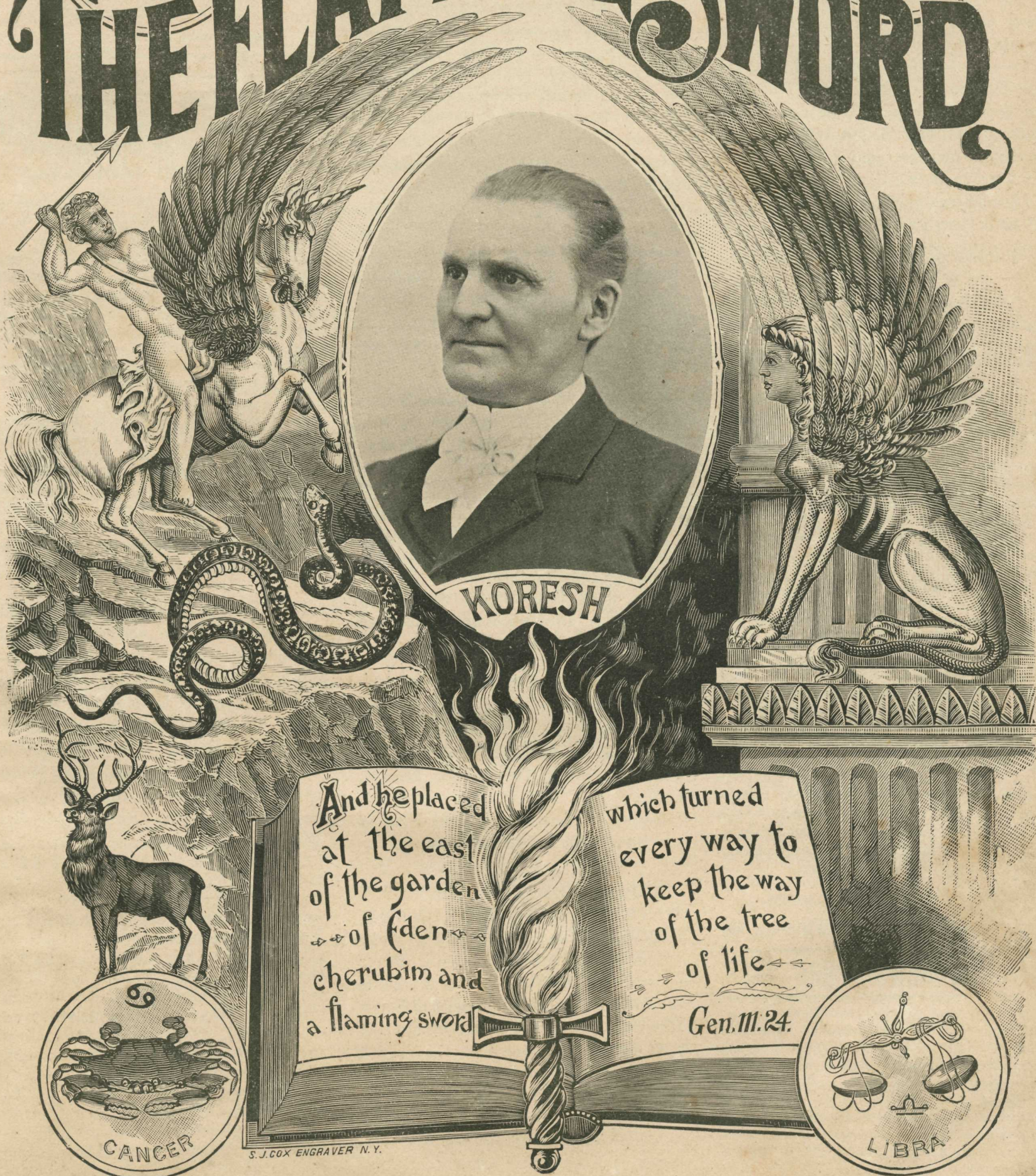
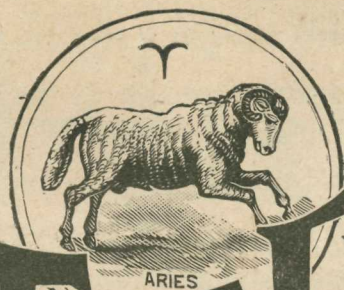


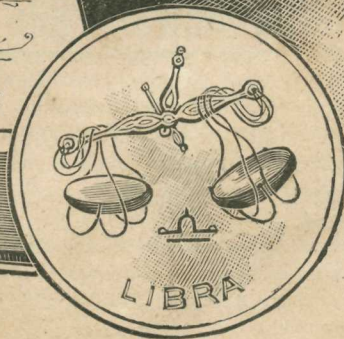
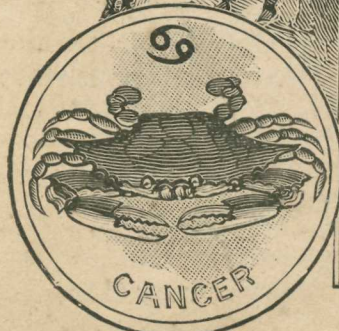
# THE FLAMING SWORD



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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## 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. 13th Avenue, Denver, Colo.

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

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.

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## Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word was God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—Ella M. Castle.



# 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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## Summary of the Decalogue.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

These two divisions of the principles of the covenant comprise the two great essentials of life. In them resides the secret of the *Kabala*. The word *kabala* signifies to bind together. The mystery of the *Kabala* (or *cabal*, or the *cable*) is the mystery of the conjunction of God and man; the secret of which is the sacrifice of the old life so completely that the selfhood is slain—a sacrifice to insure entrance into the life of God.

The ultimate of human existence is to reach the immortal state, through which the eternal state is entered. To those who seek immortality, eternal life. This implies that to such as seek the immortal state, eternal life shall be given. Immortality is that state of arch-natural life in which the twain are made one *flesh*, not merely one spirit. The Lord Jesus the Christ (seed-man) of God, Bride and Bridegroom in one, hence the biunity, was the firstfruit of such an existence in the sons

of God. He held within him the life of the man which ascends or goeth upward (the anode), and the life of the animal which goeth downward (the cathode). It was this double tendency and possibility which constituted Him the immortal man in his visible and tangible life.

Immortality signifies both life and death. This existence is the state of Devachan. It is both material and spiritual, having its root in materiality. Devachan is the intermediate state between two earth lives. There is not a Theosophist in existence who can define or locate the state or quality of Devachan, for the simple reason that he is ignorant of the various qualities of life, so far as practical knowledge is concerned. The word *deva* means to destroy; and the word *chan* signifies erect. The word devachan includes two significances—death and life. It is almost identical with the word immortal, in which is life and death, and implies the state of man (the arch-natural) in which he passes out of the world incorruptible; that is, without the corruptible dissolution of the body. Devachan is the condition through which and from which absorption into Nirvana is effected.

Let us take the Jewish dispensation as one kosmos (order of earth, that is, the Jewish world), and the Christian dispensation in the order of timic consecution; that is, an age succeeding the foregoing one, as the other. The Jewish age would be one earth state, and the Christian age the succeeding earth state. The intermediate state would be the material state of the arch-natural man—the Lord Jesus. All the spirits of the Jewish age who lived in the bodies of the Jewish people during the Jewish age, and who looked toward the Son of man as their deliverer, would be resurrected in the Lord Jesus as the intermediate state of their being. In this state was *deva*, to devastate, make waste; for His descending life was wasted into the race, devastated in the race for its resurrection. He was *chan*, that is, erect, raised up, resurrected, therefore he was the Devachan—the intermediate state between two earth lives—the Jewish and the Christian ages. He was therefore the mediator (intermediate being) between the two earth states: hence his life in the flesh was the state of Devachan.

"It is written, cursed is every one that hangeth on a tree." Jesus hung upon the Tree of Life—being the firstfruits of life, therefore he had *deva*—the power of the curse, on him; and so it was symbolized on the cross



upon which he was hung, prefiguring his death in humanity in the descent of the Holy Spirit into the race. This state will also be reached by all who come into the sonship, before their absorption into Deity. Succeeding this state, in the order of time, will be another kosmos (order) or earth life.

The analysis and etymology of the term devachan leaves no doubt as to the fact that it applies to the state of immortality in the flesh. Buddhism has been as fearfully and preposterously misinterpreted by modern Blavatskyism, as Christianity has been misinterpreted and prostituted by modern Christianity. Theosophy has nothing practical. Its founder passed out through corruption. The founder of Christianity comprehended the law of Devachan and Nirvana, and passed out without corruption. He who understood and applied the law of life and passed out alive, left behind him a better code of instruction than she who had theory and no practical power, because she did not possess the secret of the law. The one little mystery that she did not have, and of which all Theosophists are ignorant, is just what Theosophy lacks, and will forever lack, until it derives the mystery and its power from the one appointed—the Messenger of the Covenant, of whom it is written: "I will give him a whitestone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This is the philosopher's stone, the stone of absolute truth—the alchemic mystery revealed.

The end for which the human race is perpetuated, is the recreation and perpetuity of being. Man (the material) is the natural and only environment of that quality called God and Lord. The heavenly world has its habitation in the holiness of human perfection; for God is in the generation of the righteous. The perfect humanity is the Holy Temple. Man lives a natural and sensual man so long as he practices the sensual things proceeding from the sensual tendencies and relations. Man is mortal so long as he gives his life to mortal things. He passes out of the world through the corruptible dissolution of the body, through that change called death, so long as he enjoys sensual and mortal pleasures. He begins the process of overcoming when, through his aspirations for the higher consociations and pleasures, he is willing to renounce his pleasures in the mortal domain, for the substitution of the higher and enduring life. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

There is a definite course of procedure marked out by the unerring principles of law, through which the possibility of overcoming is wrought in men. This is the one and only course defined by the law of God, and is to be applied when the science of the law is comprehended, as assured in the higher development of the intellect. Man will not, nor can he, keep the law till the overwhelming power of the coming baptism provides the possibility. This baptism is Messianic.

"Thou shalt love the Lord thy God." This involves such a conception as that which, in the beginning of the age, enabled the disciples of our Lord to recognize and

worship the Lord Jesus the Christ of God. The highest possible form of worship is that involved in the acknowledgment of the God-man who is the Father-Mother, and a corresponding relationship to all regenerated men as the product of the parentage of this Father-Motherhood. It is impossible to carry out the principle of love to the neighbor embraced in the Lord's summary of the Decalogue, and at the same time to dwell in those secular and social relations enforced by the application of the principles of the competitive system. To love the neighbor as the self, it is demanded unconditionally that the social order be of such provision as to preclude competition.

The Lord established communism in the formation of his church. His disciples had all things common, as the inevitable sequence of the actuation of the spirit of love from the Lord, which was the Holy Spirit shed from the impregnative power of the Fatherhood. The communistic church, arising as the concomitant of the Messianic force of the Christian era, was planted for reproduction; and with scientific modifications originating in the additional amplitude of nearly two thousand years of experience and progress, a communistic and co-operative kingdom will be established as the product of that planting.

The Lord Jesus was the seed, the promised seed, the seed-man, therefore the archetypical germ of the coming kingdom. The kingdom to come will manifest in the full appreciation of its origin. A denial of the Lord as God is the positive index to the character of any effort to organize the kingdom of uses in the world, as the opposing power to righteousness, and therefore defines it as antichrist. The confession of the Lord God in Jesus Christ as the firstfruits of the resurrection, is one step toward the confession of the sonship in us, who through regeneration may partake of the divine nature and enter into our inheritance.

The cognition of the Messianic law and of the Messenger of the Covenant (conjunction) of this age, is as essential as his cognition in any preceding age of the world's history. The secret of Messianic power is, first, in the possession of uncompromising truth, and then the uncompromising force of its declaration, laying the ax at the root of the tree, and in so doing engendering the two elements which conspire to kindle the flame of Messianic force. Theocrasis is the result of the conspiracy of love from those who love His appearing, and corresponding hate from those who hate his appearing. These two forces centering in the appointed and anointed Messenger, ignite the fire that kindles the conflagration of the world, from which emerges the resurrection of the sons of God.

"Man, know thyself," is an injunction applying to the complete man in his plenary relationship; the male and female combined in the biunal structure.

Love to God (of the whole being) and love to the neighbor as one's self, are the essential prerequisites to immortal inheritance.



### Symbolism of the Title Page.

Our readers will no doubt be curious to know the significance of the symbolism of the title page of the present SWORD. Aries, the Ram, signifies the love of commercial development. This is the love of begetting, on every plane of activity. It involves the desire to propagate offspring; in the divine sense, it signifies the begetting power of God in the propagation of his Son, the Lord Jesus the Christ of God, and through this Son to beget the thousands of sons of God. "A Lamb [Ram] stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." This signifies that the first-fruits of the resurrection are the product of the Lord's planting.

