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ery of Alpha and Omega.—Kingdom of Divine Communism.—Problems of Evolution.—Am I
Brother's Keeper?—Koreshan Alchemy.—Objections Answered.—Star of Bethlehem.—Editorials.

A hand holding a flaming sword, with the words 'THE FLAMING SWORD' written in a large, stylized, flame-like font across the center. The background is dark with radiating lines emanating from the sword's tip. The entire scene is framed by a decorative border of white, flame-like shapes on a dark background.

THE FLAMING SWORD

October 12, 1900.

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In Editorial Perspective, Editorial Discus-
sions, and Miscellany, World's
News, etc.

Prof. U. G. Morrow.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of **Light and Life**, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlative; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univocal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. **KORESH** was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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The Book of Revelation.

Part IV.

The Alpha and the Omega, the Omnipotent; the Mystery of the Regeneration of the One "Who Was," and the Character of the "One Who is Coming."

I am the Alpha and the Omega [says the Lord God], the one who is, and the one who was, and the one who is coming—the Omnipotent.—Rev. i: 8. (From the original Greek.)

WE HAVE BUT TO CONSIDER the doctrines of the Lord Jesus regarding his appropriation by the church, to be able to locate his habitation and his relation to John the Revelator. John was one of the tabernacles provided for His reception at his departure from the visible presence of his disciples. That the Lord Jesus the Christ is meant in this passage, there can be no question. The Lord had declared himself to be the Bread from heaven, to be eaten by his followers. "My flesh is meat indeed and my blood is drink indeed. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." There is a science lying at the foundation of this doctrine of the Lord; that science is involved in the law of absorption. It cannot be understood without a knowledge of the law of transmutation, and a clear conception of the science of the dissolution of matter and its conversion to spirit. The Lord's body was dissolved in the presence of his disciples; its material substance was converted to the Spirit called the Holy Spirit, and thence it was disseminated to his church through the three Apostles.

The Lord was the promised Seed, and he was so declared to be. Seed is for the purpose of planting or sowing. It was the Lord Christ that was sown in the

church, the soil of the seed of God. The Holy Spirit was the Lord in solution. The Holy Spirit was the seminal essence of the Lord God. The sowing of the Holy Ghost was the implantation of the Word (God) in the race, for the sole purpose of raising up the Sons of God at the end of the Christian dispensation, now at hand. The Holy Spirit radiating from the center toward circumferences was the descending spirit, while the integral consciousness was habited in John the Revelator. The Lord God had his habitation in John; hence he said, "the one who is." It was declared, "and the one who was," because He had been in the visible and tangible presence of his disciples, but had gone away. "He was," because it is said of the Lord Jesus when in the flesh, but he had now disappeared from his external life, hence, "and the one who was." He "is to come," because he was planted in the church for that purpose.

The declaration that the one to come is the same that "is and was," and that He is the Omnipotent, involves one of the greatest mysteries of regeneration or reproduction. In the process of the resurrection of the Lord from the humanity in which he was planted, there is a constant influx from the interior nucleus of life in man. It must not be forgotten that the habitation of God is man. The descending spirit of the Lord, in its dissemination in the church, lost its righteousness, for it took upon itself all the sinful conditions of the race in which it was sown. It had to die to regenerate, for it

is said: Thou fool that which thou sowest is not quickened except it die. It was sown in the race that it might die and reproduce its fruit. Now, as the fruit reproduces itself in the regeneration (reproduction), that is, the resurrection, He comes in the form of the Empire, with the Emperor at its head. Therefore, the kingdom is ushered in through the central manifestation,—Elijah the Prophet, who, it is declared, will be sent before the coming of the great and dreadful day of the Lord. As Elijah, God the Lord, is raised up from his sinful condition, for he took upon himself the sins of the world, and gradually puts off his iniquities and puts on the Lord by influx, until there is nothing left in him but the righteousness of God. This is the one of whom it is said: "And the one who is coming—the Omnipotent."

And he showed me Joshua [Savior] the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments [this signifies unrighteousness], and stood before the angel. And he answered and spake unto those who stood before him, saying, take away the filthy garments from him. And unto him he said, behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments—[with truth and good]. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua [Savior], saying, thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by. [Places to walk, signifies that in the theocrasis the spirit will be imparted to its receptacles, those who receive and are baptized by the Spirit.] Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth my servant the Branch! [This is not the Lord in his coming in the beginning of the Christian dispensation, because the Lord was not the Branch, but the true Vine. The Branch refers to the Messenger of the Covenant at the end of the age.] "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes [the seven spirits of God:] behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and fig tree.

Under the vine, is in divine spiritual truth; and under the fig-tree, in divine natural life. Ye shall call every man his neighbor who is in these states; none other can be called the neighbor. The one to come is he whom

the Lord God will raise up in the race and of the people, to restore his Kingdom. In that day shall the children of Israel arise and seek the Lord their God, and David their king, whom I will raise up among them. Common sense ought to teach the world that, as the Lord came into the world in the beginning of the dispensation by a birth into humanity, such is the sensible method of his manifestation. He declared to his disciples that he came down from heaven. I came down from heaven; I came forth from the Father. If He came down from heaven through a birth nineteen hundred years ago, cannot the statement be fulfilled, that he will come again from heaven? Every Son of God, who from the human race is matured into sonship, when converted to his Godhood can with the same propriety say, I came down from heaven. This is because the life he puts on is derived from God the Father-Mother.

God's method of perpetuating his existence is by raising up the Son of God in the people and from them, perfecting his character through the experiences of generations, thence appropriating him through the law of conjunctive unity. It is thus that the Son sits down in the throne of the Father, and assumes the reins of universal government. The Father does not leave his throne, but the Son and heir sits down at the right hand of the Father, which signifies sitting down in the authority of the Father. The Son inherits and occupies the throne of the universe; he is therefore the eternal Godhead.

The coming of the Son of God, the Son of man, as the initiator of the Christian era, was not a miracle in the common acceptation of that term. The word means merely, astonishment or wonder. The Lord came according to the operation of law; therefore it is said, he came to fulfil the law. He did not come to annul the law or set it aside. His coming is of regular occurrence, in the order of the economy of the universe. The Lord is Alpha by virtue of the fact that, having attained perfection, he is in the Father and the Father is in him. He is Omega, because he completes the cycle of the development as the one Son of God. He is Alpha and Omega, because he is the Son of God merged into the fulness of the Godhead.



Why should Christians wince at the practical application of their own theories? How often have they who desire to awaken the worldling to a sense of his danger, portrayed the divine vengeance as separating husband and wife, parents and children, brothers and sisters, sending some to endless torment, and receiving the elect into habitations of glory! Of course, these

sunderings always result in joy to those who accept the overtures of the gospel, no matter what the fate of those so ruthlessly torn by the hand of divine vengeance from the loves to which they so fondly clung. Here at least, on the part of the regenerated, a satisfaction is given in the superdominance of the new-found joys which utterly annihilate the old affections.

The Kingdom of Divine Communism.

The Coming of the Great Commonwealth, the New Social Order; the Manifestation of the Gods, and Their Righteous Rule in Earth; the Final Triumph of Koreshanity.

BERTHALDINE, MATRONA.

