor desire, nor pride, nor ambition, nor love of pleasure, but in what we truly are in God's sight, and in our relation to his empire over our souls.

Can we appreciate these immortal promises as they fall upon our ear? "Mercy for the merciful; comfort for those that mourn; the kingdom of heaven for the poor in spirit; the joy of sonship for the peacemaker; celestial fellowship with honored prophets—the elect of God—for all who are persecuted for righteousness' sake, and a beatific vision of God for the pure in heart." We may well smite upon our breasts and say: "God be merciful to me a sinner, and incline my heart to keep thy law."

Jesus was the inceptive center of a new race of beings; consequently he was the seed of Deity, who was to bring forth the sons of God. The seed must be sown in death, that thenceforth life may spring up. This is the law of reproduction: "Thou fool, that which thou sowest is not quickened, except it die." Jesus, the life of God, therefore the seed (for all life is in the seed), the very principle of the Godhead embodied in human form, fulfilled the law and suffered death, that he might scatter the seed of the Word in the great field of humanity. In Him were garnered the spirits of the children of the kingdom, the good seed which would be reproduced at the end of the age. When the body of Jesus was translated, his visible, material form was converted to the invisible spiritual force of that form. The Holy Spirit was thus poured out upon His church, by which the germs of the Godlife entered into conjunction with the spirit of the animal man, by the law of the cross—a symbol portrayed by the death of Jesus upon the cross of Calvary.

It is written that when the sons of God came to earth, the Devil came also; so when Jesus came, the Devil stood behind him, imitating him with all the power of Satanic majesty, even sowing tares (evil spirits) among the good seed—the children of the kingdom. Side by side they have grown, the good and the evil seed, blending and interlacing their roots, until poor weak human nature is wellnigh overcome with the struggle for pre-eminence. But we must bide the harvest time, for Jesus said: "In the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." And the Sower and the Reaper are one.

"Keep the commandments!" Did Jesus ask an impossibility? If so, who may hope for eternal life? and what did He mean when he urged the keeping of the law? Did He mean to say, "Sail along, careless pilgrim, on the calm sea of faith, trusting that you will be wafted into the safe harbor where the 'Shining One' will say, well done, good and faithful servant"? Or did He mean that we should take the oars in our own hands and become co-workers with God, while obeying the voice of the Captain of our salvation? To keep the commandments, man must be regenerated through having received the Spirit of Jesus the Christ. He must be born again into the image and likeness of God. "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

Disobedience to God's law brought death into the world, and this condition must be overcome by bringing the whole nature into obedience, and by overcoming the principles of death in the body. As sin has entered into the very source of our being, there is only one power that can lay hands on the enemy to destroy it;—and that is the power which creates. He who stands as it were behind the secret foun-

tain from which our being issues, can alone attack sin in its very citadel and win the victory for us, ere the Lord can enter and take possession of our bodies. "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. 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, and purge them as gold and silver, that they may offer unto the Lord an offering of righteousness."

It is this Refiner who will attack the stronghold of Satan, and purify us from the filthiness of iniquity. Previous to the advent of Jesus, Elijah the prophet—God the Lord, came in the person of John, to prepare the way of the Lord. Now, in the end of the age, Elijah comes in the person of Cyrus, the Messenger of the Covenant, the Shepherd of Israel. As the law must be fulfilled in every one who enters the kingdom, Cyrus comes with a scientific explanation of the law, that we may understand all it portends, and how to apply it to our lives with saving effect. He first purifies the doctrine of life, then gives to us to drink of the pure water of the river of life, flowing clear as crystal from the throne of God. He comes with the purifying fire, searching the very depths of our souls, that he may scourge and drive out all that profanes and degrades us; crying to the legion of devils that barter for selfish, godless gain: "Make not my Father's house a house of merchandise." He will thus clear the entrance way to the temple of the Most High. Through the theocrasis of the Messenger of the Covenant there will descend the baptism of fire that will burn up the last vestige of evil, completing the great redemptive work, whereby man will no longer be under the law, having become a law unto himself by his union with Him who is the Living Law. The doctrine of life will have penetrated the secret recesses of the soul with its purifying power, touching the very springs of life with the mysterious ether of the Divine Presence. The heart of stone will be replaced with a heart of flesh, through the agency of the Divine Alchemist; and the way having been prepared, the Lord can come to his holy temple. Then will we be able to say: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."—*Mary Everts Daniels*.