The co-ordinating symbol of Aries, at the diagonal lower corner, is Libra—Balance. It signifies the science of that of which Aries is the love. One is the *love* of begetting; the other is the *science* of begetting. The sun in crossing the line at the vernal and autumnal equinox (equal nights), passes through these two signs on the earth. If there be a science of balance belonging to the laws of propagation, that science must reside in the principle of human equilibrium. If it were possible for the inhabitants of the earth to multiply in an accelerated ratio for a few thousand years without modifying influences, the world could not contain the people. To provide for the perpetuity of the earth's population without catastrophe, the law of balance or equilibrium is so adjusted as to equilibrate the propagative instinct and force. The balancing or adjusting offset is the law of celibacy, which at the proper time and with divine power is made to apply. This is the balancing power, the symbol of which is the Scales. As this law applies to sex commerce, so the same law on another plane of commerce, acting in the spirit of communism, will destroy the money power by equilibrating the commercial relations of men.

Capricornus, the Goat, having the fore part of a goat and the hind part of a fish, signifies that the Goat is related to the Fish dispensation, now terminating. The Fish signifies the power of procreation; and the dispensation now ending has been the most prolific of all the dispensations of the grand cycle. The Goat signifies the love of a new life. "This corruptible must put on incorruption, and this mortal must put on immortality." The desire to enter into this change, which involves great power of assimilation and metamorphosis, is symbolized by the Goat. The love of that truth which, when applied to life, will change the old man, bringing into eminence the resurrected life, is symbolized by the Goat; and Cancer, which symbolizes the cutting off of the old life, is its co-ordinate fellow. Cancer, the Crab, at the lower diagonal corner, is the symbol of the science of metamorphosis.

Cancer denotes the breast or center of the lacteal or chyloferous system. At the time of the activity of the mammary glands (which is the source of supply to the young of animal and human kind), there is a

cutting off of that surplus which ordinarily contributes to the life of propagation. This is especially true in the human kind, and more especially true in that higher life culminating in the resurrection and creation of the sons of God. Capricornus is the love of the new and higher life, and Cancer is the science of the direction of that love. Because the Goat in the divine sense implies the love of the cutting off of the deeds of the old man, in a reflex or evil sense, the goats go to the left hand when the sheep are gathered into the fold. The Goat is a part of the animal life of Deity, as is also the Lamb of God.

The unicorn, the one-horned horse, signifies restraints, liberties, adjustments, and appropriations of commerce. The wings imply the powers of the knowledges arising from the exercise of the rational powers originating in a demonstrated or proven premise. His rider signifies force of direction and control.

The serpent signifies commercial wisdom. In Scripture, the serpent is employed as a symbol in two relations; the one being divine, the other diabolic or Satanic. "Dan [judgment] shall be a serpent by the way, an adder in the path." We are now approaching the time of judgment; and when the diabolic serpent, the commercial wisdom of the world, has so directed the powers of commerce as to prostitute commercial possibilities to false uses, in the building up of colossal fortunes for the few while the many are impoverished, the just Judge will destroy this false serpent. He will accomplish this through the divine serpent; that is, through the power of the divine serpent, which will supplant the power and authority of the false serpents. The serpent of Moses, the divine Lawgiver, will swallow all the serpents of the commercial wizards of the present day. Therefore it is said of Dan, in the blessing of Jacob upon his sons, "Dan shall be a serpent by the way, an adder in the path." God's commercial wisdom will judge the wisdom of the world and overcome it.

It is said of Dan (judgment), he "shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." When John saw the heavens open, he beheld a rider on a white horse. This rider is Elijah, the prophet of this age, whose office is to baptize the world. This baptism is the process of restoring immortality to man. This will be accomplished through the influence of commercial wisdom. We mean by this, the wisdom to so direct the affections of the mind as to overcome all the tendencies of sensuality, and through their direction and consummation to effect the theocrasis of the Sent of God, that his energies fall back into the race, baptizing it into the resurrection of the dead. This is the power of judgment. Dan—who is a serpent (wisdom) by the way, God's highway, which is cast up for the ransomed (none others) of the Lord to walk in—is the serpent or wisdom of judgment. That the serpent signifies wisdom, may be known from the fact that the disciples were enjoined to be as wise as serpents. The old serpent, the dragon, is the false wisdom. The divine serpent or the power of Draconis, dragon, is the power of divine



extension, or that power and wisdom by which the seed of the Tree of Life is planted.

The deer is the symbol of commercial integrity in Church, in State, and in propagation. Commercial integrity signifies equitable commercial exchange in every domain. In the supreme sense, commercial integrity is that relation of the powers and possibilities in exchange which eventuates in the production of the sons of God. Fulness of commercial power, in the supreme and divine degree, is that commerce by which the Son of God plants himself, and produces the race of Gods in that numerical fulness which completes the cycle of life in the full fruition of the Tree of Life. Commercial integrity in every sphere or domain derives its force from this, the highest sphere.

The sphinx, having a lion's body and a woman's head and breast, with wings of power, signifies to throttle. The body of the lion signifies the power of commerce. The head of the woman means that when the woman is baptized with the divine love that will enable her to arise above the love of sex, she will supply the immortal pabulum for the sons of God. She contains the resource of immortality. The wings signify her powers to arise. The word sphinx signifies to throttle; this means to choke off the passions. It is through this means that the supply is furnished for the pabulum of immortality.

The *flaming sword* was placed at the east of the garden of Eden. The east of the garden is at the rising of the garden. The purpose of the *flaming sword* is to keep (perpetuate) the way of the Tree of Life. The only way to perpetuate the Tree of Life, is to plant its seed when it matures. The seed of the Tree of Life comes as the result of the restraints placed upon the lusts of the flesh. If by any means we can prevail upon the women of the age to renew and maintain the sanctity of the reproductive function, preventing its prostitution, either by marriage or any other license, a flood of sensualism is dammed back that will rage as a diabolic fire, which, when kindled, will conflagrate the world. Such a fire is predicted to consummate the age. This is the *flaming sword*, which turns every way to keep the way of the Tree of Life.

Everything in existence has its opposite, and two opposites are always related to each other by their axis.

Man, the microcosm, is the doubling up into human form, of the sphere and cube. He is therefore the incubated, (in-cube-ated). The macrocosm is the sphere spread out in its unfolded form and structure. The microcosm is small as to space, while the macrocosm is large as to space.

The first law of form is gravity; especially specific gravity. The law of gravity is the law which determines the motion of substances downward, and which ascribes to things the character of being weighty or heavy. The word gravity is but the modification of the Latin word *gravis*, heavy. By specific gravity is meant the weight of any given substance of a given bulk, which distinguishes it from the same bulk of every other kind of substance.

### The Sphinx.

What arcanum lies unrevealed to the world in that silent monument of potential skill which for ages, with mute and mysterious utterance, has amazed the intellect! What secret portent, clothed in majestic significance, awaits the development of an intellectual amplitude comprehensive enough to read its symbolism! What greater marvel could so obscure the lines of traditional communication of the ancient with the modern age, as to blot out from human reminiscence that voluminous language of a hidden dispensation?

Come! let us commune in the vernacular of the symbolic throttler, and read what it attempts to disclose, though silent, and will reveal when the consciousness of men again awakens to an equality with the archaic concept. The etymology and analysis of the title discloses its significance. The word sphinx implies, to throttle; and the symbol presented to the world in this magnificent and imposing structure portrays the law which governs the resurrection of the dead.

"Judah, thou art he whom thy brethren shall praise: *thy hand shall be in the neck of thine enemies.*" Judah (the lion) is the throttler. Judah is the heart; and one of the functions of the heart is to throttle, because it chokes off the currents of the venous and arterial circulations, and regulates their flow. The lion—the sphinx has the body of the lion—signifies commercial power. The heart is the center of collection and distribution, and in the vidual body corresponds to that principle in the universal man which regulates the collection, interchange, and distribution of the products of industry. The word *lebi*, lion, is from the root *laba*, to roar; and this is derived from *leb*, heart, from *laba'*, oil or fat, from which comes flame. So the lungs, wherein is the flame of metamorphosis, derive the blood from the heart, and prepare it for distribution; the heart in turn derives the blood, which the lungs have prepared, from the lungs and propels it throughout the body.

The sphinx has the body of the lion, because it signifies the power to throttle. "Thy hand shall be in the neck [passion] of thine enemies." This was said to Judah, the lion. "Judah is a lion's whelp: from the prey, my son, thou art gone up." What does this mean? It signifies that the lion, as implying the potency of commerce, has the power to regulate the commercial act and purpose. This applies to commerce in every domain, even in the sphere of the commerce of sex. The power in man to control the passion of sex, cutting off the tendency of the thought to descend into the sensual flesh, conserves the energy of sex, transforming it to a well of water springing up into everlasting life. This implies the possibility of a higher appropriation of the substance (prey) of life; hence it is said of the lion of the tribe of Judah, "From the prey, my son, thou art gone up."

Jesus the Lord was to the universal man what the seminal essence is to the vidual. The Lord Christ was the "promised seed," therefore the seed-man. He came



to be sown, and was sown by the operation of the Holy Spirit by virtue of his power to throttle his passions, placing his hand (his power) in the neck of his enemy (his enemy being his passion), that he might overcome. This He did, for he said: "To him that overcometh will I grant to sit with me in my throne, *even as I also overcame* and am set down with my Father in his throne."

When man overcomes his sensual life he fulfils the declaration of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." It is through this power that man arises into the resurrection.

It has recently been reported that at the foot of the sphinx there has been discovered a chamber, in which the capstone of the sphinx has been found; a sort of turban with a coiled serpent resting upon a lotus. The serpent signifies the wisdom of commerce. It is also shown, according to report, that there are corridors extending from beneath the sphinx. There is (or ought to be) a secret passage from the sphinx to the well in the pyramid. This well symbolizes the source of the resurrected seven churches, which occupy the room into which the well opens. The sphinx has a woman's head and the body of a lion. The head of the woman implies that in the form and life of the woman resides the potency of the body of the resurrection.

The lion signifies the power to throttle the passions, and therefore the power to conserve the sperm of reproduction; but this must operate through the mind of the serpent—the wisdom of commerce, to appropriate the germ of reproduction through occult power revealed, that is, to be no longer occult, but the revelation of the mystery of life.

#### Confession, and Judgment, and the Kingdom of God.

I heard a voice from heaven, as the voice of many waters—  
I heard a voice from heaven, as the sound of a great thunder,  
And as the voice of harpers, harping with their harps;  
I heard the song of virgins singing to the Father,—  
His name was in their foreheads,—they were to God the firstfruits,  
Standing pure and guileless, from sins of men redeemed.  
And blessed all the dead are, in the Lord which die from henceforth,—  
Yea, answereth the Spirit, they shall rest from all their labors—  
Yet their works do follow after as record of their worth.  
I saw these dead there standing before the throne eternal;  
The sea gave up its dead ones, and Death and Hell delivered:  
And all the dead were judged then according to their works.  
Then saw I that great city, Jerusalem the holy,  
Descending out of heaven, a bride to meet her husband,—  
Descending out of heaven to occupy the earth:  
Nor sun nor moon shall shine there, for God shall bring His glory  
And with His glory lighten all the nations that shall walk there;  
And the Kings of earth forever in that light shall worship God.  
—Rev. Eleanore M. Castle.

The Lord came twice in the beginning of the Christian age, therefore he came the second time. It is declared of him that he will come again the second time. If he comes *again* the second time, the inference is that he came *once* the second time.

#### The Living Hope.

Jesus the Christ of God begat in the church "a lively hope," and that lively hope has energized the world in all its progressive evolutions and involutions ever since that begetting. There has been in humanity a perpetual hope, uttered or unexpressed, of ultimate God likeness. Ideas of God have varied with civilization's phases; but no matter what the prevailing conception of Deity might be, man has had a deep-seated, interior conviction that he could not originate or ultimate independently of, or apart from, God. The soul's cry has been: "Oh that I knew where I might find Him!" and in every dire extremity man feels after Him, if haply he may find him.

The Holy Spirit in the apostolic church wrote these words in the heart of man: "I shall be satisfied when I awake with thy likeness." Satisfied! Nothing can permanently satisfy, but the ultimate crown of Deity; the power to reproduce himself, that the joy of the eternal may be perpetual and full. Hence a living hope must ever be somewhere in the race, and an active faith, which is the substance of things hoped for, and an undying love of the truth that gives life. Hope maketh not ashamed. We may be cast down but not destroyed, if Hope is there to spring exultant. She ever wings her way, dispelling shame and grief. Yet hope is nothing without faith, for "faith is the substance of things hoped for, the evidence of things not seen;" and faith is the gift of God, who is love enthroned as wisdom. Wisdom is the sum and life of all knowledges. Her price is above rubies, being no less than the sacrifice of God's life in man that man may know and live in God.