A COMMUNISTIC social order, the result of scientific coöperative effort made in obedience to the science of the Decalogue, is the first legitimate, natural fruition of the planted Seed of the Christian era. The Lord Jesus, the seed of the divine communistic kingdom, declared by what he was and by what he instituted, the nature of the harvest to be anticipated at the end of the cycle required for its reproduction or resurrection. The Lord Jesus himself was the first ripe fruit of a genuine holiness—that is, obedience to the laws of immortality. The fruits of the divine spiritual kingdom are spirits of divine spiritual qualities. The firstfruit of the divine-natural or material kingdom, is the embodiment of these spirits in the flesh of Jehovah. This flesh is given by its preceding Deific ego—the Father-Mother God—as the seed for the life of a specific cosmos or order of things. An order of things, or harvest from its seed, necessarily consists of the organic embodiments of its involved spirits of divine quality.

The holy body of God, the personal Jehovah, was sown at the beginning of the Christian era in the corruptions of mortal humanity; and it is declared that the fruit will be raised in incorruption at the end of the age. The incorruption that is to obtain at the close of the Christian dispensation, is to be the product of the transforming power of the Spirit of Truth proceeding from the Logos, in the transmission of the Lord's flesh and blood by the coördinating processes of involution and evolution. The promised Spirit of Truth is represented as possessing all the divine spiritual qualities of the Lord,—such as love, joy, peace, long-suffering, patience, meekness, etc., and is the sum and substance of his faith, virtue, and ultimate knowledge: "Add to your faith, virtue, and to virtue, knowledge."

The Spirit of Truth in scientific ultimates is to exercise a compelling power upon all its true recipients, to bring them as bone to bone into the ultimate of organic relations and functions. The pattern of this organism is the body of Jehovah, the microcosmic holy Temple of the Gods. In the microcosmic Temple dwelt the spirits of the just made perfect through suffering, constituting the spiritual harvest of the Jewish age. The justified spirits awaited an entrance into the Father's house of "many mansions," to which Jehovah was the Door. The House or great Temple of divine humanity is the promised, most glorious harvest of the Christian era. It will express the conjunctive unity of the celestial, spiritual, and natural degrees of the Logos, and make visible to the natural eye, the Arch-natural or divine race of humanity.

The new race or divine kingdom in earth, can be made visible and known only through the application of the law of immortality and eternal life. The Scriptures of nearly all races and ages unite in indicating the recurring Arch-natural kingdom of the Gods. The Gods

—men of divine image and likeness—are the predestined and rightful heirs and rulers of the universe. They "in the beginning" are its executive creators and preservers, as a divine kingdom of commonwealth. All mortal kingdoms and commonwealths are but foreshadowing reflexes and types of the ultimate commonwealth of the kingdom of the Gods. The Elohim or God creators enter successively, and in ultimates simultaneously, into every degree and quality of universal life. The Arch-natural condition of divine life is that for which the whole present creation groans and travails, and must agonize for until attained. Nothing can ever satisfy the aspiring soul of God-begotten man, but the attainment of the image and likeness of the only living and true God.

During the apparent triumph of evil and fallacy in the natural, the devil or mortal embodiment of Deity is produced. In such embodiment He is declared by the Holy Spirit of divine love and wisdom to be the Ancient of Days; but from the standpoint of evil and fallacy, he is seen as Beelzebub and that "old serpent, the devil." In reality, he is the Lord, who once knew no sin, but was made to be sin for us by virtue of his cross with mortal humanity. The Ancient of Days possesses the power of death, which is the science of its uses in the divine economy of the universe. Only the possessor of this science can have and give the victory to life over death, by destroying death's enmity to life, making of it first the servant and then the friend of the God-man, the immortal who controls the forces of life and death and involves both.

God said of his mortal friend Abraham, "Shall I hide from Abraham that I do?" Nay; and to him (Abraham) was promised the inheritance of the earth and the divine Fatherhood of the multitude. This ancient Father, reproduced from his own holy Seed, today counts in the number of his name, the great multitude which no man can number but that God only who came into conjunctive unity with Abraham of old. Abraham, the universal Father, has reached the state of his inheritance of the earth; and as the Ancient of Days, with wisdom and understanding at command, is prepared to offer men the fruit of the tree of knowledge of good and evil, that their eyes may be opened and they become as Gods, knowing good and evil; and himself become to them the glory of the Lord—Haveh, the Tree of Life, the Mother of all living.

The Ancient of Days, Prophet of God, instructor in wisdom and understanding, first restores the divine social order of the Kingdom in earth—the communistic order. Only by this restoration can restitution be made to Him as the Alpha and Omega, and to his seed after him, of the flesh of Christ, the body of his rightful inheritance. Only in communistic relations can the law of love be fulfilled, neighbors be identified, and the whole

or holy house of Israel the Redeemer, be saved. The relations of the commonwealth of Israel must be restored, and the principle of usury must be eliminated from its constitution, that the love of money may be destroyed. The measure of value must be the measure of that wheat which was sown as the Bread of Life from heaven.

The value of the wheat is determined by the science of the eternal verities of that law which demands value for value, an eye for an eye, and a tooth for a tooth. The debtor to the law of love fulfilled by the Christ, who gave his flesh for the life of the world, may not come out from the prison-house of his own hell—his wretched body of death—till by obedience to the law of love he has restored to the sacrificial Christ the fruit of his flesh—the body of his rightful inheritance. We must “love him because he first loved us,” and bring all our tithes into his storehouse, if he is to again bless us with the promised latter rain of abundant blessings.

Those who love the appearing and kingdom of the Lord *must do his commandments*, to have right to eat of the Tree of Life. Therefore, they must assemble themselves together in recognition of the Voice of his Anointed Shepherd, into communistic groups, and establish equitable exchange of the products of their coöperative industries, on the basis of value for value. They must unite to do works meet for repentance, that the Spirit of the Father may quicken their mortal bodies and effect that promised at-one-ment, the reunion of

the Father and the Son in the glory of the Mother Church Triumphant.

Gazing into the physical sky will never bring the Lord of life and glory to earth. The Lord arises as a strong man out of sleep, made strong “by reason of wine” (spiritual truth). The king is raised up from among the people. He descended by virtue of his God origin in Jehovah. When raised and restored to his origin and destiny, he descends again as Holy Spirit from that heaven or height of his kingly attainment, into his people—the earth prepared by the work of a previous day or cycle, to be his as his inheritance. “My Father worketh hitherto, and I work,” said the Lord Jesus. Each Messianic manifestation works as seed works in the prepared soil, to reproduce in harvest glory whatever it involves. The Lord Jesus involved the spiritual seed of the commonwealth kingdom of Israel—the father Abraham’s seed, spiritually born into the enrolled heavens in Jesus, from the Jewish church.

To Abraham’s seed promises were made, of which Jesus was a promise of fulfilment. The body of Jesus was the seed and type of the Grand Man, the body of Abraham’s final inheritance, in which he rests from his labors on the seventh day and enjoys the work of his hands. The Grand Man is born from the Church Triumphant in earth. The church is triumphant in earth when, through the reestablishment of the law, communism is restored and the God of Israel is recognized in his fallen estate, and highly exalted by the love of his restored people, to the throne of his rightful dominion, from which he will rule all hearts and lives by the science of his laws.

Problems of Evolution and Creation.

Cycles of Progress and Development; Fallacious Conceptions of the Origin of the Universe; the Koreshan Idea of God and Humanity; the New Creation and Messiah’s Coming.

PROF. O. F. L’AMOREAUX, A. M., PH. D.