Literary Note.

The Youth's Companion begins the New Year with several noteworthy changes, which include the use of larger-faced type, the addition of departments devoted to Current Events and Scientific Items, and the enlargement and extended scope of the Editorial department.

The character of *The Companion* is, and will be, unchanged. Three generations of young people have approved it; three generations of American parents have learned to trust it. Its ability to entertain its readers of all ages will be maintained and promoted by the same enterprise and thoughtful care that have governed its columns during the many years in which it has sought the confidence and the favor of the public.

Truths Familiar to Koreshans.

[WRITTEN IN ANSWER TO QUESTIONS PROPOUNDED BY AN INVESTIGATOR.]

MRS. L. N.—DEAR MADAM:—In answer to your letter of inquiry, we take pleasure in arranging certain truths in consecutive form, since in these presentations you will find the answers to your questions, as well as much else which we trust will be of interest to you.

KORESHAN UNITED LIFE

Consists of the Communistic and Co-operative orders. The communistic order is celibate. The purely natural marital order will be found among the co-operatives.

CELIBACY

As practiced by our inner circle or religious body (the Koreshan church or ecclesia), means more than fleshly abstinence. John declared that whosoever is born of God doth not commit sin; for his seed remaineth in him: and the testimony of the Lord Jesus is, that whosoever looketh upon a woman to lust after her, hath already committed adultery with her in his heart. Husbands are not excepted. The time of which Paul spake is here: It remaineth that they that have wives be as though they had none. The sole undefiled marriage is found recorded in Rev. xix: 7: 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. To the end that he participate in this higher and pure union, the Koreshan desires to free himself of all sensual leanings. As the result of this marriage of God and man, God the Lord—clothed upon with his own holy flesh—becomes the Lord God. We are nearing the point in the Mazzarothic or twenty-four-thousand-year cycle, when Deity not only manifests himself again in his holy flesh, but as woman—the Motherhood. "In those days shall Judah be saved, and Jerusalem dwell safely: and this is the name whereby she shall be called, the Lord our righteousness." Jer. xxxiii:16. The Christ declared that he was in the Father, and that the Father was in him. The Son was the exterior, the Father was the hidden principle; so, also, the Bride, the Motherhood, was within the Christ, and will now appear in the flesh as the Lord our Righteousness, that through her function may be born the sons of God.

Truly, we are entering woman's age. Women are awakening to a sense of their degradation, the most revolting phase of which is sex bondage—the desecration of the maternal function. Those who are struggling to free themselves will be girded for the battle of the ages; their hands will be strengthened and their numbers augmented.

Church people claim to be already children of God; if this be true, there is a vastness of missing links in the matter of family resemblance! The Koreshan desires to become a child of God, but he knows the attainment is impossible except he become like the Son of God planted in the primitive Christian church; he knows it must be as the fruit of the planting of that perfect seed. (Seed brings forth after its own kind.) The celibate life—the first step toward the attainment of this—were futile if it but extended to the external separation of the sexes. It must include the casting out of all lustful thought from the heart: the higher love must displace the lower love; and it is folly to think that a mar-