The church of Christ was given a living hope by the impregnating power of the Spirit of the sacrificed Jehovah or flesh of God. Its substance was a rational faith that the seed of God, Jehovah's Spirit, being planted in it, it should live again, absorbing man into the life of God made flesh. The seed was the seed of the Eternal, by which his perpetuity is insured. "The harvest is the end of the age"; the age that is the cycle of the seed sown; the age of the animal life of God in the form of the Grand Man; the righteous manhood of Deity; the Elohim, kings and creators of the universe that reveals the power and the glory of God in their greatest form.

The world is now hoary with the age of Mazzaroth. The harvest of the earth is ripe. The wheat is garnered into the Lord's barn in the heavens; for look long as you will in the earth, where is to be found one that doeth good? one living the life of God in the flesh, immortal and incorruptible? one the triumphant heir of all things?

Watchman, what of the night? The morning cometh. Hope is here, faith and love are here, and the glory of God has risen upon them; for wisdom is here in the dyed garments of sacrificial love—God's love, all love excelling; joy of heaven to earth come down,—down so low that the most sinful and needy may be reached and saved by the touch of its compassion. Wisdom comes to justify hope and faith and love; to satisfy their mouths with good things, and crown them with her loving kindness, and the tender mercy of her divine justice. She comes to comfort as a mother comforteth, to give the strength of her life to weakness; for the



seed of God was sown in weakness, to be raised to power and great glory.

Our Mother God is wisdom ; to be born of her is to be born in the image and likeness of Jehovah glorified. Who can penetrate the veil that hides her face? No one in whom the love of the truth is not; no one in whom the hope of her coming is not so living that patient endurance is its fruit; no one in whom faith cannot work by love, to lay the foundations of the temple for her indwelling, according to the law of God, the measure of the man—Christ Jesus. The hungry and thirsty for the righteousness of that law will be found and fed with the bread of heaven and the water of life.

For what is the world waiting? Thousands say, "For the coming of Christ; for the revelation of the man of sin; for the day of judgment, and the restitution of all things." How may one know Christ when he comes? what are the marks that will reveal him? If the knowledge of the Lord is the supreme knowledge, then with all our gettings we should get its wisdom—get understanding. We are led to it by Hope and Faith and Love, which keep the mind of man in the perpetual teachableness of childhood, until as a little child of wisdom he is born into wisdom's ways of pleasantness and paths of peace. These three, Hope, Faith and Love, never lead astray. They are the angels of the Covenant, and know the Lord when he comes. Yield to them and they will surely lead you to Him. Even the deep darkness cannot hide Him from them, for they know the secret of his presence. Though He descends into hell, they can feel after and find him. When He was here eighteen centuries ago, he said he was come to seek and to save the lost. The lost are always in hell, so into Hell he went, and from the mouth of hell he must come. Hope and Faith and Love went with Him, and in all his wanderings after the lost, they have followed him and have been one with him, and they are with all the lost whom he has found, and they can believe that the Lord is with them as a high priest, touched with a feeling of all their infirmities; tempted in all points like as they are, through the weakness of their mortal flesh, and yet without sin; because such saving love fulfils all law, even the law which makes the sinless to be sin.

The sinless is made sin that love may have the victory and be crowned with the glory and honor of divine wisdom—the Motherhood of the universe, whose firstborn is the Son of God—the man of God thoroughly furnished unto all good works. To humanity heavy with sorrow, grief-stricken, and sin-smitten, cries the voice of one in sin's wilderness—one mighty to save: Look and live! "There is life for a look at the crucified one," a look that penetrates the significance of the brazen serpent, and appropriates with its intelligence the wisdom of God, which is the water of life to the soul of man.

The Koreshan Unity is exalting the brazen serpent—the living symbol of commercial wisdom. The Almighty is in his chosen temple, and in the language of men, speaks to men the words of eternal life, as man to man. In His divine condescension to men of low estate, he speaks as mortal man to mortal men, the science of life and immortality. This is truth in ultimates as contained in the keys to heaven and hell,—the law of the cross and the law of correspondence. *Ecce homo! Ecce Deus!* Seek and ye shall find; knock and it shall be opened unto you.—*Berthaldine.*

### The Roentgen Ray.

We emphatically declare, first, that the so called Röntgen ray is not necessarily a ray at all; second, we wish to state definitely that it can be and is either or both the cathode (descending) and the anode (ascending) motion. Mr. Edison, according to report, asserts it to be a sound ray or wave.

In order to study critically and comprehensively this modern application of a force the discovery of which was publicly announced by Dr. Teed as early as 1870, it is imperatively essential that the profound ignorance of the advanced (?) physicists should be somewhat dissipated by having a few "X rays" from some luminous mentality turned into the obscurations of their mental cameras. No genuine knowledge of the true source, quality, and operation of a quantity unknown to the scientists (?) and the world at large can obtain, until the dense stupidity of the modern mind is penetrated with something more than scientific guesses, to be subsequently substituted with more preposterous ones.

In the main, the application of the various energies to practical mechanics and other uses have been blunders of accident. If the laws of the relations of energy to the various conditions of matter were known, the application and use of energy would not depend upon the moderate processes of accidental discovery. In 1870 we put forth the theory, from practical knowledge, that every atom of matter, through the simple process of the agitation of the atom, was convertible to energy of its kind. No atom of matter of either metallic or mineral characteristic, can withstand the effect of a vibration that can move the atom beyond the capacity of its own atomic cohesion. There are as many kinds or qualities of energies as there are varieties of atomic manifestation. Every energy generated from the decomposition of the negative element of a given specific gravity, will pass through the metallic or mineral plates of a less specific gravity. If these statements should be made by Prof. Röntgen, they would be accounted worthy of great consideration as discoveries; but coming from the mind and pen of Dr. Teed, they are considered of no scientific value whatsoever.

The theory of the correlation of energy is an old one. That of the correlation of matter is a discovery made by the writer in 1870, and the accompanying one of the correlation of energy and matter was announced at the same time. We do not pretend to say that in previous generations or ages the fact of these correlations was not known; but we do say that in the development and annunciation of the chemical fallacy, the true relation of energy and matter was lost sight of; and that in 1870, through practical experiments with so called chemical elements and electricity, the discovery of the correlation of energy and matter was made by the writer. This discovery enabled us to comprehend the law of the cross,—a law by which God the spirit could assume the form and quality of matter in the Son of God, and again be reduced, by the



vibration of the atoms comprising that form, to the Holy Spirit by which the early church received its baptism.

Mr. Edison seems emphatic regarding the accuracy of his conclusion that the "cathode ray" is a sound wave. When we consider for a moment that sound energy can be converted to every other energy; that scotoic energy, subject to the same law, can be converted to any other energy; that in fact every energy is correlate with every other energy,—we can easily see how an energy may start out as one kind, and before reaching the terminal of its circuit of transmutation become in turn every other energy in the transit. Mr. Edison would be partly correct, and mainly at fault. Photoic energy is light, or the force upon which light depends. Scotoic energy is the energy of darkness; both are substantial. Cruosic energy is the energy of crystallization, while caloric energy is the energy of heat. One of the greatest mistakes of the modern so called scientist resides in the fact that he regards energy as a *mere mode of motion*; thus falling into the error that the correlation of energy *merely* signifies the conversion of one nothing into some other nothing.

Energy is not a mere mode of motion, but something in motion. Even admitting that energy is the vibration of an attenuated ether, we cannot ignore the fact that vibration must depend upon the impingement or action of something upon the something put in motion. The destruction of an atom of gold as an atom of matter does not destroy the gold as a substance; for so soon as the atom is diffused so that it no longer exists as an atom of matter, it still exists in the condition of energy. It may be gold heat, gold light, gold magnetism, gold force of crystallization (cruos), or scotos, that is, scotoic energy,—some of the forms or qualities being the gravic and some the levic. Gravic force is always cathodic; levic force is always anodic.

The quality of energy called magnetism will pass through certain substances that are impervious to the transmission of electrical currents. For instance, take any kind of a galvanic battery; the electrical current called galvanism, the prime current, will pass through the wire, giving off magnetism induced through the friction of the current. If the galvanic current passes through a wire covered with an impervious and insulating gum, the magnetism will be conducted through the gum, which is impervious to the electricity. If the insulated wire of the galvanic current be wound back and forth around a piece of soft steel, the steel will receive the magnetism that passes through the given insulation and become what may be denominated an induced magnet. Attach a vibrating armature to the end of the steel, and it will carry off the magnetism thrown upon or into the steel from the circulating electrical current. In this instance, the prime or galvanic current was converted to magnetism, and the magnetism is again converted to the secondary current. Or we may take the more common statement,—that the galvanic current was transposed through the intermediate magnetic

state to the prime current, which is the first current of induction. This first current of induction, by passing through a second helix, may generate a secondary magnetism, and this again may be transposed to a second current of induction.

The disintegration of any elementary substance as a negative element of a battery, depends upon what constitutes the positive element. The quality of the electricity must depend upon the quality of the negative element. If copper constitutes the negative element, the galvanic current will be copper; if silver comprises the negative element, the electric current will be silver. The magnetism induced from the passage of these currents through the wires will correspond to the galvanism resulting from the negative element decomposed. The electricity of any metallic substance will generate a magnetism that will pass through any metallic substance of a less specific gravity.

When we come to consider the law of dimension as related to electric, magnetic, and other energies with their attendant phenomena, we enter a field of research and application of principles and mechanical contrivance, almost limitless in its possibilities. To comprehend the remotest approach of exploitation to the arenic immensity of the appendant prospect, there must obtain with the exploiter a clearly-defined differentiation of qualitative and spacic or cubic dimension. By spacic dimension, we mean merely the dimension of extent having four boundaries, three of the limitations being denoted by the terms length, breadth, and thickness;—the other limitation being its correlative terminal. Admitting the atomic theory (the terms of which at least are the most universally endorsed), every atom of matter has its three recognized dimensions; namely, length, breadth, and thickness. A fourth dimension is believed by many to exist; but so far no materialist has defined this dimension, neither has he been able to discover it, nor can he until his materialism attains to its corresponding correlative limit. Assuming that there is a smallest subdivision of matter called an atom, the assumption becomes a fact so soon as we apply the reason. We admit the existence of its spacic or cubic limitation, or its three dimensions. We must further admit the applicability of the law of agitation or friction; and thence its diminution through the coincident vibration. To what, then, does the next step of the rational faculty lead us? To the absolute conclusion of its annihilation, not as substance, but as an atom of matter. The atom is obliterated, because it is no further divisible.

If it be a prerogative of the human reasoning faculties to lead the mind to the acknowledgment of the existence of an atom, upon the conviction of which a great fabric of materialistic construction is established, then it may also safely be relied upon to carry us into more profound but equally rationalistic exploitations. No man can see an atom of matter, even with a microscope; but he can easily reason to the verge of atomic limitation. We find, then, through the process of reasoning, the fourth limitation of the material world.



To deny this is to deny the power of reason to extend beyond the powers of perception. So soon as the reason concludes that there exists an atom of matter, it has reached the point of its correlation; for no man denies, nor can he deny, that no matter how infinitesimal the atom, the law of attrition is still operative. The reason cannot resist the truth that the minutest atoms subject to attrition or rubbing together will wear; and if the wearing continues, by the vibration of the atoms and their coincident rubbing together and attrition, they must wear out. If this wearing cannot reduce the dimension of the atom, then it must necessarily reduce the atom, not to a minuter particle, but to a condition in which the atomic state ceases to exist. This state of the quality is energy, and the point of this transubstantiation is the nexus of correlation.

Atoms of various qualities of matter are of various shapes, their sides being curved or rectilinear. Their shapes assume angles and curves according to the kind, and the energies produced from the destruction of atoms possess definitely corresponding qualities. The correlation of matter and energy becomes a rational possibility; and the atomic theory finds its counterpart in the rational discovery of an essential, immaterial, but not an unsubstantial sphere of reality.

In the foregoing, we have more than hinted at the possibility and character of the fourth physical or material dimension. We will now consider another property of dimension belonging to extense, but in another sphere—the extense of energy through space occupied by matter. If we can conceive of the possibility of the motion of vibration in a quality of substance capable of being moved to a certain limitation, we not only entertain the idea of the vibration, but of the something vibrated, and the point of the limit of the agitation,—a point beyond which the substance (as matter) would cease to exist. The effort to vibrate it beyond this limit would annihilate it as to its given kind, and it would be transubstantiated to another kind capable of a higher or lower vibration or tension.

In nature, beyond the limit of matter as determined by the same process and exercise of reasoning as that by which we determine the atomic theory, there exist dimensions or extenses of kinetic energy—energy in motion. These vibrations—correlated through octaves or degrees of harmony—are vibrated without any interference or conflict of motion. For instance, let us take the induction coil, and from it derive a magnetic tension refined from the original or prime current, thus generating a magnetic energy of a higher octave from the original induction. It is not a new force, but the creation and application of a higher tension. What is true of magnetic energy is true of all other energies or forces. Having suggested the second law of dimension and differentiated between the two, we are prepared to progress a step in the direction of the suggestion of possibilities in the application of energies to mechanics, beyond which the mind so far, in the mechanical world, has never more than vaguely imagined.