WE CAN MAKE but little progress in the study of the subject of creation, without a definite and exact knowledge of the meaning of the terms we use; and the English Bible gives many of them inaccurately. “Young’s Concordance,” which gives the original words and generally a correct translation of them, defines the words “everlasting” and “eternal” as “*age-lasting*”—never *everlasting*, as it is usually understood. The Greek words *aion* and *kosmos*, which are commonly rendered “world,” never signify the physical world; the former means simply an age or cycle of time, while the latter, the human institutions of an age or dispensation. An age and its order culminate, and are succeeded by a new *aion* and *cosmos*.

It may be asked, “How can anything exist unless it had a beginning?” Add to this thought the conclusion of all ages, that everything which had a beginning will also have an end, and where is the basis of the conception that man can become immortal? One must eradicate from the mind the idea that the term create, as used in the Bible, means to make something out of nothing. The perfect man, made in the image and likeness of God, as were Adam and Jesus, is created out of

the lower, sinful humanity. Our highest conception of God is, that he is the Spirit that dwells in the perfect Man, the God-man. That Spirit was in Jesus, and it was in Adam before the fall. The Spirit of God is always in humanity. In its ascending degree, it never dies nor sees corruption; but in its descending degree, it goes down into the mortal humanity as the divine Seed, the Holy Ghost, at the time of sowing, the beginning of a new age—as the germ of the divine life in humanity, to create it anew in the lost image and likeness of Deity as the fruit of the Tree of Life, when the tree bears its perfect fruit. Then it puts on, not our sinful humanity, but God’s own perfect flesh, when the perfect body is born. When God is manifest in mortal flesh (in a body not born holy), it works a transformation through the processes of overcoming—the changing of the mortal nature to the divine nature, Christ’s righteousness.

Order is brought out of chaos. The Bible record of creation in the beginning, is that of bringing out of that chaos in which the earth of humanity was “without form and void.” The human world is in such a state of chaos today. Utter emptiness and confusion prevail everywhere—in church and state, and in social life. No

two men agree about anything. Such a state of chaos comes in the end of every age or dispensation; it precedes and necessitates a new creation, a new cosmos, new heavens and a new earth, a new kingdom of order and righteousness. The new creation does not come of itself; it requires a new Creator, a new Messiah or Anointed One. He comes to the world with a new truth, when "truth has fallen in the street, and equity cannot enter."

But was not creation by God's creative fiat? Certainly, it was. The creation of the wheat crop is in like manner by the creative fiat of the seed sown. The usual conception that God created man out of mind, is only partially correct. God said of Adam—the man not fallen, but the one created in the *biune* image and likeness of Deity, male and female, not in two forms, as is the fallen man, but one form—: "Dust thou art, and unto dust shalt thou return." In this, God in effect says: "You are now in the condition called 'dust'—which is the condition of the perfect man, the God-man, the Adam; and you will fall out of that happy state into that of duality; but you shall return to 'dust,' which was the condition of Adam before the fall."

Evolution, as taught in the world, whether by professed Christian or infidel, is a mass of absurdities. There is no evolution in Nature that is not preceded by an involution. The acorn evolves the oak, because the acorn is the involution of a previous tree. Adam and Eve in two forms are *not* the product of creation, but of the *fall*. Every perfect seed is *biune*—male and female in one form; otherwise it could not grow and produce its kind. Jesus was God's Seed; he was *biune*. It is not true that when the cosmos was chaotic, man did not exist. At the time of the creation spoken of in the Bible, there were probably as many men of the kind that now inhabits the earth, as there are today. The creation in the beginning, was the creation of a divine humanity out of the lower, mortal world. The chaos and confusion out of which came the new creation, were chaos and confusion in humanity. The cosmos was not chaos, but the opposite meaning of that term; cosmos signifies *order* and not chaos. It means the order that came out of the chaos at the time of the new creation.

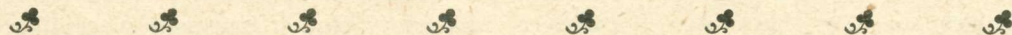
As we have explained, this order is age-lasting, and is followed by a new chaos at the end of the age; and this chaos is succeeded again by a new creation. God's government of the universe runs in cycles or ages—dispensations of about 2,000 years each, at the end of every one of which there comes a chaos and a new

Creator, a Messiah or Savior, to establish a new order of things—a new cosmos, a new creation. In the popular conception of evolution, Jesus has no place; but *in fact*, he has a place in the evolution of the cosmos; he involved the universe, and is the Cause from which the order of creation evolves.

The coming of the Messiah in the present chaos is a subject of general interest. Jacob prophesied concerning things which should come to his posterity. A Messiah was promised to come of the posterity of Judah; and it was declared that the scepter (of the universe) should not depart from Judah (his posterity) until Shiloh (the peaceful One) should come. The inference is positive and necessary, that when that One comes the scepter will depart from Judah. Wars and rumors of wars continuing until the present, constitute proof positive that Shiloh has not yet taken the government. The emptiness and chaos that everywhere prevail, are equally suggestive of the fact that we are nearing the time of that event.

Joseph was the favorite son of the favored wife of Jacob. As a type of what should come to Joseph in his posterity, he was made governor of Egypt, exercising supreme authority. Jacob made promises to Joseph and his posterity—the greatest was that from Joseph should come the "Shepherd, the Stone of Israel." The Shepherd is the Messiah; and the Stone is the foundation truth—primarily, the person who brings it. Psalm lxxx is a prayer to the Shepherd of Israel, who leads, not Judah, but "Joseph, like a flock." Jesus said, "I am the Vine, and ye are the branches." The branches come after the Vine, but have the same nature. If the Vine is a Messiah, so must the "BRANCH—which God makes strong for himself"—be a Messiah.

A careful study of Ezekiel xxxvii, reveals the fact that the stick (stock or Messiah) that came from Judah was destined to be joined to the stick of Ephraim (Joseph), whose posterity had been lost in Assyria for over 700 years when Jesus, the Messiah from Judah, came. The two sticks were to become one in the Messiah, the "Shepherd and Stone of Israel," from Joseph. Through Isaiah the prophet, the Almighty declared of CYRUS: "He is my Shepherd [Messiah], and shall perform [not a part, but] all my pleasure: even saying to [the New] Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid." The New Jerusalem means the new cosmos, the institutions of the new age; and the temple, the perfected humanity, the 144,000 whom John saw on Mount Zion—the kingdom of heaven, for whose coming in earth Jesus taught us to pray.



If we examine the seed we are unable to comprehend its *arcana*; its wisdom is held in seclusion. But if we plant it and watch its operations, it discloses its mysteries by its own declarations. It declares itself by a manifestation in its development into a tree—the outward embodiment of its truths. We have seen the seed

in two of its concrete manifestations; namely, the concrete germ, and the concrete unfolded body of the forces held in secret in the germ, before disclosed in growth. The one, the germ, is the tree involved; the other, the tree, is the germ evolved. One is the body by involution, the other is the body by evolution.

Am I My Brother's Keeper?

J. S. SARGENT.

THE LATE appalling disaster at Galveston, which plunged thousands of quiet, peaceable, and comfort-enjoying citizens into sudden and unexpected death or destitution, is awakening the people of the nation to the necessity for generous donations; and the tender of heroic assistance to the sufferers, with heartfelt sympathy in this their hour of need and sad bereavement, is evidence that the human heart, rapidly growing callous through excessive greed, is still capable of being shocked into a slight recognition of responsibility for the welfare of fellow beings. Pocketbooks containing large rolls of bills, as well as purses with only silver change, are being opened and depleted; and carloads of supplies and trained assistants are being rushed rapidly forward, while hearts almost hardened in self-love are moved to tenderness and tear-felt joy in the consciousness of having contributed to the crying needs of their fellows.