riage ceremony whose basis is the provisions of the curse upon the woman, weeds the carnal relation of its sole foundation—lust. That the birth of the Christ was in no way referable to lustful procedure, is a fact upon which depends the restoration of mankind—man's at-one-ment (atonement) with God. The Son of God proclaimed that he had the power to lay down his life and to take it up again. He proved it in overcoming death, which he could not have done had he not conserved his life. The strength of any life is in the seed of that life. So long as man spends the strength of his life either in the production of natural offspring or in inexcusable debauchery, just so long does he remain under the dominion of death, and will propel into being those who will inhere and perpetuate his corrupt and dying condition. The Christ, by rising above this lower realm of action, was able to propagate in that higher domain, and the fruitage of his begetting will be the one hundred forty and four thousand seen of John. These will be kings and priests unto God; under their inspiring influence in this exterior world, will be administered the divine kingdom for which the Lord Jesus instructed his apostles to pray.

As our material world has its seasons of cold and darkness, so has the world of humanity; as our material world has its seed time and its harvest, so has the human world. The anthropostic world is about to come out of the gloom of the long night in which it may be said: "Verily thou art a God that hidest thyself, O God of Israel, the Savior." It is about to come into the harvest of that planting which occurred in the beginning of the Christian age. The one perfect seed—the Savior, will come into this harvest multiplied one hundred forty and four thousand fold. "And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

THE MARITAL ORDER OF THE NATURAL DEGREE

Embraces those who are not so far developed as to be able to attain to the sonship—to everlasting life, although very far removed from licentiousness. While unable to reach the point of propagating in the higher kingdom, their propagative function will be held sacred to its legitimate use—the perpetuation of the natural race. They may be said to be a division of the Co-operative Order.

By inexorable law the world progresses and retrogresses: the apex of human development, in all degrees of humanity, will be realized; then will creep upon the world the autumn—the "fall" (of man); then the long, dark, cold period from which we are now about to emerge. Twenty-four thousand years from this time, another Appointed of God will, night and day, through good and evil report, surrounded by conditions adverse and discouraging, be found searching for, gathering in, and preparing a few people as did the Christ of old: fitting them to educate away the fallacies of the ages of decadence.

THE CO-OPERATIVE ORDER

Embraces those who unite their energies and worldly substance as a body, to the end that they reap the full return of their industrial efforts. The dregs of humanity will not be found among those of them who make Estero their home. All who go there must be free from profanity, obscenity, the use of tobacco and intoxicants. It is the time of transition,

and necessarily chaotic; but order will be evolved; men will cease to labor to sustain others in idleness; time for recreation and culture will become a possibility, and we may hopefully look to the children reared under such conditions to come willingly into the divine communistic degree. It is not Utopian. The world will reap the fruit of the example of the common purse shared by the followers of the Christ. You will remember that no man wanted for anything; and when the life enforced by the Christ, in this regard, is considered, does it not fill one with wonder as he views the attitude of the "Christian" church of this day? And is it not another wonder that, in the rent condition of church and state, the wise(?) men of the land fail to see the house divided against itself, and to comprehend its destiny? A Washington correspondent to the *Chicago Times-Herald* thus quotes Senator Brice:—

'Why do we not do something in the Senate?' Because we can't. It is physically impossible. Every now and then some fellow thinks he has discovered a plan by which differences can be harmonized and something accomplished. Hopefully, he gets two or three senators together in a snug corner of the cloakroom; he elaborates his idea, throws in compliments to his audience, and preaches good-fellowship and good feeling and good times, and depicts in glowing colors the beauties of harmony. When he gets through, all of those fellows jump on him, and as soon as they have finished him up, they turn on one another. You can't get two men in the Senate together and make them agree on anything. If by any chance you should get a group started, with harmony enough to hold it together two or three days, it would forever refuse to agree with any other group.

'What is going to be the outcome, Senator?' Nothing, nothing. We are going to drift along, that's all. The Senate is drifting, the Administration is drifting, the House of Representatives is drifting, the Democratic party is drifting, the Republican party is drifting, the Populists are drifting. Everybody and everything is drifting, and yet the country is not going to the dogs. It took this country a long time to build itself up, and it is not going to fall to pieces in a hurry.