#### THE "CROOK'S TUBE."

This is a vacuum glass cylinder. The removal of

the matter from the glass tube leaves it interspaced solely with the kind of energy extended through, it to which the substance of the glass is pervious. The current of electricity passed through the tube cannot pass through the space of the tube, but through the material of the bulb itself. The current spreads out over the entire glass, which resists the double flow (the current is both anodic and cathodic) passing either way through the substance, not through the space of the tube. This resistance generates a magnetic flow of a specific tension, which employs the energy within the tube as its medium of least resistance. This determines the flow from all sides of the tube to its axis, which is in the line of the two poles of electric attachment. From this magnetic axis the resisting flow determines toward and through the sides of the tube. This is not the discovery of a new force, but the generation and application of a higher tension.

Magnetic or other energy has a vibration of a given limit, which distinguishes from all other energies having vibrating capacities of their own qualities. By transposing one tension to another of any given energy, there can be induced another series of vibrations not defining new and unknown energies, but previously unknown tensions and possibilities of the same kind of force. In the discovery of the "X ray," the unknown quantity, by some called the cathode, by others the anode ray, and by others the sound wave, etc., men have blundered upon the practical creation of a previously unknown tension or octave of energy.

As we have herewith presented an outline of discoveries made by us in the year 1870, we reiterate some of the practicable mechanical possibilities annunciated at that time. It is a known fact that by the creation of a vibration of one kind, we may neutralize any vibration on the same extense of another kind. The vibration of gravic energy produces what we call gravitation. A lateral vibration of a conflicting energy, is capable of destroying the perpendicular vibration that we have denominated gravic and levic force. By the application of a vibratory force equal to one capable of neutralizing the gravo-levic energy the attraction of gravitation can be overcome, and any ponderable thing held suspended in midair. The ultimate success of aerial navigation will be accomplished through the application of the vibratory principle to an airship of light weight, such as aluminum. It is only by this process that aerial navigation will be accomplished; the motive force being the utilization of the magnetic currents of the earth, both for the propulsion and the direction of the airship.

The transmission of telegraphic and telephonic intelligence will be accomplished without the aid of wires. The principle of its accomplishment will be through the induction coil made to vibrate the earth's currents on octaves of various tensions, or on harmonic spaces of concordant vibrations. By this means reverse currents can and will be established, and messages will be transmitted with greater facility than with the present cumbersome methods of wires and cables. Not only this, but motive power employed to concentrate vibratory



force, can set in motion the earth's currents so as to transmit the energy to any other given point of the earth without the cable through which to transmit it. We mean by this, that a cable extended from Niagara Falls is not necessary to convey to New York, or any other place, the power generated at the Falls. This energy can be transmitted by the utilization of the earth currents with very much less expenditure or waste of energy than with the cumbersome cable. If others do not get the start of our own inventors and mechanics, we shall be able first to accomplish these results, for the principles of their application are well known. If other inventors can profit by these hints, we are glad to benefit the world by the disclosure, though we are awarded no credit for so doing.

The manufacture of gold by the billions of tons is a possibility of the near future, and will come in time to give the goldbugs all the comfort they require. All that is necessary, is to tap the gold ether "ray" with the proper vibration, and the feat is accomplished. This is no chimera of the imagination, as the world will discover soon enough.

We have conceived the very simple but practicable idea of building immense platforms upon tide water, attached with huge pistons to immense cylinders, for the compression of air to be utilized in running electric dynamos. The mechanical application for the utilization of the power involved in the rise and fall of the tides, is so intrinsically simple that it is a wonder that the tides have not been harnessed for human use, thus saving millions of tons of fuel, and other enormous inconveniences to the world. It is the purpose of the Koreshan Unity to harness the tides for practical use. It is much more simple than the use and transmission of Niagara's power.

Every energy ever discovered, or possible to discover, can be converted to every other energy. Every energy can be converted to matter, and every atom of matter can be converted to energy. These changes are accomplished by simple agitation, which is attrition. The Röntgen ray, so called, is sound, or photos, or scotos, or cruos, or calorine. Its direct action upon shadowgraphy or scotography is merely a superior tension of magnetic energy.

#### Errata

On page 79 of the April number of the SWORD, in paragraph beginning, "Thou shalt not covet," Rev. vi: 2 should read Rev. vi: 3; and Rev. vii, in the same sentence, should read Rev. iv: 7.

As every law or principle has its opposite, without which it cannot exist, we discover levity to be the mate or counterpart of gravity. Levity is a Latin term meaning lightness, in opposition to gravity.

Honor to the true man ever, who takes his life in his hands, and, at all hazards, speaks the word which is given to him to utter, whether men will bear or forbear; whether the end thereof is to be praise or censure, gratitude or hatred.  
—Whittier.

#### Overthrow the Tables of the Money-changers.

"And Jesus went into the temple of God, and cast out all them that sold or bought in the temple, and overthrew the tables of the money-changers and the seats of them that sold doves, and said unto them, it is written, my house shall be called the house of prayer; but ye have made it a den of thieves." God's real temple is the humanity into which Jesus, the temple of God, the divine seed, went after his theocrasis, and in whom he is being formed, the hope of glory. Paul declares, not to all men, but to the Corinthian Christians: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

When Christ as Holy Ghost, the divine seed, first entered into the early Christians, he destroyed in them the competitive system and made them communists, thus driving out the money-changers and upsetting their tables. This was one of the most striking and important effects of their conversion to Christianity, hence its record is twice given in the Acts. This was the effect of the new seed in humanity, which, being in very truth seed, was subject to the law of seed, hence when sown had to die, and with its death its effects must needs perish until the coming again of the ripened seed in the time of harvest, when they will come again greatly multiplied and intensified.

No thoughtful mind can fail to discover the myriad signs of the final demise of the competitive system in the near future. A supreme court—that most conservative body, and last to perceive justice in the case of the poor man—has decided that the banker who on the confidence that other men have in his honesty and ability to return a deposit on demand, takes a man's money one day and the next day closes his doors with the placard "suspended" on them, is a criminal, and may justly be sent to the penitentiary. The whole money-changing world is thrown into consternation by such a manifestly just decision, and cries out that if such decisions are to stand, every banker, however honest, may at any time find himself a criminal. Although the facts of the case were as above, the conviction was under an Illinois law that forbids a banker taking deposits within thirty days of suspension. The court holds the law to be just, and says: "The banking business is of a semi-public nature; the banker occupies the position of trustee for the people; the depositing of money possesses no element of a trade; the transaction is made purely on the integrity of the banker." The decision adds: "When Receiver Crandall investigated the books of the firm, he found less than one per cent of the \$420,000 liabilities." "Nothing remains for a defrauded depositor after a bank fails, save the honesty of the banker."

It is plain to be seen that this whole Shylock business is all on one side, like a jug handle. No banker is found



willing to take his own medicine—lending without note or security. Such a calling, in its very nature, is founded in injustice, inequality, and wrong; and hence has been, as some of our ablest statesmen have declared, the cause of more suffering and ruin than war, pestilence, and famine combined.

When the kingdom of righteousness, for the coming of which in earth Jesus taught us to pray, is fully established, it will have no use for such a mystery of iniquity; and with the competitive system, of which it is the exponent and the citadel, it must recede into its native hell. The destruction of the banking business is the inevitable fruitage of the seed sown in humanity nineteen hundred years ago, and as that seed was sown into the spirits of men that inhabited their own human bodies, so the harvest must needs come in the same field; and when it comes it will occupy and fill and control the field of human hearts and lives.—O. F. L'Amoreaux.

#### W. A. Wallace vs. C. T. Russell.

Somebody by the name of W. A. Wallace, who appears to be the editor and publisher of a paper called the *Times of Restitution*, thinks it bad policy "to follow any one man, however high his qualifications for a leader." His arguments are as sound for nineteen hundred years ago as for today. Men like him said in that day, "We have Moses and the prophets; what need we of this fellow? No one man has it all, and we will not follow any one leader; let us kill him!" And they carried out the suggestion to the letter; they murdered him because no one man, according to their estimation, could possess it all. He claimed too much. He said, "All things that the Father hath are mine,"—and they could not endure it.

According to the statement of Mr. Wallace, no one man can understand all of the Bible. Mr. Wallace comprehends a little, another man some other small portion, and some one else his share; so Mr. W. will compile the good of every man's opinion, setting himself up as the impartial and infallible judge of the accuracy of every other opinion. If Mr. W. does not know the Scriptures from beginning to end, then he has no right to assume to be a teacher; and if he is not an infallible expositor of the Scriptures, then he has no right to claim authority to teach, nor will we take the dictum of a man who is not sure of his position. If he has the right to expect or demand the following of even one person, then he has the same right regarding all who may seek and follow the truth.

Some one man will stand forth in this age of the world, authorized to feed the sheep. He will be the ANOINTED SAVIOR, but he will necessarily have the new name; that is, the new humanity. The term Jesus translated, means Savior; the term Christ, rendered, means anointed; so whether we say Jesus the Christ or the Anointed Savior, we mean the same thing.

No one but an ass ignorant of the laws of God, would ever look for the Lord to come by any other process than that through which he has always come;

namely, through development and incarnation. Enoch, who walked with God and was God, and who was not because God absorbed him, came into the world through birth; so did Moses, Elijah, and Jesus (Savior); and when he comes again, he comes through the process of birth—God's own appointed way, because there is no other way than from out the common humanity, to enter the natural world.

If Mr. Wallace can demonstrate his authority to sit in judgment over the opinions of others, then we have no objection to an acknowledgment of him as the one appointed and anointed to instruct. If Mr. Russell, against whom Mr. Wallace is directing his heavy ordinance, can demonstrate his claim to being that good and wise servant appointed to serve meat in due season, then let it be Mr. Russell. When the proper one comes, he will carry the credentials authorized. He will hold the keys once committed to Peter and held by him until the time appointed, when he (Peter) will arise first in the *resurgam, anastasia* (standing in the flesh), with those identical keys, having become reincarnated with the absorption of Jesus and the additional experience of the nineteen hundred years of the recidivating age.

Whosoever the man is who shall come to teach all truth, will bear the name proclaimed by Isaiah the prophet. He will come as the root of Jesse, and not the root of David. Jesus was the root and the offspring of David; but "in that day there shall be a root of Jesse, which shall stand for an ensign [sign] of the people; to it shall the Gentiles seek: and his rest [sabbath] shall be glorious." It is to this *Sign* that the world shall look for the genuine indicator of the time, place, and character of the coming of the sons of God. Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord. "He shall sit as a refiner and purifier of silver [doctrine]; and he shall purify the sons of Levi, and purge them as gold [good] and silver" truth. To purify the sons of Levi, signifies to purify the sons of conjunction with the Lord; for Levi means conjunction.

One of the evidences of the mission of Elijah the prophet, is that he brings the doctrine of purification; and he will certainly come with the *flaming sword*; "For behold, the day cometh that shall burn as an oven; and all the proud [this includes Koresh and Mr. Wallace], yea, and all that do wickedly [this includes Mr. W., Mr. R. and Koresh, for we are all wicked], shall be stubble [Dr. Teed counts himself (the old man) as stubble]; and the day that cometh shall burn them up [just as Elijah the prophet was burned up and ascended in a chariot of fire; and just as Jesus was burned up and ascended in a chariot of fire], saith the Lord of hosts, that it shall leave them neither root nor branch."

Said Jesus, "I am come to send fire on the earth; and what will I, if it be already kindled." It burned till it consumed his personal form, reducing his visible humanity to the invisible Holy Spirit. Elijah the prophet—Cyrus, will come as a refiner's fire, and will institute the fire that shall burn as an oven, burning up the dross of the natural man, transforming him to spiritual energy,



through which will come the materialization of the sons of God. Enter the fire with Cyrus the Anointed! "Unto you," saith the Lord, "that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

Mr. Wallace says, "It is not enough to tell them to try all his [Mr. Russell's, for Mr. W. is after Mr. R.] statements and positions by reference to the Word; for he [Russell] and his 'sheep,' like all other religious leaders [including, of course, Mr. W.] and their adherents, can and do prove anything they desire, from Scripture, even the most opposite [this, it must not be forgotten, includes Mr. Wallace, according to his own statement] and contradictory positions, and each with equal force, as in the case before us, and others we could name." We would therefore advise those who may read the *Times of Restitution*, to read the warning against believing Scriptural expositions made by Mr. Wallace; for he declares that Mr. R., "like all other teachers [including Mr. W., for he is a religious teacher] and their adherents, can and do prove anything they desire from Scripture, even the most opposite and contradictory positions." We are glad to be informed by Mr. Wallace that this is his estimate of the Bible, and that he, "like all other religious teachers," can wrest it to his purpose and prove a fallacy with the same force that he can prove a truth.