It is well for the modern man to be even occasionally aroused to taste the sweet responsibility of being his brother's keeper. But how futile, inefficient, and alas! how unjust is all this spontaneous outburst of generosity. For after the horrid details cease to emblazon the pages of the daily newspapers; when the dead are burned, the wounded healed, and the scarred city repaired, the pocketbooks will be shut with a snap; the generous donors will turn to the rasping details of business, the operations of which result in robbery, rapine, and murder,—and with these gains they will replenish their depleted purses. Notwithstanding thousands are rendered homeless, half-fed, half-clad, sickened, debauched, and slowly murdered through the grasping and unjust methods of these same business operations, not a thought, nor a care, nor a regret for their sad condition, can be elicited from the liberal contributors!

It is a sad commentary to make, that mankind may be aroused by shocking calamities—caused by what is popularly termed the “act of God”—to laudable efforts of tenderness and mercy, but are impervious to all appeals to relieve or prevent the ten thousand times greater suffering (because involving more people) that is caused by their own greed. They will now clamor for a sea-wall to protect Galveston city, but will not tear down every wall against greed and selfishness that might be supposed to protect the weak against the strong, or the poor from the ravages of the rich.

If mankind were to become sincere and constant in the feeling of responsibility for human welfare, it would do away with the system of competition that rewards the shrewd and unscrupulous with the lion's share of the wealth of the country, and punishes with poverty and want the simple and honest who are unable or unwilling to exercise these qualities for gain. And further, the people in their governmental capacity would have a trained corps, like the marine life-saving service, or an organized fire company, to respond at a moment's notice to every call for help, with means and every appliance necessary for relief—all of which would be provided out of the public funds, and not be left to the delays and the uncertain and wasteful methods of private charity; because once relieved of the blinding influence of greed and competition, we would realize that society is so indissolubly bound together, that the welfare of each individual member is the immediate concern and interest of the whole body. The burden would then be equally and cheerfully borne by all, and no one would be made to feel that he was the recipient of charity, by accepting needed aid from a fund to which all society contributes for its own sake. This would be simple justice—not charity.

In the Editorial Perspective.

THE EDITOR.

KORESHAN ALCHEMY contains the key to the solution of the great problems of the ages. From the basis of its fundamental principles, the mind is led, step by step, in the lines of logical sequences, into all the ramifications of the universe of existence, until all mystery is revealed. Without a knowledge of the science of Alchemy there can be no possible explanation of any phenomenon—no matter how simple, because without a knowledge of the law of transmutation, the processes of Nature are unknown. For this reason, the modern scientist has failed to correctly interpret the phenomena of life, and to give to the world the genuine system of scientific truth. The scientific world makes no pretensions to having arrived at any correct conceptions of the laws and principles of universal perpetuity; and the fact that men are still searching for some clue to the origin of life, is proof that they have begun with a wrong premise. The first great fundamental principle of Koreshan Alchemy is the transmutation of all things. Alchemy

is the light of transmutation; and the science of Alchemy stands in bold contrast with modern chemistry, which discards the prefix, meaning light, and denies the possibility of the transmutation of a single atom in the universe. Unlike chemistry, Alchemy is not confined to the department of analysis of materials; it reaches from the atom to the universal structure, and from the lowest form of life to the mind of Deity. Matter and energy are correlated; matter as related to energy is basic, and every kind of matter is susceptible of being transmuted to its correlate quality of energy, and *vice versa*. Alchemy reveals the processes of creation; it begins in its analysis of these processes, with the two most subtle substances of being—love and wisdom in the human mind, and extends to the very materials of the structured cosmos; and it determines, in accordance with the principles of specific gravity and levity, the emplacement of all substances in space, and defines the foundation law of the regulation of cosmic form. The chemist speculates; the Alchem-

ist knows; the one hopes to discover a few principles of truth; the other possesses the key which unlocks all. To the mind comprehending the principles of Alchemy, no further demonstration of the truth of Koreshanity is necessary. From the view-point of comprehension of the law of transmutation, the conclusion is inevitable that God is *in* his universe of creation—in humanity, and that the universe and humanity are eternal. The conclusion is reached that re-embodiment and reincarnation are essential factors of the perpetuity of man and cosmos; it solves the problem of evil, and demonstrates the necessity of the existence of the devil and his domain of death and hell; the great truth of the humanity of God is revealed; and the mind is directed to the personality of God in the human world, as the manifest Messenger of truth, the High Priest of life, the Messianic pole of human love.

People wonder why we devote so much time and attention to the subjects of astronomy and physics, when the pressing need is reform in social affairs. It is thought that we could well dispense with the discussion of cosmogony, and devote our space to the usual topics of the reform press. The people have become so accustomed to fragmentary systems, originated by minds incapable of putting forth anything better than fragments, that they cannot grasp the importance of an integral system of Science, every department of which is essential to the whole. The world is experiencing the effect of awful blunders made in the construction of the forms of society and government, and in the conduct of industry and commerce; they were made by men who were ignorant of the principles and laws of order. It would be unwise, in the founding of the new society, to subject the world to another series of mistakes; and this would inevitably be the case if the premise of the new system were a *guess*! Koreshan Socialism is true, because it is founded upon the principles of natural co-operation as they are found to obtain in the domain of the physical cosmos; the form of the Koreshan Society is analogous to the forms of structured man and cosmos. We advocate the Cellular Cosmogony for the purpose of keeping the *scientific pattern* constantly before the people, that they may know that there can be no fallacy, and consequently no failure in the Koreshan Science of economic reform. The builder who finds no use for the plumb-line, level, and square, and who disregards the principles of construction, would not be employed to rear the great structures of modern cities; and men who are in ignorance of the principles and laws of universal form and function will never reconstruct the social world on the basis of equity. The organic human world, involving all departments of human relations, must be the exact counterpart of the great world of Nature in which we live.

The theological world, in following the drift of modern astronomy, is rapidly rejecting the Messianic idea, and endeavoring to clothe the "historic Christ" with the garments of mortality; for of what consequence would the coming of the Christ to earth be, in the economy of the universe, if there were myriads of other worlds than ours? The subtle fallacies of perverted science are decidedly anti christian, and their effect is seen throughout the religious world. To suppose that the planets of this and millions of other hypothetical solar systems are inhabited, is to suppose the existence of other humanities subject to death through violation of law—each of them necessitating a Redeemer. Is the Son of God kept busy throughout the ages of eternity, experiencing incarnation and martyrdom on the various worlds of infinite space? Has He been crucified on Mars, Jupiter, and Saturn, and will he appear again on each of these planets to establish the reign of peace? These are questions which are puzzling the clergymen, and rapidly making

Christendom avowedly agnostic. The representative churchmen recognize the fact that astronomy has a *great deal* to do with theology. Theology and astronomy have gone hand in hand through the ages; and it was for this reason that Moses began his theological works with a chapter on astronomy or cosmogony. The Koreshan Cosmogony involves the science of Theology, because the universe itself involves its own Creator. The outermost physical expression of the one God is the physical earth in which we dwell; outside of it there are no other worlds!