This maelstrom of inharmony which suffocates healthy legislation, has a picturesque highlight in the persons of Senator Tillman, his consociates, and his adversaries. His "vicious, coarse, insulting, disgraceful speech" of Jan. 29, was thrown into the very teeth of seventy or eighty of our solons. If they had risen *en masse*, they could have sat him to pulp; but there was not the moral courage of unity among them to send up one little cry of "order." While the Senate is busy ostracising this rampant South Carolinian, his constituents in the legislative body of Columbus are mentally hugging him, publishing their resolutions approbative, and biting them in with the declaration that they will sacrifice their lives, if necessary, in resisting tyranny.

Of just such sundered interests,—selfishness, injustice and oppression on *both* sides,—was engendered the war cloud of 1861; that cloud from which issued thunders that caused the world to stand and listen; whose lightnings, like so many swords of vengeance, pierced hundreds of thousands to their death; relegated black slavery to history, and weighted and tightened the manacles upon the white slave. Again, slowly, slowly, the cloud darkens; the lightnings gather; the thunders will wake, and their last reverberations will witness a country dismembered—rent in pieces by the "dogs" of greed and lust. The issue will not be confined to an opposing North and South, who read from the same Bible, who prayed

to the same Father, (*"children of God,"* very many of them) then, from secret ambush, or on the open plain, cordially rent each other to the death!

There is no clash in the laws of our material universe: all move in orderly procession and succession. Like the disciples of old, we pray: "Thy kingdom come; for the laws of the heavenly kingdom to be repeated in earth, are formulated in consonance with those by which the sun rules the day, and the lesser lights the night; by which the briny ocean bestows the sweet waters of the cloud that slakes the thirsty land, from whose grateful bosom spring the myriad forms of beast and human sustenance.

When the dismemberment is complete, the people will be ready for the leadership of him to whose wisdom the following sentiments are attributable. Wearied of the much dissension and the resultant black despair, they will yield a sweet obedience to the ONE VOICE:

"The Koreshan Unity is designed to become a body so completely one as to comprise many members of a unity in which there can be no schism or division of sentiment. Owing to the fact that the body is moved by one impulse and controlled by one voice,—through the operation of a rational exercise formulated upon an established premise unquestionably proven,—it is impossible to control its operations by conflict of opinion, political controversy, or party dissension; therefore the futility of what is commonly known as Democracy or Republicanism, in our society.

"The principles which are to govern the Organic Unity of the Koreshan System—cementing it in the strong and perpetual bond of fellowship and obligation, as conjointly acting with itself and against its religious, moral, social, and political opponents—are not segregative, as we find political conflict in the Democracy outside our body. There must exist principles of righteousness which, when judiciously applied, preclude the possible dissensions where differences of opinion—arising from misapprehension of organic law—arouse inopportuned, misguided, and conflicting judgments. It is therefore maintained that, to insure and perpetuate co-responsible unity and agreement, the fundamental principles of organic and united life must be so well defined and clearly stated as to appeal to the universal judgment, and to meet the approval and acquiescence of the membership of the entire Unity. The very nature of Democracy is such as to breed selfishness, foster competition, generate animosity, and engender antagonism. As it is the purpose of the Koreshan Unity to avoid and shun these evils of chaotic prostitution, it is organized upon the basis of the eternal principles of justice, grounded in the application of the proportionate exercise of equitable and judicious restraint and liberty. Among its restraints are the eradication of sex and rum debauchery, and the tobacco and opium habits. Profanity will not be tolerated in the various orders of the Unity, nor anything preclusive of the general tendency toward refinement, which is guaranteed and must be insured to every member of the body politic."