Perhaps Mr. Wallace will be kind enough in the next issue of the *Times of Restitution*, to make clear to his readers which of his explanatory statements is worthy of acceptance; because he supports his theories from what he calls the word, which he says can be employed by every religious teacher to prove anything, whether true or false. According to Mr. Wallace, the Bible is a very dangerous book in the hands of any man who does not claim to be an infallible guide and specific interpreter.

"Dr Teed," says Mr W., "will be not a little amused when he hears that C. T. Russell has set up [or his friends for him] rival claims to being the only divinely authorized expounder of God's word in these last days. Teed has for some years supposed himself to hold the pre-eminence, because his name is Cyrus, his father's name was 'Joseph,' he was born at the end of the 2,300 days, and he knows all things." We are no more amused at Mr. Russell's claim to infallibility, than at Mr. Wallace sitting in judgment over all the other expositors and ex-pounders of a Book which he says can be made to sustain any fallacy or contradiction that any man desires to set up. We are considerably amused to think that a man claiming to be fallible should assume to be a teacher of infallibility, and should attempt to prove his infallibility from a book so intensely logical that any man can prove anything, no matter how false or contradictory it may be. Mr. W. is certainly entertaining us with something amusing. It can do no special harm, however, for Mr. Wallace to assume to teach the Scriptures, for he wishes it expressly understood that he is a fallible teacher, and that it would not therefore be

safe for any man to take his statements as infallible truth. Would it not be well for him to call in an expert on the disease "*cerebral elephantiasis*," to which he alludes, for at this distance his condition looks very much as if he had contracted the contagion.

### The Reception of the Messiah by the Jewish Church a Symbol or Type of the Christian Age.

#### PART II.

There is a vague belief among the various church denominations, that the people who persecuted the Lord Christ were the skeptics, the agnostics, the excommunicated, the backsliders, and the indifferent or outcast ones. But if we are familiar with the Bible statements and believe them, we are not left in darkness and doubt as to who were the persecutors and the rejecters of the Messiah. Scripture is very clear on this issue, even if it is against the conclusions of the various church denominations of the present time. Since we fully accept the Bible record, we desire to take it as our standard in preference to the ideas of a perverted and corrupt church, which we now behold everywhere.

The chief instigators of the persecution and rejection of the Messiah were the self-righteous Pharisees, the chief priests, the scribes, and the elders of the Jewish church,—the recognized teachers and leaders of the church-going people. To these classes especially the Lord said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof;" and, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

In the face of such irrefutable Scriptural testimony, it at first seems strange that there should be among the present church leaders and church goers even a doubt as to who were the persecutors and rejecters of the Messiah. But if one looks deeper than the surface, the cause of such delusion can be discerned: The blind leaders and the deceived and perverted laity of the present corrupt churchianity feel, perhaps unconsciously, that it is a reflection upon themselves that the rejecters and persecutors of the Christ were the preachers and laity of the Jewish church; and to avoid this reflection, they have gradually lulled themselves into their present mental attitude. Should you call their attention to the facts of the subject, they would mentally imitate Pontius Pilate, who, in order to clear himself of all responsibility and future adjustment, took water and washed his hands before the howling multitude, saying: "I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children."

The most outspoken and professed religious portion of the Jewish church, who on the arrival of the Messiah should have hailed him with joy, were the least ready to accept him as their Shepherd. They recognized not his voice, but followed the hirelings, who misled them, so that both



the hirelings and the misled misrepresented the Lord's pure and holy character. Matthew and Luke have recorded that "the Son of man came eating and drinking, and they say,

BEHOLD A MAN GLUTTONOUS, AND A WINEBIBBER, a friend of publicans and sinners." This shows us how far they were from recognizing him as the Messiah of the age. They lived lives of impurity, and drew the false conclusion that Jesus the Nazarene must likewise be living such a life.

We now observe like false conclusions and accusations from the lips of those from whom they might be least expected. Because people live lives of indulgence in sensual gratification and are saturated with carnal thoughts, they cannot comprehend that we are living in that period of time and progress (to which the Scripture again and again refers) when the firstfruits of a regenerated harvest will rise above the power and plane of the animal passions and desires. But all who rise above this low plane can get themselves ready to be slandered and vilified as outcasts by the preachers, laity, and howlers of the present corrupted church. The people of the world cannot endure those who rise above the sensual plane, for the reason that they find themselves out of harmony with such progress. They desire to be undisturbed in their indulgences and gratifications, and therefore these progressive ones are obnoxious to them.

We are encouraged by the knowledge that the time is near at hand when the secrets of the heart shall be manifest to all. Then will the present corrupt church see itself in its real attitude, and will likewise see those who have obeyed the voice of the Messenger of the Covenant when he reiterated the command: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

#### "HISTORY REPEATS ITSELF."

The Bible verifies this, for we read: "The thing that hath been, it is that which shall be." Again: "That which hath been [it] is now; and that which is to be hath already been." The good as well as the bad conditions repeat themselves in the round of the ages; for so we observe it as we look back over the past six thousand years. The more we view and review the subject, and compare the perverted conditions and affairs of the life of the present church and state with that of the Jewish church and state, the more we feel the force of those Biblical words, "Now all these things happened unto them for types: and they are written for our admonition, upon whom the ends of the ages arrived." Shall we profit by this admonition or instruction? Shall we have an ear for the message of the Messenger of this age, who alone can help us out of the present corrupt condition and affairs of life? Shall we stand by him, when he is despised on account of testifying against the evils of the present church and state? Shall we uphold him when he intelligently, vigorously, fearlessly, and with determination strikes at the very root of all evil, and is therefore persecuted? The present church and state may seek to kill him, but they cannot until his time is come. He has a definite mission to perform, and when that is finished, then will be "their hour, and the power of darkness," which will cause his martyrdom and also the final triumph. Then will be the coming of the Lord "in power and great glory." That coming is the manifestation of the sons of God, the hundred and

forty-four thousand saviors who shall stand with the Lamb on Mount Zion.

When the Messiah of the Jewish age was discoursing before the Jews concerning that all-important subject of John vi:48-70, many of his disciples left him, because he said: "I am the bread of life. \* \* \* This is the bread which cometh down from heaven, that a man [Gr. *tis*, any one] may eat thereof, and not die [when the time has come, which is now]. I am the living bread \* \* \* if any man eat of this bread, he shall live forever [literally, into the age-lasting]; and the bread that I will give is *my flesh*, which I will give for the life of the world [his church]." These sayings caused a great agitation among his hearers, and brought all their perverse feelings to the surface, and

#### THEY "STROVE AMONG THEMSELVES,

saying, how can this man give us his flesh to eat? Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood hath eternal [age-lasting] life [when?] and I will raise him up at the last day [end of the age]. For my flesh is meat indeed, and my blood is drink indeed." There is just as much, if not more, contention on this subject among all the various church denominations, as there was manifested among the religious Jewish church people, and with the same perverted result. "They strove among themselves" to such an extent that the record says: "*Many therefore* of his disciples, when they had heard this, said,

#### THIS IS A HARD SAYING;

who can hear it? \* \* \* From that time many of his disciples went back, and walked no more with him." Is this the effect that this all important and highly interesting discourse had upon the church-going people of that age? Indeed, it was so with the exception of a very few men and women, who proved to be true and faithful to the end, even while dismayed and seemingly hopeless! Will it be different at this end of the age? The objectors say: "We don't expect another Messiah!" We answer that this but shows your ignorance of a fact; for history repeats itself: We mean the fact that, just as spring, summer, autumn, and winter follow one another in the order of succession, so surely the ages follow in their round of progression and retrogression, and at each end of the age the fruitage is expected, which fruitage is primarily the establishment of truth, brought to light by the Messiah of each age. It shows further ignorance of the fundamental law of life—the law of the successive re-incarnation of Deity for the purpose of perpetuating his own being and that of the universe. Read the first chapter of Matthew: "The book of the generation [literally, production] of Jesus Christ, the son of David, the son of Abraham." And Jesus said of John the baptizer, that he was Elias (Elijah). See Matthew ii:14, and Luke i:13-17; and then ponder over Ecclesiastes i:9-11, and 3:15. John was in a certain sense the re-embodied Elijah. He came "in the spirit and power of Elias," which indicates that he was internally Elijah, and in sequel of being in possession of the spirit and power of Elias he was appointed to baptize Jesus, as it is written, "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the



world. \* \* \* And John bare record, saying, I saw the Spirit descending from heaven [not from the physical heaven] like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." After John had baptized the Lord, and the spirit and power of Elias were transmitted from him to Jesus, he fell into doubt concerning the Messiah, and for this reason he sent two of his disciples to Jesus, inquiring: "Art thou he that should come? or look we for another?" We surely do not prefer to be ignorant on these subjects, even if some Pharisee should attempt to hinder us in our investigation. Another objector says: "I do not like this doctrine of re-embodiment or reincarnation!" It is not a question of preference; the reality is here, whether you like it or not. Your dislike does not add anything to the doctrine, nor take anything away; and should you consult a modern Pharisee in relation to it, he will principally help you to get still more muddled concerning the truth of this fundamental law of life. Awake! exercise your brain capacity and begin to think!

The chief priests and the Pharisees gathered the church-going people and the howlers of their day against the Messiah, inaugurated a council and said,

"WHAT DO WE?"

for this man doeth many miracles [*semeia*, signs]. If we let him thus alone, all men will believe on him [jealousy had taken possession of them all; and the motive power was their bread and butter, or salary, or 'good hope' question, which they feared would diminish or perhaps go entirely out of their reach]; and the Romans shall come and take away both our place and nation?" The latter was merely a Jesuitical policy phrase with the intent to terrify their followers; but the truth of the matter was just the reverse, as both the Bible and profane history show: It was because they rejected the Messiah that the Romans came in the year seventy A. D., (thirty-six and a half years after the crucifixion of the Lord on the symbolic wooden cross,) and took away both their place and nation. Addressing the above-mentioned council, the chief high priest of the corrupted Jewish church arose among them and said: "Ye know nothing at all, nor consider that

IT IS EXPEDIENT FOR US, THAT ONE MAN SHOULD DIE for the people, and that the whole nation perish not. \* \* \* Then from that day forth they took counsel together for to put him to death." The form of the martyrdom of Jesus, the Messiah of that age, indicated the mission of the Christian age. The form was crucifixion on a literal cross of wood, which was a symbol of his crossing (after his translation) with sinful humanity, to fulfill the Biblical statement: "He was *made* to be sin!" The form of the martyrdom of Koresh, the Messiah of this age, will also indicate the mission of the new age. It will be a different one in character, and it is not yet manifest; nevertheless, it is foreshadowed by one of the roots of the three-headed evil of the present corrupt system. That root of evil is the most hidden and infernal of the three. It is "the pestilence that walketh in darkness" (literally, in the thick darkness); that is, it is a hidden or concealed one, even a legalized (authorized) church and state protected pestilence, and it is causing "the destruction that

wasteth at noonday!"—a destruction and waste of the very life forces, of which blind Churchianity has not the faintest conception.

At the root of these evils has Koresh, the Messiah of this age, laid his axe; and it is causing, among the low and high, poor and rich, profane and pious classes of the people, a stirring and an animosity as great as that which was aroused against the Messiah of the Jewish age. Soon we will hear the same cry against Koresh that was made against Jesus. For we read: "And they cried out all at once, saying,

AWAY WITH THIS MAN,

and release unto us Barabbas. (Who for a certain sedition [literally, insurrection] made in the city, and for murder, was sent into prison). Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying,

CRUCIFY HIM! CRUCIFY HIM!

\* \* \* And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will." Alas! does not this low and corrupt desire of the Jewish church-going people and the howlers of that day, indicate the church and state policy of that age? Do you not observe that it is the same now as then?

In the face of all the above indications at the end of the Jewish dispensation, in this, the end of the Christian dispensation, the majority of the church-going people say: "Oh,

IF I HAD LIVED AT THAT TIME

of the age, I would surely have received the Messiah—Jesus the Christ!" Others say: "I would not have joined in the cry, Crucify him! crucify him!" Another, who is very sure that he is correct in his ideas, made the declaration: "We know that Jesus was truly the Messiah, because he was the Son of God, and his Father spoke unto him; but, as for this bombastic fellow, who has *done nothing* but twist a few passages of Scripture,—this false Messiah, we know not from whence he is! Away with him!" This last quoted statement is the expression of a re-embodied Pharisee, well known among a certain class of people. He sets himself up as judge of the doctrines of Koreshanity, while he does not comprehend the first principles of the Koreshan System. For instance, to show to all Koreshans his total ignorance concerning Koreshanity, we will quote a phrase from a letter written to us. He says: "It [Koreshanity] claims that Christ and Christianity having done all that *they can do* for human *evolution*, are now to give place to Koresh and Koreshanity. The latter it is claimed is to establish the Millennial Kingdom, etc., etc."