After vainly endeavoring to trace the cause of all modern evils to the false economic systems which prevail; and again to the violence employed by governments, Count Tolstoi reaches the conclusion that the original cause of the world's unhappiness and disorder consists of erroneous religious conceptions, and argues that the cruel god of Christendom, though a myth, is responsible for the present condition of humanity. The Russian sage at least sees that revolution in man is necessary to revolution in society and government; but he has not yet reached the heart of the difficulty, because it lies in the *heart of man*! The cause of evil is not false belief merely, but *false love*—"the love of money [in the domains of sex, church, and secular commerce] is the root of all evil." Religion is not a mere belief; it is the state of being tied to something—to God, through love and wisdom, if the religion be true; to the devil, through lust and ignorance, if the religion be false. If the root of evil is in perverted human love, it follows that the work of genuine reform must begin with the transformation of the very seat of love itself; for if perverted love has created all the undesirable environments, it would follow as a necessary conclusion and consequence, that a revolution in human life and love would create opposite conditions in all the affairs of humanity. The work of the great World-Reformer is supremely religious, for it is the work of Messiah and Prophet; and the destiny of the world hinges upon his success.

Ex Governor Pattison, of Pennsylvania, has been on a tour of investigation of the state of affairs in Porto Rico, and now declares that the American government is as tyrannical in its government of the islands, as the yoke of Spain. While this expedition was intended as a campaign ruse, it nevertheless reveals the fact that the evils of false commercialism have followed the American flag. There are no conditions of poverty and distress among the people of Porto Rico, that are not also found among corresponding classes in the territory of the home government; and if these conditions prove tyranny abroad, they as conclusively prove the existence of misrule at home, where the two great political parties have had equal opportunity to conduct the affairs of the nation. The argument that the American government should not expand because it is too despotic to control the people of the islands of the sea, places American freedom and patriotism at a discount; it is a curt and frank admission of the failure of American democracy! The diabolical system of competition is that which is playing havoc with civilization; the spirit of greed is the destroyer of liberty, the creator of economic evils and political corruption; but the politician forgets his glass house, and persists in throwing stones at his opponent—who is no more guilty than he!

A correspondent says in *Lucifer*: "I assume that the Koreshan advocates are routed. Facts are too stubborn for their follies. Let any one view the north star and surrounding circular space of $23\frac{1}{2}^\circ$ radius, the north star being in the center, in which the stars never set in this latitude." The writer of this unique collection of grammatical blunders begins with an assumption and ends with nonsense. Whoever thought that the circumpolar stars were "in this latitude," or that they

could set *in* the north star? And what bounds the circular space of $23\frac{1}{2}^{\circ}$ radius from Polaris? It will perhaps be an addition to the critic's thimbleful of knowledge to know that the altitude of Polaris co ordinates with latitude north. Chicago is 42° north latitude, and consequently the altitude of Polaris, as viewed from this latitude, is 42° . It follows, therefore, that the astronomical circle of perpetual apparition from this latitude, has a radius of 42° . The following sentences from same author cap the climax: "These stars, according to KORESH, ought not to be visible at all during a part of their circuit, being within the 'invisible sphere.' But we do see them, and the charlatan is nonplused." Such comments are usually beneath our notice, but we quote them here merely as a sample of the logic of ignorance!

Prof. Loeb and others are endeavoring to discover the secret of life; and true to the instincts of the modern scientist, experiments are performed on the lowest organisms of the animal kingdom—for there it is supposed that life begins. Through what he terms parthenogenetic processes, Prof. Loeb has produced sea-urchins and star-fish. The usefulness of such a "discovery" would be apparent, if sea-urchins and star-fish were unable to propagate themselves! Of course, in the public mind, this groping among the urchins of the sea for the germs of creation is of paramount importance to modern science, which has not yet found even a starting-point of knowledge. The artificial hatching of protoplasmic echinodermata may be placed on a par with the processes of incubation of poultry eggs, so far as the discovery of the secret of creation is concerned. KORESH discovered the principles and laws of life in man; the Science of Koreshanity is as far above modern biology as man is above the sea-urchins! The difference in the planes of research demonstrates the difference in the importance of resultant discoveries.

The Chicago *Times Herald* refers to the success of Koreshanity after this fashion: "It is reported that about 10,000 people have been converted to Koreshanity, the new religion which teaches that we are living on the inside of an enormous shell, with the sun only 900 miles away. Still these figures need not be regarded as specially alarming. It is safe to say that more than 10,000 people in this country alone try to win at the other man's game every day." Yet this fact is not discouraging to Koreshans, for when Koreshanity was founded there were as many gamblers in other people's wealth as there are today—and we have made some headway against all odds. Numbers do not count for much any way; if they did, Christianity might count for excellence. Our consolation is in the fact that one Koreshan is able to chase a thousand opponents, and two can put 10,000 to flight; and ere long the daily press will sound an alarm for fear of the growing influence of the Koreshan System!

THE FLAMING SWORD does not fail to make its impression everywhere it goes. Koreshanity is the great scientific light to the truth seeker, a surprise to the investigator, and a mystery to the world generally. There are people who would be delighted to see the force of Koreshan literature destroyed, but many editors of the reform press would oppose any effort to blot out THE FLAMING SWORD. The *Needham Hustler* makes the following favorable comments: "THE FLAMING SWORD, the organ of KORESH, is one of the greatest journals published at Chicago. It possesses a peculiarity, and sustains that peculiarity with great force and character." It would not be too much to add, that the fact that THE FLAMING SWORD is the only journal devoted to Universology, the science of the universe, necessarily distinguishes it as the *greatest* journal of modern times!

The peace congress has convened again. It met one year ago to declare war at an end; and it is now in session to deplore the fact that the main parties to the peace compact are now engaged in active warfare! Since the wild olive-branch waved over The Hague, England and America have each appropriated over \$250,000,000 to increase their navies; England has destroyed two South African republics; the United States has continued the war in the Philippines; and all the great powers of the world have thrown shells into the forts of China. The spirit of false commercialism stands as ready today to prosecute war for plunder, as before the Czar began to preach the peace gospel that he dares not put into practice. Virchow has said concerning the question of war, that "formerly the governments desired war, and now the different peoples seem to desire it;"—and no doubt the people will have their way until they are delivered from the curse of waste and war.

An idea placed where it does not belong produces ill results. A comma is an idea—a small thing, but it may be larger sometimes than it appears. In this department there appeared a paragraph last week, in which we intended to say that the length of a degree of longitude on the 39th parallel was 54.136 miles in length; but a comma instead of the decimal point made it 54,136 miles. The comma which took the place of the period has a wonderfully long tail; and it is perhaps in this way that the tails of comets grow to such enormous lengths in the astronomer's calculations!

A writer remarks that the idea of spending eternity with the kind of a god that crushes the Boers, destroys Galveston, and perpetrates other misdemeanors in Nature and humanity, would be a subject of dread. It *would* grate on the nerves of the most patient, without doubt; but it occurs to us that the cause of these catastrophes would be just as guilty if called by some other name! Suppose it were Nature, the agnostic's god—would she be any less guilty, and would the prospects of spending eternity under her control be any less dreadful?

The earth is spherical because its crust is the materialized limit of solar circumradiations. The central sun of the physical cosmos is the nucleus of the great cell, the positive pole of the universal battery. The universe is active within itself; it contains its own life, and all its circulations are on the inside of the structured cell.

The trusts have subjugated the industrial world, and now control the avenues of commerce. The imperialism of the money power has undisputed sway in "free America;" even the government protects the industrial and commercial kings with a tariff wall, and establishes banks for their convenience and benefit.

The modern mind is more anxious to get rid of belief in the existence of the devil, than it is to destroy the existence of evil. If evil were only a picture of horrors, a hand would be required to mix the paints and move the brush; but evil exists as a reality, and its cause is not a myth!