COSMOGONY

withholds no secret from Koreshan Science. Him questioned and not the Science is at fault when there is failure to illustrate any point in *any* line the mind can conceive. In mastering the outline of our Cosmogonic system, you will

find an invaluable aid in a figure formed as directed below. Be persuaded to construct this diagram before proceeding further:

Draw a circle the size of an ordinary tea-plate; in its center draw another, the size of a pea. Adjacent to and inside the larger circle trace as closely together as possible, sixteen hair lines which, with the periphery, will number seventeen. (If completing the lines is found difficult, make only a short section of them.) Strike a vertical line through the outermost seven, and label them Metallic Strata; unite the next five, and label them Mineral Strata; the remaining five should be labeled Geologic Strata. With two circles divide the remaining space into three nearly equal divisions. (Relative position rather than relative space, is sought.) In the first space above the geologic planes write, Sphere of Oxygen and Nitrogen—Our Atmosphere; in the space above this write, Sphere of Hydrogen Gas, and in the next, Sphere of Aboron. Across the tiny circle write, Central Sun, which sun, however, travels in an orbit, and is never for a moment at the exact center of the universe. Place a large dot near the joining of our atmosphere with the sphere of hydrogen gas, and think of it as the sun we see; another large dot on a direct line between it and the central sun, will represent the projected sun of the hydrogen sphere.

With one exception, all the lines drawn represent spheres. The exception is the outermost line, which stands for a wide ring of platinum. However, in general nomenclature, this ring is classed with the laminæ, planes or strata. If, like an onion, you could peel the figure, you would first remove the incomplete sphere or ring of platinum, then a sphere of gold, then one of silver, and thus on through the three divisions of metals and minerals; then, one by one stripping off the three atmospheric divisions, you would hold in your hand the central sun—the primary origin of the stars, planets, and moon; the center of the levic force of the universe—the positive pole of a

MAGNETO-ELECTRIC BATTERY,

of which the seven metallic laminæ are the negative pole. Here in the central sun, is the arch laboratory of the universe. As the night and winter of the world drew on, men forgot,—and then searched gropingly for the secret alchemy; but ceaselessly, as they groped and as they grope, at the heart of the universe proceeded and proceeds that prime function of alchemical law—transmutation, the central law of the universe.

Through the superimposed atmospheres, and down, down, through the one hundred miles of earthy, mineral, and metallic deposits which form the earth's crust, is progressing, by processes of combustion, the disintegration which transmutes matter to spirit or energy. This energy, levic in character, through a devious way flows into the central sun; thus repairing the waste of its constant outflow to us, of heat, light, and gravity.

The laws of specific gravity and levity determine the normal position of every existing substance. The weightiest matter finds its position at the outermost bounds of the periphery; the next weighty lies next interior, until, on the way toward the central sun, the boundary of solid matter is passed, when we encounter not alone the atmospheres subscribing

to the same laws, but also all the interdiffused energies of every character of matter. The levic force winging to its static point in the central sun, meets the downflowing force which, in that grand crucible, has been transformed from levic to gravic energy. Gravic energy—the solid pediment of the earth in solution, drifting down, unseen and noiseless,—consists of all the qualities of specific gravity. When it was metamorphosed from levity to gravity, it was not alone attracted back to the gravic pole, but was repelled from the levic pole; and each quality is thus attracted and repelled until it reaches its static point (determined by the specific gravity of the material substance of which it is the solution), where it solidifies. In this manner platinum energy or spirit substance becomes platinum material substance, and so on, up through the series. (Up, according to Koreshan Science, is *in* or toward the center.)