We ask the writer of this false statement, where, in the voluminous literature of the Guiding Star Publishing House, has KORESH ever stated that Koreshanity will "establish the millennial kingdom?" Not an iota can be found to that effect in all its books and tracts. It is a falsehood from first to last. If he had searched the Koreshan literature before making such a statement, he would have found in THE FLAMING SWORD, Vol. III, No. 7, p. 4, that the "millennium" is a condition which is nearly a thing of the past. The church militant or thousand-year-period of conflict is about



ended, and we are now entering into the Church Triumphant.

May you who are still members of the various church societies, and at the same time investigators of Koreshanity, not be led by such misrepresentation and falsification, even should it come from your own preacher and teacher. May you not, although in "expectation" of the coming of the Messiah,

ERR CONCERNING THE MANNER AND PERSON OF THE  
LORD'S PAROUSIA (PRESENCE) NOW,

at the end of the Christian age. Remember that the pious (?) self-righteous people of the entire Jewish church (with the exception of a mere handful of faithful ones) erred, and deceived themselves concerning the Christian Messiah. They expected an altogether different man. The reason was that, Jesus the Christ was too pure and holy (undivided) for that wicked, competitive, adulterous generation! Again and again they claimed to be the children of Abraham, and the disciples of Moses. Jehovah, the Christ, was superfluous in their eyes. Why should they be disturbed in their adultery by this *new* Messiah! And in order to be free, as soon as possible, from this disturber (?), they again and again attempted to kill him; but this they could not do until his time was come.

Will it be different now at the end of the Christian age? It seems almost impossible that this history should repeat itself, since the Christian preachers and laity of the various church denominations are all converted (?) and regenerated (?), that is, born again as sons (?) of God, and of course sons of God will conduct themselves differently from those Jewish persecutors and rejecters of the Messiah! We hope for something far better.—*Augustus.*

[CONTINUED.]

### NOTICE.

The readers of THE FLAMING SWORD will notice that the present issue appears in a new uniform, and in company with THE SALVATOR AND SCIENTIST. This means that we are endeavoring to give to our subscribers more in value than they have received in the past; and that to continue to perform this service to the public and to maintain our position as the originator of leading ideas on all the lines of genuine reform, our patrons should respond promptly with the renewal of their subscriptions.

Every reader interested in the propaganda of Koreshanity would do well to gain for us at least one new subscriber each month.

THE SWORD is pre-eminently ahead of every other periodical in original thought; and the world's future development and progress will be on the line of the gospel of Koreshanity.

You will never be worthy of happiness while your hatred of the capitalists proceeds from your mad wish to be capitalists in their stead.—*Zola.*

### Our New Book.

We are preparing to put a work in print, much of which has been in manuscript for some time past, but parts of which are of more recent additions. We cannot now say just what this work will cost the purchaser, but are prepared to state that it will be furnished at very reasonable rates, to subscribers who will remit all or part of the subscription price before the work is published.

The work will contain an exposition of the central mystery of life and the source of that power called divine. The secret laws of immortal life reduced to scientific expression, are thoroughly expounded. It is the only satisfactory work on the subject of "Theosophy," "Christian Science," and modern "spiritualistic phenomena," ever written. The book is adapted to the modern mind: the principles of the various powers of healing, as manifested through the application of pneumatic and psychic law as exhibited through the "power of God," "faith cure," "Christian Science," Spiritualism, etc., are scientifically divulged.\*

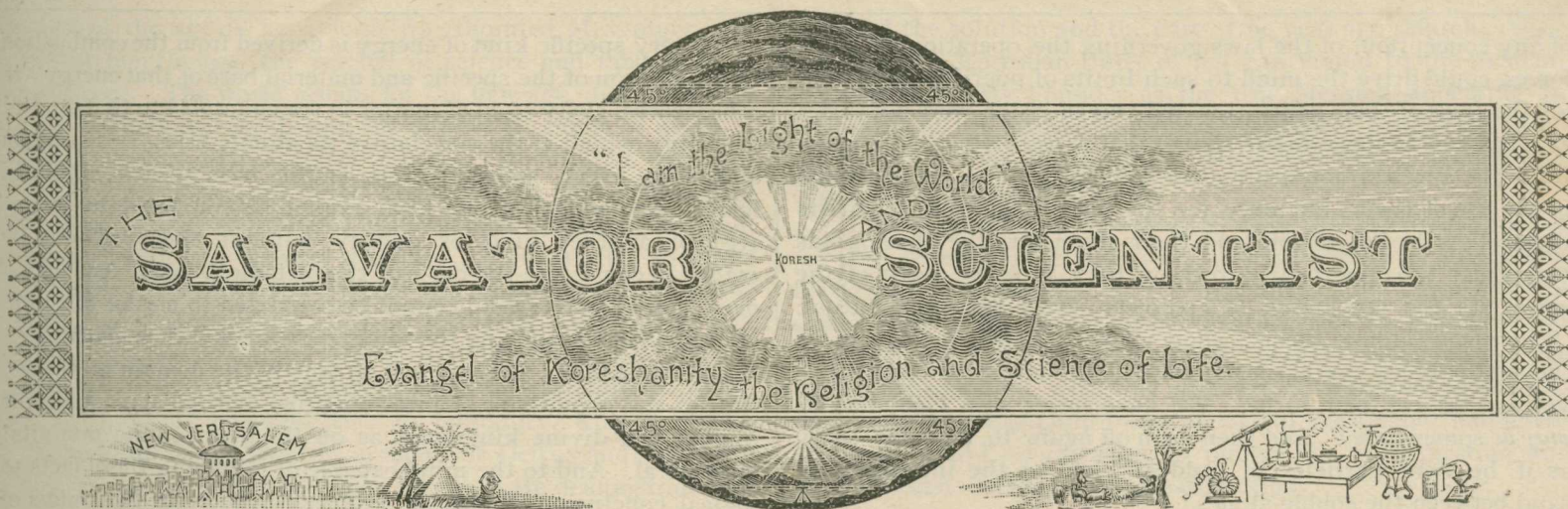
The complete work, in good common binding, can be furnished for about \$5.00; but the early subscriber will receive the work for \$3.00, to be paid for wholly or in part, at the convenience of the subscriber. We need the money to get the work in print, and believe that this will act as a stimulus to such as have been waiting for the book, and who have already decided to possess it when issued. Will the readers of THE FLAMING SWORD retrench in certain lines in which the principles of economy will enable them to husband a small fund to be devoted to this publication? Send us what you can afford, in small installments amounting to \$3.00 in the aggregate, the full amount to be paid on the delivery of the publication, which may be six months, or within a year.

We have concluded to issue the book in two or more volumes; the first volume will be delivered so soon as complete. Some may be inclined to contribute in the form of donations, to be applied to the production of the book or other interests bearing upon the work in general or in particular. We will be glad to devote appropriations thus made to our work, and will greatly appreciate all efforts of this kind.

The book is needed as an educator and liberator; the demand for it grows with the growth and progress of Koreshanity. Will our friends help us by performing this act of greatest kindness to themselves?

\*We contend that there exists a law of mental cure. While it may be applied in a charlatanic way with varied and uncertain success under the different names of "Christ healing," "Christian Science," "faith cure," the "power of God," etc., none of these names are suitable to the phenomena of mental or pneumo-psychic restoration. The generation of specific mental energies and their transmission to susceptible subjects, is a matter of genuine and specific science; and it is time that the attempts of modern charlatans to palm themselves upon the public as specially endowed on these lines, be properly exposed. Christian Science so called, is quackery pure and simple. The same may be said of every attempt to heal under any name other than the name of science, when scientifically applied. We do not deny the fact that charlatans heal. What we do maintain is that they perform the cures through ignorance of the principles of true science.





And I saw another Angel fly in the midst of Heaven, having the Everlasting Gospel to preach to them that dwell in the Earth, saying with a loud Voice, Fear God and give glory to Him; for the Hour of His Judgment is Come!

Vol. 1.—No. 3.

CHICAGO, ILL., MAY, 1896.—A. K. 57.

Herald No. 17.

**NOTICE TO SUBSCRIBERS.**—The subscription contracts for the Salvator will be fulfilled in the new combination. Many subscriptions expire with this issue, as we indicate. We shall be glad to receive renewals from such, and also expressions from all the great family of thousands of readers of the Salvator. If a Blue X appears in THIS SQUARE it indicates that your subscription has expired. Make money orders payable to the GUIDING STAR PUBLISHING HOUSE, Substation 48, Chicago, Ill.

## The Salvator and Scientist

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Which uncovers the Mysteries of Ages; presents the genuine interpretation of Phenomena and Form as expressed in the Universe, and demonstrates the laws, forms and relations of Being and Existence—the true character of God and Man and their relations. Koreshanity holds the Key that unlocks the realm of all Mystery and unveils Nature's Laws. THE PHILOSOPHER'S STONE, the law of Transmutation, the foundation of the Science of Alchemy, is in the hand of the great Koreshan Scientist,

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He comes at the crisis of the age with the Lord's new Name, and brings to us the Everlasting Gospel, restoring the doctrines of the Lord Jesus Christ, emphasizing the Humanity and Personality of the Lord God—showing, in accordance with the Eternal Purpose, the Necessity for the successive manifestations of Deity as the Humano-divine Seed in order to perpetuate his own being and that of Man, through divine Reproduction. The Integral System is founded upon the incomparable

#### KORESHAN ASTRONOMY,

The basis of which makes the Sun the Center and the Earth the Circumference of the Universe, from which it is conclusive that the Earth is a Hollow Sphere, with its habitable surface Concave, forming an integral, alchemico-organic structure, which, as demonstrated in the Cellular Cosmogonic System, perpetuates itself through the Eternal and Causative Forces and Functions operating within it.

ULYSSES G. MORROW, Editor. Address, Care Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Combined with the FLAMING SWORD; Subscription, \$1 per year.

### THE MYSTERY OF THE DEITY.

The Perplexity of the Scientist and the Theologian, the Problem of the Age, Solved in the Integralism of Koreshanity.

Modern science no longer affords any comfort for the popular theologian. Though the church has endeavored to go hand in hand with the schools of science, the theologian is feeling all the worse for the partnership, for the reason that in the scientific field there are problems suggested and difficulties met which are proving too much for the insipid mentalities on the theological platform. Where before we beheld smiles of complacency in the pious ranks because of the fancied corroboration science afforded the modern theologies, we now see grimaces which seem to portend acknowledged defeat. The would-be physicians of divinity and the members of that part of the schools of scientific rummagers who have been munching the pilules of these great doctors, are placed on the defensive against the ravages of materialism.

The materialist is searching for the first cause in the protoplasm and the evolution of life from the lowest forms of matter;

the clergyman, for the creator of all things in the region of infinity. The god of each faction is quite out of reach and their research fruitless, producing nothing except a tug of war, the contending factions pulling with might and main upon the knotted rope, the inextricable difficulty. With set teeth and faces awry they expend their energies in the continuous struggle, little realizing that the Napoleon of Science is approaching the scene of contention with the keen-edged *Flaming Sword* to cut the *Gordian knot*, and thus, by their own efforts and inertia, send their puerile heads thumping against the terra firma!

#### Theologians Driven to Their Extremity.

In the endeavor to keep pace with scientific (?) conclusions, the church has stretched its conception of Deity, viewing his ulterior habitation as being more and more remote as the rapidly inflating bubble of hypothesis crowded it out into space, until the idea of an ultra cosmical Deity became so palpably absurd that now the tendency seems to be to bring him nearer home again in the admission that he fills all space; but in the contemplation of the existence of matter and substances in space—matter and substances which, when resolved into elements by chemical or electrical analyzation, disclose no divine attributes,—the futile effort in the theological world now is to find a sufficient number of *interstices* between atoms of matter, air and ether in which to crowd the *intelligencies and functions* of the Almighty! In their hopeless endeavor to define, describe or to fancy *anything* about God, they are driven at last to their *extremity*, as may be seen from the following quotation from a high-toned magazine discussing the subject of the possibility of an unseen world or realm existing somewhere:—

"Where are your boasted mansions in the skies?" is the frequent sneer of those whose eyes are blurred with the dust of earth. "What does your God look like? What lancet has unsheathed his soul, what telescope has caught sight of angel choirs in the skies or a brain structured in the galaxies of space?" To which we answer: He who fails to find them, does so because he looks with the wrong organs and instruments. \* \* You look too far afield. If within the pores of the sponge there is a sea of invisible air, and between the atoms of air a realm of unseen ether, WHY NOT within the INTERSTICES of the ether, another invisible and still subtler SPIRIT-WORLD? (!)