Modern astronomy is a sample of the best conception ignorance has of world-formation; and modern society is an example of its handiwork. The one is in the mind, and the other is the co-ordinate reality in the world of human relations.

The key to the universe does not unlock a door of escape to the outside; circumstances force the astronomers to remain on the inside, and facts will compel them to discard their mental rubbish.

The universe is perpetuated through the recurrent living

manifestations of eccentric Messiahs; it would not do for the machinery of the universe to have a dead center!

The Copernican system of astronomy is a dream of the dark ages; Koreshan Astronomy is the nineteenth century conception of the universe as it is.

The singing of "peace on earth" by the Czar, is not accompanied by music on angel harps, but by drum-beats on the field of battle!

Koreshanity takes the inside view of everything in the universe; for there is nothing to be seen on the outside!

Mental science schools are advocating the Godhood of man; but Koreshanity alone teaches the Manhood of God.

The secret of the quadrature of the circle may be found where the square Man has a circle of influence.

The almighty in which the people trust is the almighty dollar!

The train of logic is always wrecked when it runs off the track.

Fallacy is the mental expression of the hells of human life.

Virtue is the positive strength of good.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

Common Objections Answered.

(1) "The fact that we cannot see the north star in the South, convinces me that we are on the outside of the globe. If we were on the inside, we could see all around."

(2) "If Christ in person was all the God there was then in the universe, how could He be omnipotent, omniscient, and omnipresent?"

(3) "If the Messiah has already come the second time in the person of CYRUS, have the events that are prophesied in the Scriptures taken place? For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first."

(4) "There are to take place such important events as will preclude any doubt of the time."

(1) The fact that a straight line extended at right angles from a perpendicular will run into the earth instead of away from it, at a distance proportionate to the height of the perpendicular, ought to be as convincing to a mind not capable of thinking much, as a fact in which is involved the principle of optics—a science of which the most scholastic are totally ignorant. The law of perspective foreshortening operates, in relation to the north star, along the geolinear surface, precisely as any other object placed at a given height from the geolinear surface, at the terminus of an imaginary line extended parallel to the earth's surface.

The earth concaves eight inches to the mile. At a distance of half a mile, or even one mile, this is unappreciable to the eye. The north star is at a given altitude from a meridian line on the earth's surface. Let us suppose it to be 500 miles perpendicular to a point far enough north to observe the north star directly overhead. Now we know that the earth is concave, because we have determined the fact by a thousand mechanical and other experiments, and above all, by the great and unmistakable law of analogy; hence when we see the north star overhead, on the parallel over which it is vertical, we

know it to be within the limits of the first atmosphere.

We may determine a point overhead on our own parallel of latitude (42°), and draw an imaginary line from this point overhead to the north star. This line will conform in its curvation to the contour of the surface of the earth. We will suppose that this line is five hundred miles, in its entire distance, from the corresponding line on the surface meridian. Now, what will the law of perspective foreshortening determine? It will operate the same between these two lines, as it will between the two rails of the railroad track. If a man can't comprehend the laws of foreshortening on general principles, as applicable at all places and to all spaces and distances, as they are known to apply to the things which come under his immediate comprehension, we would advise him to go to a school where these laws are understood and taught.

The two lines extended, one on the earth's surface toward the north star, the other five miles above the surface of the earth, will give us two lines running parallel on the course of the meridian. These lines extend the distance of over three thousand miles. The lines are five hundred miles apart, and three thousand miles long. Now, if we could suppose the earth to be a flat surface, the meridian line would be perfectly straight, as would the upper line taking a corresponding course. If we could place ourselves just half the distance between the two lines, we would be two hundred and fifty miles from either line. Let us look, now, from this point of vision along this middle line, toward the end of the three thousand miles. What would become of the north star? It will have gone out of sight long before the end of the three thousand miles is reached, because the law of foreshortening in distal perspective will bring the

two lines together, precisely as the rails of the railroad track seem to approach each other, and finally appear to unite.

If one stands midway between two rails of the railroad, the two rails seem to approach each other equally. If you stand near one rail, the other rail seems to more rapidly approach the one you are standing near. Now, we are on the earth, with a concavity of about 8 inches to the mile, which is practically a straight line. The other line is five hundred miles away; the north star is at the end of the upper line, three thousand miles distant. The law of perspective foreshortening brings the upper line, in appearance, in a ratio which accelerates proportionately to the square of the distance, as the vision extends toward the termination of the three thousand miles. As this law of perspective is absolute and operates everywhere, and does account for all the phenomena accredited to convexity, why will men follow the instructions of the idiots of science who ignore these positive laws, in their interpretations of phenomena or appearances?

We are on "the inside," and we cannot see "all around" because of the operation of this very law and principle of perspective foreshortening, which we have repeated many times in our literature.

(2) The light of the physical (alchemico-organic) world shines from a center. Its energies are generated at a focal point, by the processes of combustion which are there operative. These energies are all-potent, everywhere present, and all-penetrating, but the point of combustion is local. It is the same with the light of the anthropotic cosmos. The Lord Jesus was the light (intellect) of the world, and also the heat (love) of the world. His love and wisdom are all-potent, all-knowing, and will ultimately reach all minds. He was local and personal.

We do not know whether the party

offering the objection is a believer in the authenticity of the Bible or not; but if he is a believer, it is easy enough to settle the question of the Divinity of the Lord Jesus, the triunity of his character, the fact that he is the Creator, and that God the Father was in him, not out of him. It will be necessary, however, to dismiss from the mind the "orthodox" rubbish derived from false interpretations of the Bible, founded upon ignorance of the laws of being.

(3) "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." The fulfilment of prophetic declarations is in the events of the great and dreadful day of the Lord; but Elijah the prophet comes before this dreadful day. Elijah the prophet is the Messenger of the Covenant; he is the Branch. He is the Stone of Israel, the one to come of the posterity of Joseph, of whom it is said: "From thence [from Joseph] is the Shepherd, the Stone of Israel."

"The Lord himself" came down from heaven, 1900 years ago, according to his own declaration. He comes down again by birth, in the personality of the Messenger, whose theocrasis will communicate the fires of electro magnetic dissolution to the thousands who will be consumed in that fire. This is the "shout," and the manifestation of the 144,000 Sons of God is the voice of thunder, the voice of many waters, the voice of the Trump of God. The Sons of God to come, constitute the voice of the Archangel.

The dead in Christ to raise first, are not the dead in the physical graveyard, but those who, nineteen hundred years ago, after receiving the Holy Spirit, were dead in Christ during the time they appeared to be living. All who received the Holy Spirit were dead in Christ, and these will stand now at the end of the Christian dispensation in their bodies, raised, re-embodied, as the first to come into life at the resurrection now at hand. If the enquirer will study the literature of Koreshanity, he or she will find these questions all answered many times.

(4) "The wise shall understand." The important events will not appeal to the unwise, any more than the important event of the destruction of Jerusalem and the scattering of the Jews, in exact fulfilment of the Lord's declaration, appealed to the Jews in that day.

* * *

Measure or Standard of Value.

Popular Fallacies Concerning Money Exp-
posed; Standard of Value Fixed
by Law.

No more deceptive or misleading phrases than the above, have found their way into the science of political economy. In the sense in which it is commonly understood, there is no such thing as a measure of value. At the time of the transfer of value, there is no such process as measuring it in any sense similar to the measurement that takes place in the case of articles that have length and weight. The value has not been previously measured, but estimated or calculated in the units of some currency established by law.