The universe is composed of one substance in two forms—spirit and matter. One of these divisions is as substantial as the other; matter destroyed as matter produces spirit, and vice versa. That matter is reduced to spirit by combustion, is proven every day; that spirit is converted to matter, and also that matter is converted to spirit, is corroborated by the Scriptures. In the combustion and wasting away of your ignited fuel, you have witnessed transmutation of matter substance to energy or spirit substance, which, as caloric energy, permeates your room and is the “comforter” of your physical being. That spirit is reducible to matter, is obvious from the following: “God is a spirit.” A student of Greek would pronounce the article superfluous; hence this rendition is perfect: “God is spirit.” “And the Word was made flesh, and dwelt among us,” hence have we the highest authority for saying that spirit was converted to matter. There came a time when the person of the Lord—the material substance, disappeared. The symbolic language of Acts i:9, 10, veils a literal meaning. “A cloud received him out of their sight.” Elsewhere we read of certain unrighteous ones, that “clouds they are without water.” If people were likened to clouds, it is reasonable to suppose that the cloud that received the Lord, was people. The Holy Spirit, the result of the Lord’s body transmuted by combustion, was the cloven tongues of Pentecost: the disciples thus received the baptism promised in the words: “Ye shall be baptized with the Holy Ghost not many days hence;” and this was the earnest of: “It is expedient for you that I go away; for if I go not away, the *Comforter* will not come unto you.” “When He, the Spirit of truth, is come, he will guide you into all truth.” The Spirit of Truth was obviously the spirit of the Lord, for he declared of himself, “I am the way, the *truth*, and the life.”

In the action of the central sun upon the stratifications of the earth, is the primary origin of the planets, stars, moon, comets, and various other celestial phenomena. On another page of the present issue, you will find the origin and movements of the planets explained in an article compiled from our Leader’s writings.

Job likens the sky to “a molten looking-glass.” The sole use of a looking-glass is to reflect objects, and pictured upon the sky we see the land and water of the earth—Europe, Asia, Africa, North and South America, from a northerly view, and call this picture the moon. Isaiah speaks of the

moon having “round tires.” Since the moon receives its influx of force from the planets, such force being the metallic laminae in solution, it is rational that these seven energies have, in the moon, posited themselves in their original order,—the order of the seven metallic laminae, and to the eye of positive knowledge are arranged like tires.

The central sun has a dark and a light side, a lateral and a vertical motion. The former motion causes the change of seasons, the latter, the phenomenon of day and night. The starry firmament (the stars are but focal points of light) and the projected suns sweep the heavens in consonance with the revolution of the central sun, on something the same principle as the reflection from a mirror obeys the mirror’s position. We say advisedly “*on something the same principle*,” for the laws which govern planetary and starry emplacement and motion are so complex that one simple reflection fails in adequacy of likeness.

The projected sun in our atmosphere is about 1,200 miles away, and, as you will see by considering your diagram, when it is really coming down to us, it seems to be coming up. This phenomenon is due to the fact that at its apparent rising, it is crossing the curvilinear of our vision; when it disappears it again crosses it. This is not more deceptive than the appearance of cloudland bending down about us, and touching our horizon.

Your question concerning the hull of a ship disappearing before the masts disappear, is one that has been answered in Koreshan publications many times. That it does not prove the earth’s convexity, is patent from the fact that after the unaided eye has lost the hull, a glass will restore it. When a tall man and a short boy walk away from us, we do not charge convexity with the boy’s disappearance while we can yet faintly discern the man; we say the man is much taller than the boy, and therefore is able to make a longer picture upon the retinal coat; so let us say the ship’s masts are much taller than the hull, etc. But this is not all that may be said. The height of an ordinary railroad car may be fairly compared with that of a small ship’s hull, and in glancing down the line of a very long train we mark a decided diminution in height, without attributing it to convexity. If the train were extended several miles, our vision would arrive at a point where a mere dot, without very distinct separation from its fellow dots, would give the position of what we must conclude to be a car. Each car fails a little to seem as long as the preceding one, and the ground beneath each car apparently gives up its length in like ratio. We call this phenomenon geolinear foreshortening; and from this illustration we know that the hull of a ship in the distance is subject to *geolinear* foreshortening.