There is not a single fact in the universe that, taken as a premise or foundation for a line of logic concerning the existence of the Almighty, would lead the mind to such sheer absurdity. The subject of the Roentgen ray, electricity and other invisible energies in the natural world, were under a kind of consideration when the above effluvium of a decaying theory was exhaled; but only a fallacious conception, or rather only a *lack*



of any conception, of the laws governing the operation of these forces, could drive the mind to such limits of puerile conclusion; for the *laws* of their generation and transmission were not taken as a basis of analogy in the above, that a reasonable conclusion might be reached concerning the generation and transmission of the life of Deity, but only for the reason that the scientists themselves do not understand their character, the theologians now grasp the opportunity to throw back into the teeth of the scientists the accusation of credulity, with the exclamation: "Prove your atomic theory; show us a molecule; explain to us the subtle forces you harness today. You have never seen them, yet you believe them to be. We have never seen God, but he *may be* somewhere!" and then dash off again to look for Deity as if he were particles of gold chucked in the interstices of sand between the cobble-stones!

#### The Discovery of the Divine Science.

The pseudo-science and theology of this age must be met by the *divine science*, the true interpretation of nature—supported and corroborated by a scientific interpretation of the Scriptures; and that divine science must be the *manifestation* of the *mind of God* in its discreet degree. Only the mind that has, through its line of progression, been conducted through the varied experiences of universal life, can bring to the world the solution of all problems—only the mind that has been *impressed* by all the sensations and transmutations of all substances, in its long line of development and ascent to the climax of being, can *express* all the wisdoms and knowledges of universal being and its laws. When *this mind* can be found, the *revelation of all mysteries has come*. Koreshanity proclaims the discovery of such a mind, not in infinitesimal atoms crowded, pushed and imprisoned as a last resort, in the interstices of an ethereal attenuation, but in *centers of activity*, in points of *focalization and aggregation in cells of elaboration in the brain of humanity*, manifest periodically in chosen functate and formate bodies of expression.

Function alone cannot express form; God, from the realm of infinity without a pedimental habitat, could not create forms of expression. Form and function unitedly can express form and function; and in the realm of divine operations, the *centers of activity*, the *pivots of intensity of desire and concentration of effort* are points along the line of divine progression, where the spiral movements and gyrations of the living and divine mentality in humanity, have contracted its spheres of activity to the compass of single personalities, and through such gyrations, have gathered and *involved* in such centers the *essential substances* of the entire scope of its evolutions. The personality in which God thus conspires becomes the personal and Messianic manifestation, the *divine embodiment* or incarnation, occurring at regular intervals through the ages, one of these being Jesus, the Messiah of the Christian age.

#### The Cause Point the Conjunctive God-Man.

When we look for cause we must do so in comprehension of the essential factors of cause—form and function, capable of effecting a final sequence which, taken as a whole, is not *greater* nor *less* than the cause. In every domain of being, upon every plane of activity of the forces and energies of life, we find cause *located* at the *nexus of matter and spirit*, or at the point of *union* between the two; and this universal law demands that the *point of cause* in the great anthropostic macrocosm, so far from being in the protoplasm, or in an infinite being without form, attributes or function in the chasms of space, must be in a *conjunctive center in humanity, the manifestation of Deity in a personal Messiah*. The Messianic center is the point of conjunction of the spiritual and the heavenly with the apex of the natural; the focal point of both ascent and descent.

Every specific kind of energy is derived from the combustion or dissolution of the specific and material base of that energy. In other words, every atom of matter is transmutable to that quality of energy which is the correlate of its atomic base. In Koreshan alchemics, every material atom is the base of its correlated force. An energy of one kind cannot be converted to an energy of another kind or quality without the *mediation of matter* to constitute the basis of the metamorphosis. And, moreover, matter of one kind cannot be converted to matter of another kind without reducing the same to *energy* and then effecting its *rematerialization*. This is just as true in the domain of the activities and operations of vital energies and substances in the human and divine kingdoms, as on the plane of the non-vital or mineral. And to the mind capable of following these facts to logical conclusion, Koreshan Science corroborates the claims of Jesus and scientifically demonstrates the means by which he was produced as the *concretion* of human mentality in Messianic aspiration, and that from the *combustion* of the *substance* of that concretion there resulted the correlated spirit or energy of that perfect organism, the germs of immortality received by the minds of his disciples prepared and made receptive to it.

#### Factors of Messianic Manifestation.

It is through the crystallization of Truth and its centralization in personal manifestation that the genuine doctrines of life are promulgated, and all who look for the expression of the divine mind, from the true impulses, must look for the *personal mediator*; those who seek deliverance from present chaotic conditions and from the hells and hallucinations which possess the masses, through an intangible and incorporeal phantasm, will be sadly disappointed. Truth whenever located, is found in such *centers of intelligence* as are capable of sounding it to the world. The manifestation of all truth is identical with the Messianic manifestation. Whoever comes bringing the whole truth, whoever can again take up the tangled threads of science and theology and weave therefrom a new garment for the coming age, whoever revives the spirit of truth and righteousness, whoever solves the great mysteries and problems which confront us, *must be*, from the very condition of his mind, by virtue of the fact of his function and office, the personal manifestation of Deity, the Christ, Messenger and Shepherd!

The Koreshan System emphasizes the *fact* of a personal Messiah in this as in every other age of the world. The cause of dispensational changes resides in the Messiah of the age. At the end of every age a kind of integralism obtains. The Jewish dispensation expired or breathed out its occult forces into the integral body of Jesus, who thus became the door of transposition or center of metamorphosis of the elements and entities of divine life and love from the Jewish to the Christian dispensation. The seed of any kind of life terminates the old and begins a new cycle on its own plane. A wheat cycle cannot end until the involution of that life in its seed. Cycles in the anthropostic world begin and end through the function of the *seed-man*, the God-man and man-God.

#### The Coming of Koresh a Scientific Necessity.

Life can be perpetuated only through the sowing of the seed of that life. Jesus the seed of the new kingdom, was sown through the operation of the spirit which resulted from the transmutation of the substance of his body of flesh, in the heart and soul of the Christian church. The Christian age ends by virtue of the fact of the regrouping of the divine germs, in the manifestation of God in humanity, breathing and pulsating in visible and tangible manhood, a realized object of love and center of affection, possessing a brain capable of containing the involved product of divine truth and life. The stern reality of



the end of the age is here, with its Anointed Messenger, the prescient mouthpiece, the teacher of science and tabernacle of omniscience. The world groans for the new age, and for a God who is *able* to extricate it from the present thralldom of death.

Koreshanity, the scientific religion, is brought into the world by a scientific man, with the Messianic and conjunctive qualifications that will enable him to retie humanity to God. Such a Messiah is a *scientific necessity*. KORESH the Shepherd and Messiah, has come to fulfil all the requirements, demands, and exigencies of the great work of universal creation and salvation. All real discovery begins with the discovery of God. In the attainment of the Messianic function through the planting and cross of Jehovah Jesus in humanity, Koresh discovered the solution of the great mystery of Deity, and now tears away the veil from the heavenly arcana. He demonstrates the Messianic law and its biological relation to the introduction of the New Kingdom; and this embraces now, in the simultaneous and final aggregation of all degrees of divine life, wisdoms, and knowledges, that which has been a law in the progressive order for ages and ages past, that those who would know God must find him in his *personal tabernacle of manifestation*, in recognition of the authority and claims, office and function of the conjunctive Messenger.

### THE CLAIMS OF KORESH.

Facts Which Indicate and Connect the Fulfilment of Prophecies in the Founder of Koreshanity.

(Reply to an Inquirer by Editor of the SALVATOR AND SCIENTIST.)

The Koreshan System is of stupendous importance, not only because of its claims concerning KORESH, but also because it comes as the only synthetical system, and so far, the only system that has reached the solution of *all mysteries*, natural and divine. It towers majestically and triumphantly above the great confusion and patchwork of Christendom. It being the amplitude of wisdom, the climax of logic, reason and science and the acme of perfection, the wholeness and fulness of truth, I am not fearful as to the result of your investigation, if you have resolved to pursue it to the end. I welcome you to the investigation of so stupendous a movement, trusting that you will seek to know it in its fulness and push your investigation into its many ramifications.

If I understand your letter, you ask of me two things: To endeavor to show you how the prophecies of the Shepherd, the Messenger, the Branch, Elijah the Prophet and Cyrus the Anointed, are traceable in their fulfilment, to the Founder of Koreshanity; and what is my personal experience in the investigation and acceptance of the Koreshan System. I would perhaps better answer your last question first.

In 1878 I became connected with the Advent movement, and have been familiar with the general work and doctrines of the Adventists and Restitutionists since. In common with many earnest and honest hearts at that time, I longed to *see the end*, and to live down to the time when I should recognize the Lord's coming. Since 1878 I have passed through several successive stages of investigation of time prophecies and systems of theology and science, all the while endeavoring to apply some means, or to find some means available to apply to my own life, with a view to personal holiness and purity.

#### Results of an Interesting Investigation.

For five years past I have investigated the doctrines of Koresh. I studied them calmly and deliberately, taking plenty of time to decide and to be sure. The more plainly I came to see the system, the more strongly the conviction came that here is

involved the solution and the cure. One year ago (March, 1895,) I advised the Koreshan Unity of my conversion to the System, acknowledging its Founder as the true Messiah appearing in fulfilment of the Messianic prophecies usually considered as referring to the "second advent." Since that time I have lived a life of continence and celibacy.

I have found the Koreshan System the legitimate goal of my past series of investigations, the very climax of my search for Truth. You can readily see how that, after many years of expectation of the Lord's return, yearning for his presence, and realizing that many of the prophetic periods were ended in the scale of chronology, with line after line of argument in the Koreshan System appealing to me as logical, reasonable, and scientific, I would be *impulsed* to pursue the investigation and push the tests to the point of satisfaction.

You ask what first interested me in Koreshanity. Its claims to absolute truth, and the unparalleled opportunities it afforded for living a life of continence; the Messianic features and scientific truths. My first line of investigation, however, the one presented as the *basis* of the system, was the science of cosmogony and astronomy. I could readily see that the entire system analogically conformed to the cellular cosmogony. If the cosmogony could be proved to me to be true beyond a doubt, it would strengthen in my mind, the claims of the Founder. I met Koresh in Pittsburgh three years ago, and privately interrogated him for a few hours. He strongly impressed me as sincere and honest. His answers were clear and reasonable, and in many instances startlingly true. Was I talking to the Christ? His mind seemed to involve more than that of any other man I had ever met. I pondered him and his words long and deliberately; but I tried to pursue a line of investigation of universal truth independently of him. The more persistently I sought a solution of the great mystery of the manifestation of Deity in Jesus, the nearer I seemed driven toward the Koreshan goal. The crisis was reached in my course, upon his masterful replies over one year ago, to the system of theological and scientific Eclecticism which I had attempted to construct.

#### Convincing Facts and Credentials.

The result was inevitable—he proved to me the *successive incarnations of Jehovah in man*, and the purpose of the great atonement; he demonstrated the laws of perpetuity of Being, the law of the cross, the return of the Son of man in the *seventh* Messiah in the outermost and scientific degree of manifestation for the salvation of the body—its metamorphosis from mortality to immortality; and that to this end he would *return in the flesh*. He pointed out his credentials of Messiahship and divine authority; and beyond a doubt, proved to me the truth of the Cellular Cosmogony. There remained no other conclusion for me than that Koresh has brought to the world the message of Truth, and that he, the *bearer* of that message, is the divinely commissioned and Anointed Messenger. Being thus satisfied, after a re-investigation of the system, I was impelled to acknowledge his claims, and I did not do so reluctantly; I gladly destroyed the mere toy I had feigned to call a system of truth. Think of how gladly *you* would leave all to follow the Messiah could you but recognize him, in whatever condition you might now hope to see him, and you can form some idea of my feelings of joy! He has brought to us the science of the law, the ten principles of life and immortality tabulated and delivered by Moses, of which Jesus, the Bread of Life, as to his flesh and blood, was the complete fulfilment.

How is the Founder of Koreshanity connected with the fulfilment of the prophecies of Cyrus the Messiah and Shepherd? The announcement by him that such an one has come indicates that he is the objective point of conspiring and involving pre-



of sciences. If you understand the claims of Koresh, or at least his explanation of these prophecies, you can readily see how they *ought* to point to him, if he understands their fulfilment. The lineage of Koresh is traceable through the ethnology of Israel to the tribe of Ephraim from Joseph. The Shepherd will appear where the Anglo-Saxon people reach the climax of their career. The Shepherd to the Gentiles should appear in the United States.

The simplest credential is his name KORESH (Cyrus). "That saith of Cyrus, He is my shepherd, and shall perform all my pleasure." "Thus saith the Lord to his Anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." There are other men named Cyrus, but none others with all the necessary and accompanying Messianic qualifications. The "Root of Jesse" that is to stand for an *ensign to the Gentiles*, has come. Jesus was the "root and offspring of David." The name of the natural father of Cyrus is Jesse. The year in which Cyrus was born (1839, the end of the 2,300 days of Daniel) is indicative that he is the personality upon whom depend the destinies of the new age.