In the last analysis, the law determines all other measures just as really as that of value. You may dispute the measures or weights of a merchant, but his yardstick or weights will not settle the case. No material in Nature that has length or weight will do it. Nothing will do it but the law;—but the law is abstract in its nature, and in these two measures must have some material substance to represent it and make its application possible; but it is entirely immaterial what that substance is, so that it has in the one measure—length; and in the other—weight.

The statement found in the books, that it takes length to measure length, and weight to measure weight, and therefore value,—and by that they mean some material substance that has value—to measure value, needs only, to show its fallacy, to be supplemented by that other measure that would in a similar way require us to

Scientific Lectures by Koresh.

The Founder of Koreshanity is delivering an interesting series of scientific Lectures Thursday evenings, 8 P. M., at Koreshan Hall, 316 West Sixty-third street, Chicago. Much interest is manifested at these Lectures. A short time is devoted each evening to answering questions.

The regular services of the Koreshan Ecclesia are now held every Sunday, 3 P. M., at same Hall. Interested friends of Koreshanity in Chicago and vicinity are invited to avail themselves of these opportunities to hear the Founder of the System.

say that it takes content to measure content, which they generally manage to forget. It only takes a basket of a given capacity that has been fixed by law, to measure a bushel of turnips, not another bushel of turnips or of anything else of like nature.

The everyday experience of mankind contradicts the statement of Dr. Gregory, that as in an exchange money takes the place of one of the commodities, "it must be a commodity." His own statement discredits the same where he admits that 95 per cent of the exchanges in New York are made without any money; and it becomes still less credible when you discover that less than two per cent of the remaining five, and in times of suspension of specie payment, none of them, are made with money that is a commodity. Unlike length and weight, value belongs to things material and things not material, and any of

the things to which it belongs—as in the case of the other measures usually named—may measure it.

Value is of two kinds; one is the result of Nature's law coupled with the labor and conventional arrangements of men, and the other is purely legal. One of these is just as real a value as the other, else is the man cheated who has parted with gold or a farm, or anything else that has value, and has received instead a note or mortgage or greenback. A note of hand or mortgage, to have value, does not have to be of the same kind as the gold or the farm for which it is exchanged, and its value is not simply the value of the paper on which it is drawn, but is just as great as that of the number of gold dollars for which it calls; or, if the dollars be not paid, the farm which it covers and will take. Nay, it may be much greater than the farm, for though the number of dollars may not be increased, except by interest, their value may be, and very often is, largely increased and the value of the farm proportionately, or it may be in a much greater degree, lessened.

The whole value of the note or mortgage is given by the law that underlies them. If the law has such marvelous power that it can endow a piece of paper in the hands of a usurer with the power to represent his ducats or his farm, and draw interest on the same, can it not endow another piece of paper in the hands of the laborer or merchant with the power to transfer his property or pay his debts—the two simple powers of money? It is idle to say that the piece of paper in the one case has value because the law is behind it, but has not in the other when the same power is behind that. Neither is it the dictate of reason to covet and pile up the one class of papers to increase one's riches, and distrust and destroy the other because some knave, who wants to cheat the masses for his own advantage, or donkey who does not know any better, has whispered "fiat" in one's ears.

In the case of one of these kinds of paper, the property of one legal individual is obligated; in the other, the property and authority of the nation. Bear in mind that in every case the real measure is in the law and not in the material used; that measuring, or rather computing, value is a different thing from transferring values; that commodity value is not necessary to a common medium, since other than material things have value, and, as in the case of the other measures, may measure value, and that most exchanges,—and in times of the suspension of specie payments, all of them—are made without the use of anything that has commodity value.

As the law fixes the standard of value, that is, the volume of currency, and may take for that purpose anything that has value, so law determines absolutely the common medium that not only may but must transfer all values in the absence of a transfer of credits or barter of commodities. This common medium must have value or it is a cheat; but this value may be either natural, or, as it is called, intrinsic or legal. In either case, its value, or rather office as money, is that of a substitute, and purely legal.—From "National Suicide and Its Prevention," by Prof. O. F. L'Amoreaux.

The Star of Bethlehem

An Astrologer's View of the Significance of Saturn in the Zodiac.

In ancient times,

Ere Saturn's rebel son usurped the skies;
Ere senate's mad decrees man ever saw,
Or heard at bawling bars corrupted law;
Ere patriot fools, for pop'lar praise, aspired
To public speeches which worse fools
admired;
Ere through ambition, or, through thirst
for gold
Men slew their brothers, or their country
sold;

—Virgil.

Ere this condition of the world had become prevalent, man's highest aspiration, and prayer to the muses was:

Give me the way of wand'ring stars to know.

Ancient star lore was still in so high repute some two thousand years ago, that not only the Magi of the East, but kings upon their thrones, and the great masses of the people were watching for a certain long-predicted phenomenon in the heavens which would signal the advent, or visitation of a God, a Savior of fallen man! What was this phenomenon, this signal, this Star of Bethlehem, the whole human race was so much interested in? Well, it was something in connection with the Earth's entering the Virgin of the Zodiac. This Virgin was to give a God to fallen humanity!

The Sibylline books, the oracles, the holy prophets, and the angel Gabriel had all marked the time of the Earth's passing into Virgo, and all the world watched for the Star of Bethlehem! By interpretation, Bethlehem means "the house of bread"; that is, the house or sign of Ceres, or Virgo with her handful of wheat. The Star of this Bethlehem is Mercury, the Lord of the sign, who has his "exaltation" here in his own house.

A fact that substantiates this is that the Jews refused to recognize Jesus as the anticipated Redeemer, because he was *Nebo* or *Mercury*; and their redemption was to come through *Michael*, the angel of the Sun: that is, they had no faith nor hope in any redemption while the Earth was in the dominion of *Mercury*; for the appointed signal of their salvation was the Earth's entrance into Leo, dominion of the Sun, and of their Prince, Michael. The Hindu god, Buddha, is said to be regent of the planet Mercury.

However, the sign of the Virgin was to bring forth a God; and notable among the aspirants to identity with the divine Visitant, were Caesar Augustus of Rome, Apollonius of Tyana, and Jesus of Nazareth; while Josephus, Tacitus, and others claimed it for Vespasian. Of these claimants, we will select Augustus, whose original name was Octavius—from being the *octave* of—? He espoused the name of Augustus because Virgo, the sign of his advent, rules August in the great year or cycle.

Concerning the nature and mission of

the anticipated Deity, Virgil, *Æneis*, Book 6, says:

But next behold the youth of form divine,
Cæsar himself exalted in his line;
Augustus, promised oft, and long foretold,
Sent to the realm that Saturn ruled of old;
Born to restore a better age of gold.

To solve the mystery of Octavius Augustus, whose divine mission was to restore the golden Saturnian Age, we must perceive the fact that he was the *octave*, the utas of Saturn, or the repetition of himself in the number eight both as to the planets and the zodiacal signs; thus: Saturn, Jupiter, Planetoids, Mars, Earth, Moon, Venus, Mercury (the eighth): Again, beginning with Saturn's house,—Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo (the eighth), or Octavius Augustus, house of Mercury).

Bethlehem-Virgo, the house of bread, is the octave of the ancient Saturnian Commune; and Jesus, in giving bread and wine in *communion*, did it as a combined memorial and symbolism of Saturn's happy Commonwealth, of the bread symbol, or wheat held by Virgo, and the wine cups by which Virgo is surrounded—the cup at her head, and the cup on the shield of the Centaur below her. Jesus endeavored to impress the idea of he and his Father being one, in the music of the spheres, the same as all *octaves* in the gamut are repetition notes.