This is not all that happens the hull: When we look along a line of telegraph poles into the distance, we note a graduated diminution in height, which is attributable to *vertical* foreshortening; and the fact is easy of comprehension, that a ship’s hull or any other object lying upon land or water is subject to *both* these processes of foreshortening. This complex foreshortening causes an object lying upon the land or the water to disappear sooner than the same object would if suspended in the air. The same reasoning applies to the distinct apex and indistinct base of a distant mountain.

The telescope, which but aids a vision governed by cer-

tain laws, discovers for us nothing beyond our own atmosphere. Hydrogen gas, as its position shows, is less dense than our atmosphere; and it is an acknowledged fact that the reflexive power of a sphere of substance depends upon its relation to some other medium of greater or less density: the more rare condition of the hydrogen gas acts as a mirror to bend back the visual force projected against it, for vision is dependent upon visual energy emitted from the eye, and it, like all energy, is subject to the laws of reflection and refraction.

All conclusions agreeable to reason, point us to a concave sphere. Were you upon a level plane, or on a shoreless expanse of water, your every turning would present a horizon level with your eye. If you are five feet in height, and that horizon could advance and closely surround you, would you not, whichever way you might turn, find yourself confronting a five-foot wall? Although the horizon is a few miles away, when we allow our minds some freedom from modern schoolroom code, can we not readily comprehend that our feet are in a *basin*—a concavity?

A clear atmosphere permits a good glass to reveal the streets of a town forty miles distant. If "scientists" did not take fright at everything that will fundamentally change their teaching, this fact alone had long since wiped out the ship's hull in evidence of convexity.

Says Mr. Elliott, of Baltimore, Md.:

I do not know that I ever hinted heretofore that the aeronaut may well be the most skeptical man about the rotundity of the earth. Theory may ask us to believe it, but the view of the earth from the elevation of a balloon is that of an immense terrestrial basin, the deeper part of which is that directly under one's feet. As we ascend, the earth beneath us recedes or sinks away—while the horizon gradually and gracefully lifts a diversified slope, stretching away farther to a line that, at the highest elevation, seems to close with the sky. Thus, upon a clear day the aeronaut feels as if suspended about an equal distance between the vast blue oceanic concave above and the equally expanded terrestrial basin below.

From "*Glaisher's Report in Leisure Hours*" for May 21, 1864; from "*Mayhew's Great World of London*;" from "*London Journal*," July 18, 1857, and from *Wise's Aeronauts*," might be presented similar testimony to the above.

The Chaldean and Ptolemaic systems (and to the latter we are indebted for our calculus) have both received as full credence as does the Copernican system, whose founder, indeed, did not claim that it was irrefutable. It had its birth in the dark ages, but has taken such deep root with all its impossibilities, that people cling to it as tenaciously as if such loyalty were virtue. But for the shackles of preconceit, could one see water flee the periphery of a swift-revolving grindstone and not mentally sense the effect of a trip through space upon a globe performing an annual orbit of 640,000,000 miles? One half minute of such pace would sterilize the universe!

The Copernican system is Godless. Its arch promulgators, the astronomers, are necessarily atheists, for, as they view the universe, there is nothing in its form or function which points one to its Creator. Exactly antithetical to this are the teachings of our Leader, who says:—

"We are asked, 'Upon what consideration do you make the physical universe the basis of your theological system, also Church and State unity?' We reply: the universal

form into which matter with its accompanying motions is arranged being as an entirety the correspondent of that which expressed it, therefore a correct interpretation of the form of matter (and through it a comprehension of its impulses, a knowledge of its laws, motions, and phenomena) must necessarily give us a true conception of its cause."

"The manifest microcosmic universe is the perfected man, the regenerated God-man, containing within himself the potencies of the universe. He is the center into whom is aggregated all the essences of existence, and is the co-ordinate of the entire unregenerate humanity in the domain of animal life. In Koreshan Science we have its correspondence in the sun; the center of influx for all the alchemico-organic (physical) forces—the product of transmuted material substances—and the shell, the material outward structure, which is the posited extremity of all forces outflowing from the sun to be transmuted to matter at their point of deposition." (The shell of the earth corresponds, in the anthropotic, to the humanity.)