#### Experience, Time and Place of His Illumination.

His wonderful illumination is the *fact* that connects the fulfilment of the prophecies concerning Cyrus, with the personality of KORESH, the Founder of Koreshanity. He has given in detail his experiences in this afflatus by the influxion of divine mentalities. In this illumination he not only came into comprehension of all the laws, forms and relations of Being and Existence, anthropotic and cosmical, but also the etymological science of language. Without ever having studied the great so called dead languages, Hebrew, Greek and Latin, he is nevertheless proficient in them. Today, by competent philologists, he may be tested along these lines. Should you desire, with your knowledge of Hebrew, to put him to the test upon any of the intricacies of that language you could soon satisfy yourself that he is its thorough master.

A remarkable coincidence, a strange one indeed it would be if it happened by chance, is in the *place* of his illumination. There is recorded in Joshua the incidence of the "stopping of the sun." You will find there the use of the names Gibeon and Ajalon. Gibeon means the place of the hill, or hill city; Ajalon means gazelle place or deer-field. Ezekiel was illuminated at Telabib, which means cornhill. When Cyrus was illuminated he passed through an experience similar to that of Ezekiel. The remarkable coincidence is, that Cyrus was illuminated at Utica, N. Y. The English word Utica means hill city. In Utica there is a hill called Cornhill, and from the foot of that hill there stretches a plain or valley called Deerfield. Joshua did not speak to the physical sun, but said unto the *Lord*, "Sun, stand thou still," and it was the first time that the *Lord* hearkened unto the voice of a man. Joshua means Savior. Cyrus is the Shepherd, and in the experiences which resulted in his illumination in 1870, he cried unto Elohe at Utica, and there *that* Sun came over Gibeon (Utica) or hill city, at the foot of Telabib or Cornhill, at the edge of Ajalon or Deerfield.

#### Corroboration in the Movement of the Zodiacal Signs.

The Zodiac in the physical heavens is a belt of constellations 16 degrees wide, 8 degrees of which are located on either side of the ecliptic. The precession of the equinox moving 50'' of a degree per year would remove the solstitial colure in the heavens from one constellation to another in about 2,000 years, if the constellations were equally divided or distributed on the ecliptic. Nineteen hundred years ago the sign Aries passed from the constellation Aries into Pisces. As it passed from Aries into Pisces there appeared a star in Andromeda. This was seen by the Magi in the East, who came to the people which it indicated, and

there sought the prophetic books and found the birthplace of Jesus; and by this coincidence, corroborated by their understanding of the corresponding movement of the sign along the ecliptic in the biological or anthropotic world, they recognized Jesus as the Messiah. Pisces means fishes. Fish are symbolic of proliferation, and this has been the age of proliferation. Jesus chose fishermen to be fishers of men, to point out the character of the age. Aries means lamb or ram, and points to the head; Jesus was the Lamb of God, the Head of the church. When the sign Aries passes from Pisces into the next constellation, Aquarius the water carrier, the Messiah indicated by the constellation into which the sign moves, will come. In 1839 the sign passed from Pisces into Aquarius, and in this year Cyrus was born into the world. Water in its purity represents divine truth. Water is the universal solvent, and the truth it symbolizes is the universal solvent—the fulness of truth which solves all mysteries and problems. Koreshanity brings the revelation of all truth in all domains, and comes in Aquarius the water-carrier, the Messenger of Truth in its scientific degree. The signs and the prophecies unmistakably indicate the *time*, the *place* and the *name*; connected with the birth, illumination, and name of KORESH there are fulfilled to the letter the prophetic and Zodiacal delineations and signs.

#### Evidences of Integrity and Validity of His Claims.

Jesus came as the great philosopher, the lover-of-wisdom. He was the manifestation of the *love* of God. Cyrus comes as the great scientist, the manifestation of God's *intellect*. His system, the intellectual climax that it is, is the direct opposite in every particular to all lines of thought presented in the religious and scientific world today. Could there come *another* system as the *antithesis* of all prevailing fallacies? The other extreme to fallacy is the *Truth*. The "wisdom of this world," manifestly and obviously, is represented in the popular theologies and sciences. These are to be *turned backward* and *their knowledge made foolishness*. No other system attempts this. Koreshan Science does it so completely, synthetizing all facts and truths of universal phenomena into one system, that it *must be*, from the very nature of things, the successful system in overturning the old mental garbage and rubbish,—the system coming in fulfilment of the prophecies indicating its mission and means of enlightenment to humanity.

God has so jealously guarded the fulfilment of prophecies, that is, they terminate so completely through the conspiracy of central and contributing impulses, that they are *fulfilled at the right time* in and through the objects and personalities prepared to this end. The counterfeit always comes *after* the true has arrived. KORESH is the only claimant to Messiahship of modern times who is moving forward in the line of dispensational changes to the establishment, rationally and scientifically, of the kingdom of righteousness and resurrection.

The basic and practical factors of moral and spiritual life in the system are communism, purity and celibacy. The basic proofs obtain in the scientific demonstration of cosmical form and function, corroborated by Scriptural testimony. The universe is a cell; the outermost and ultimate expression and limit of its interior life. This cosmical form possesses all the functions of self-perpetuation, from which the mutual relation and interdependence between God and man are correspondentially demonstrated. Koreshanity lifts the veil from the hitherto unknown, sounds the trump of the resurrection, and clears away the *mystery of God*, not through a theory, but by the declaration of the actual manifestation of Deity in a tangible Shepherd.

Every fact of nature, the connected chain of prophecy, the unanimous testimony of the Scriptures when scientifically understood, the science of history, the science of religion, cosmog-



ony and astronomy, and the etymological science of language,—all point *unerringly to the personality of Koresh*. If you are sufficiently awake to recognize in Koreshanity the elements of righteousness, life and truth, not as arbitrary, forensic or theoretic matters, but as substantial energies and entities, you cannot fail to recognize, soon or later, the Sun of Righteousness in the personality whose *name* indicates its location—KORESH, the Sun and Shepherd of Life, the Founder of the wonderful and majestic system of Truth which is to light the world and save it!

### THE SALVATOR AND SCIENTIST.

The title found at the heading of this department, like that of the *FLAMING SWORD*, refers to the living and personal manifestation of the saving and scientific truth, rather than to the journal bearing the name. The two journals, now combined, represent the Cause and Founder of Koreshanity, KORESH, the *Flaming Sword* and the *Salvator and Scientist*, both of which he is, by virtue of his prophetic and Messianic functions. Thus the *Salvator and Scientist* is the *Flaming Sword*. He is the Messenger or Evangel of the Science of Life; the promised Shepherd and Stone of Israel, bringing the formulated and crystallized truth, the "philosopher's stone," and is therefore represented in the pictorial heading as the precious *stone* in cameo. He shepherds the entities of the New Jerusalem, unthrottles the sphinx of mysticism, and unravels the riddles and problems of science. Having discovered the basis of alchemic science, the laws of transposition and metamorphosis of energies and substances, with their various principles of correlation, he understands the application of those laws to the destruction of death in the physical body, and through the application of those laws he will reform and recreate humanity through the vivifying and the now accelerating impulses and potentialities of the resurrection.

By virtue of the fact that he brings the science of life and being, he is the *pivot of divine intellections*, just as Jesus was the manifestation of divine love because he revealed and demonstrated the basis and doctrines of love. The *seat* or center of operation of the divine mind in Jesus was in his *soul* or will; he was the manifest *will* of God, the volitional center and tabernacle of those impulses which are to manifest themselves in their ultimations in the harvest—in the redemption, reformation and resurrection of the body, and hence, the forces of the divine mind that centralize in a *scientific age* must be polarized in the *intellect* of a *scientific man*—in the faculties of understanding and comprehension. If the Messenger of Conjunction comes as the pivot of divine intellections, he is the *center of the activities of the knowledge and wisdoms of Deity*, performing again the work of creation, naming and arranging again the sun, moon and stars in their courses for the coming cycle; and hence, is *the astronomer* or star-arranger; and in the actual and scientific sense he is our Guiding Star.

KORESH means sun or smelting-place; he is the Messenger of Conjunction and the metamorphic point or center of transposition of the substance of the divine seed from the plane of mortality in which it was planted nineteen hundred years ago, to that of the life of the new order and dispensation. The sign of confirmation will be the theocrasis or combustion of the seventh and final divine manifestation of this cycle, with the *Lord's new name* of KORESH. The light radiating from this center of transmutation, this *blazing Flaming Sword*, will illumine the minds of those who, through the science of Koreshanity, retie their destinies to his. He will thus become the Anthropistic Sun of the coming Golden Age, the Central Sun of Being, "the Light of the world!"

### KORESHAN ASTRONOMY.

#### Questions Answered Concerning Alternations of Day and Night and Kindred Subjects.

How is it possible for your theory of cosmogony to be true, when we see the sun rising and setting at our horizon? If it were at the center and we were living on the concave surface, I cannot understand as yet, how it could appear at the angle it does in the morning and evening; nor do I understand how we should have any night with the sun at the center, as you teach.

Koreshan Science, as directly applied to the explanation of phenomena of the physical world, embraces the science of those things and conditions which are closely related and necessary to the observation of phenomena—the laws of vision, the generation and curvilinearization of visual energy, the emplacement of atmospheres and their refractions of light, and the principles of perspective. All this involves a comprehension of natural physics as well as an understanding of the nature, form and function of the physical universe. The appearance of sunrise and sunset does not depend wholly upon the location and movement of the sun, but upon the eye with its functions of perception as well.

Equilibrated from the sun in all directions, are the various universal substances, the lightest surrounding and being contiguous to the solar sphere, the heaviest being outermost. These substances embrace metals, minerals, earth, water, atmospheres, gases and energies. Between the earth's crust, the concave shell or circumferential environ, and the solar center, and completely filling the intervening space, there are emplaced three distinct atmospheres, hydro-aboron, hydrogen and air. The solar sphere possesses a *light* and *dark hemisphere*, or reflective and absorptive sides. The volume of light emitted from the face of reflection does not pass directly in unbroken lines to the earth's surface, but in its descent through atmospheres of varying quality and density, passes through three distinct alchemic changes and focalizations, the last and outermost being the sun we see, which is merely an *image* of the central. The *daily rotation* of the central sun causes all the alternations of light and darkness in the earth, from the simple fact that the visible sun, as the projected and refocalized light in descension, is carried around above the earth's surface directly in front of the light side or reflecting surface of the rotating central solar sphere.

The phenomenon of the rising and setting of the sun, as related to the movement of the central sun's projection, is dependent upon the laws of perspective and the curvilinearization of light and of the visual energy, which make the sun in the morning, though at quadrature from the zenith of the place of observation, to appear to rise up from the horizon; it is then simply coming into the limited circle or sphere of vision, and has begun to illumine that part of the earth in which the eye is located. The seasons are produced by the movement of the projected sun on the ecliptic between the solstices in its yearly revolution through the Zodiacal constellations.

The SALVATOR reached me quite safely, and your descriptive "Scientific Colonization" is very striking, and appears to be a delightful prospect for all who are endowed with appreciation of so happy a lot. A very kind lady in Chicago wrote to me last March about Koreshanity and its advantages; otherwise it is quite new to me. But when I read your reference to Elijah it brought to my mind some stanzas which I wrote a few months ago, which I enclose, concerning the coming of Elijah the Prophet. I note your change of title. I have always found your paper very, very interesting, for I am fond of studying astronomy. I have just replied to an American correspondent who asks, "How is it that clouds and lightning appear to us at sea to come up out of the water, if the earth is not convex?" Again thanking you for sending me the SALVATOR, believe me, Ever sincerely yours, LADY BLOUNT, Bath, England.



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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. 13th Avenue, Denver, Colo.

Ladies are invited to meet with us and investigate Koreshan Doctrines

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.

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## Analogous Reasoning.

This word *analogous* is formed from the Greek *ana*, according to, and *logos*, word. Hence, analogous reasoning is reasoning according to the word; and the Word in the supreme sense is God. "In the beginning was the Word, and the Word was with God, and the Word was God." Now this Word which was God was manifest in the flesh as Jesus, the Christ. "And the Word was made flesh and dwelt among us, full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus, the Christ." To understand the truth as involved in Jesus is to possess the key to unlock all the doors of knowledge. Jesus was the promised seed. In the seed is involved all the elements of the tree in the same proportions as manifest in the evolved, or unfolded, tree. Jesus was the life and light center, the seed, of the universe. All the elements of the universe were involved in him. To understand the law as operative in him, is to possess the measure of universal law; and according to this Word, that is, analogously, truth in all domains is accessible.—Ella M. Castle.