The man who wishes to conform opinion to his own selfish ends, elaborates here and curtails there until, oftentimes, there remains little likeness to the original. This, in the petty affairs of selfish lives, is so well understood that it has become axiomatic, that "one story is good until the other is heard." Pity it is that the uses of this lesson, acquired in bitterness, are principally confined to the narrow sphere wherein it was conned. This condition is the accompaniment of competitism, whose influence is to endow the few with the possibilities of a wider life, and a more extended range of mental vision, whose workings are little understood by those in the throes of the yoke. Hence the masses do not understand that even "scientists," astronomers, theologians, etc., will suppress that which does not support their code; but, nevertheless, in the world the possibility of integral truth is every hour throttled by those who, discovering fragments of it, have either a bias that demands its suppression, or have not the moral courage to meet opposition; hence, to disrupt the ruts of ages is a gigantic undertaking.

In answer to your question concerning the distance at which modern astronomers place the sun from the earth, we would cite you to "Where the Mistake in Celestial Measurements Is Made," in THE FLAMING SWORD of September, 1895. For proof of the earth's concavity, see "The Universe a Cell" in the same number, and "The Earth Is a Concave Surface," in issue of May, 1895. In line with this portion of the subject, and in conclusion of all, we again quote from the Founder of Koreshanity. "Not until so called scientific men can agree as to the depth of the atmosphere, the point where it abruptly ceases, and the relative density of the attenuated ether beyond, can they state anything positive concerning distant space."—A. T. Potter.

On the table side by side at the Wadsworth House, Cambridge, Mass., the home of the clergy of Harvard, lie peaceably two of the great rival dictionaries, the Webster International and the Funk & Wagnalls Standard. In the former is this inscription:—

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"Feb. 28, 1895.

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**Church and Society
Notices.**

The SOCIETY ARCH-TRIUMPHANT meets Tuesdays at 7:30 o'clock P. M., at Beth-Ophrah, Washington Heights, Ill.

All desiring to hear the doctrines of Koreshanity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday of each month the meeting of the Society is devoted to the transaction of its private business. None are admitted to these meetings but members of the Second Court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

The WOMAN'S MISSION meets every Friday at 2 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday evening, at 8 o'clock, at the residence of the Secretary, 2633 Pine Street, San Francisco, Cal. Information may be obtained by addressing the Secretary.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 P. M., at the residence of Mrs. A. K. CORNWALL, 917 E. 18th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines.

The HAVERHILL BRANCH of the Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30 o'clock, at the residence of Mrs. L. O. Putnam, No. 21 Cedar St., Haverhill, Mass.

Ladies are invited to attend these meetings and investigate the doctrines of Koreshanity.

VICTORIA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, ALLEGHENY, PA.

Society meetings will be held every Tuesday evening, 7:45 P. M., at the home of Ulysses G. Morrow, Allegheny, Pa., until further notice. The first Tuesday of each month is devoted to the private business of the Society, to which only members of the Second Court are admitted.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend.

AURIGA BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, DENVER, COLO.

The Society Arch-Triumphant meets every Tuesday, 7:30 P. M., at the home of Mrs. Jessie E. Dumars, 946 South 15th St. The first Tuesday evening of each month is devoted to the private business of the Society. Only members of the Second Court will be admitted to this meeting.

All who desire to investigate the doctrines of Koreshanity are cordially invited to attend the public meetings.

THE HAVERHILL BRANCH ASSEMBLY SOCIETY ARCH-TRIUMPHANT, HAVERHILL, MASS.

Society meetings will be held every Tuesday evening, 7:30 P. M. at 172 Merrimac St., Haverhill, Mass. The first Tuesday evening of each month is devoted to private business. Only members of the second court will be admitted to this meeting.

All desiring to investigate the teachings of Koreshanity are invited to attend the open meetings.