Thus far in tracing the Star of Bethlehem, we have considered it in connection with the Earth; but the Sun's position at the time must also be taken into account. When the Earth, in the precession of the Equinoxes, was entering Virgo, the Sun opposite, was in the overlapping of Aries, Pisces, and the Whale; and in Burret's Geography of the Heavens, chapter on "Cetus," we find as a very curious coincidence, that when the equinoctial Sun was over the head of the Whale, it was called the *Deliverer* or *Savior*!

Turning to—"Star of the Wise Men"—Smith's Dictionary of the Bible, we see upon authority of Kepler and others, that in the year 7 B. C., just at this point in the heavens, Saturn and Jupiter were three times in conjunction. Thus we see that on both sides of the heavens Saturn was at that time struggling to reinstate himself, and to restore his Golden Age to the fallen race of men: but the opposing influences of his rebel son, Jupiter, the close proximity to the place of his fall, and the on-coming Dark Ages of the Whale's belly,—rendered his struggle futile,—and he had to wait a more auspicious configuration.

Now in figuring upon a more auspicious time for the restoration of Israel (Saturn), let us note that in the line of the Cæsars, there had been for the July of their cycle, a Julius Cæsar; for August an Augustus Cæsar; and in pursuance of the line, the next advent will be another Cæsar for September of the cycle, or the sign Libra: and, for the correctness of which calcula-

tion, we find in Virgil, *Georgic* 1, the prophecy of a Cæsar.

Whose undetermined state,
Is yet the business of the god's debate.

* * * * *
And seated near the Balance * * *
Where, in the void of heaven, a space is free
Betwixt the Scorpion and the Maid, for thee.

Thus, according to Virgil, who but reproduces the Sibylline lore and prophecies, the next advent of the Cæsarian mystery will be in the place of the cycle's September:—and it is in the auspicious skies of the Balance that Saturn comes to his exaltation!

Saturn will reach Libra, and his exaltation in the new Era in something over two decades. By that time his opponent, Jupiter, will have fallen; what Jesus called "the Gates of hell," and what in the Scandinavian Mythology is called the Ragnarok, will be passed; the Sun will be shining gloriously from Aquarius, the day house of Saturn; and the Earth will have entered Leo, the house of the Sun: there will be shining a new Venus, a new Mars, and a new Moon:—and Saturnian times will have rolled round again.

With the Earth's entrance into the Lion, the seals of mystery will be broken; and about fifteen years hence, when Neptune (the earth's octave) joins us in Leo, a most marvelous flood of understanding, knowledge, and wisdom will burst upon us; for Neptune, under auspicious skies, will teach us all things. According to Virgil, *Georgic* 4.

In the Carpathian bottom makes abode
The shepherd of the seas, a prophet and a god.

He sees what is, what was, and is to come,—
This Neptune gave him.

This conjunction of Earth, Neptune, and Michael—the Angel of the Sun, is the configuration which brings the restoration of Israel.—ANNA PHAROS, in the *Sphinx*.

* * *

The World's News.

Oct. 3.—German emperor refuses to consider China's proposal to offer sacrifices to the gods to atone for work of Boxers; Kaiser demands blood, and threatens war upon the Celestials. Negro burned at the stake by a savage mob at Eclectic, Ala.—Mitchell addresses Pennsylvania miners in convention; fears to assume responsibility of settling the strike question himself.—Campaign story-makers discover a plot to assassinate President McKinley.—Boers capture an English detachment in Natal.—Oct. 4.—Peace congress in session in Paris; adopts resolutions in favor of Boers; denounces England's course during past year.—Millions of fish from Lake Michigan go over the dam at Joliet.—Powers now charge that dowager Empress of China,

by special edict, ordered massacre of foreigners.—Sugar trade begins price-cutting war.—Pennsylvania coal strike remains unsettled; miners disagree at convention.—Oct. 5.—Germany asks powers to assist in seeing that China agrees to punish Boxer leaders, and that orders for execution are carried out.—Gambling hells wide open in Chicago again.—Methodist conference declares against an oligarchy of elders; clamors for democracy in the church.—Sultan agrees to pay indemnity to U. S. in installments.—Daily battles reported in Transvaal and Free State; Boers becoming vigorous again.—Ameer of Afghanistan threatens to go to war with England.—Floods ruin vineyards in France.—Oct. 6.—British capitalists plan to secure control of all American industrial corporations; buy out American cereal trust.—European powers follow America's course regarding China; McKinley pleased that American prestige abroad is established.—October hot wave in middle states.—100 cases of diphtheria at Springfield, Ill.—Chinese fleet attacks a Russian war-ship in Formosa Strait; Russian victory expected.—Oct. 7.—Ex-Gov. Pattison returns from Porto Rico; denounces American colonial policy, and declares that U. S. is as tyrannical as Spain.—Rich gold find in New South Wales.—3,000 mosquitos shipped to British museum from English colonies; British consuls busy catching insects!—Belgians plan great ovation for President Kruger upon his arrival.—Oct. 8.—Roosevelt insulted by hoodlums at church door in Chicago.—Emperor of China orders punishment of Prince Tuan and followers; but Emperor admits that he is in a measure responsible for the Boxer outbreak.—8,000 Chinese troops force Germans to retire from fight near Tientsin.—A Russian authority sees hope for peace only in the fact that fighting may become too terrible to be employed!—Depew says McKinley will carry New York by 80,000 majority.—Boers save their big guns from capture north of Leydenberg; 4 long Toms and 22 field-guns carried away to safety; Gen. DeWet and army near Wepener; English fear further difficulties in way of immediate peace in South Africa.—Yellow fever spreads in Cuba.—Oct. 9.—Riots in Porto Rico; federalists and republicans fight in streets of Guayamo.—England celebrates harvest festival season.—Egyptian mail-steamer sinks; 200 drown.—Austria proposes to connect with Turkey by railroad; powers object.—6-year old child travels alone from Austin, Tex., to Seattle, Wash.—5 missionaries from China arrive at New York.—Joliet steel-mills start up again.—Tin-plate mills in Pittsburg resume operations; 35,000 men employed.

* * *

The Flaming Sword's Exchanges.

Leslie's Weekly.—The memorable march of the allied troops through the gates of the forbidden city at Peking, is the subject of a superb double-page drawing by Gordon H. Grant, special artist for *Leslie's Weekly* in China. Other illustrations include photographs of some of the heroic martyrs who sacrificed their lives at the Chinese missions, and another double page contains numerous photographs taken along the line of the march of troops from Tientsin to Peking. The letter-press contains a startling article on Nome, the new Alaskan city. Rev. Dr. Clark writes on the Boxer outbreak and its effect on missions.

The Arena.—The usual characteristics of *The Arena* are manifest in the October number—vigorous articles on subjects of social advance and reform. A symposium on Imperialism is the principal feature of

the issue before us; and an interesting article is contributed by Mr. B. O. Flower;—How England averted a Revolution of Force. Bryan as a Soldier, by C. F. Peck, gives one an insight into the personal life of Mr. Bryan. Mr. B. O. Flower has again become connected with *The Arena*, which absorbs *The Coming Age*. Success to the new management. \$2.50 per annum; per copy 25 cents. The Arena Co., Life Building, New York City.

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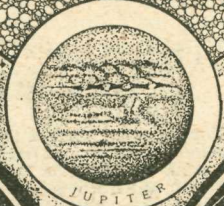
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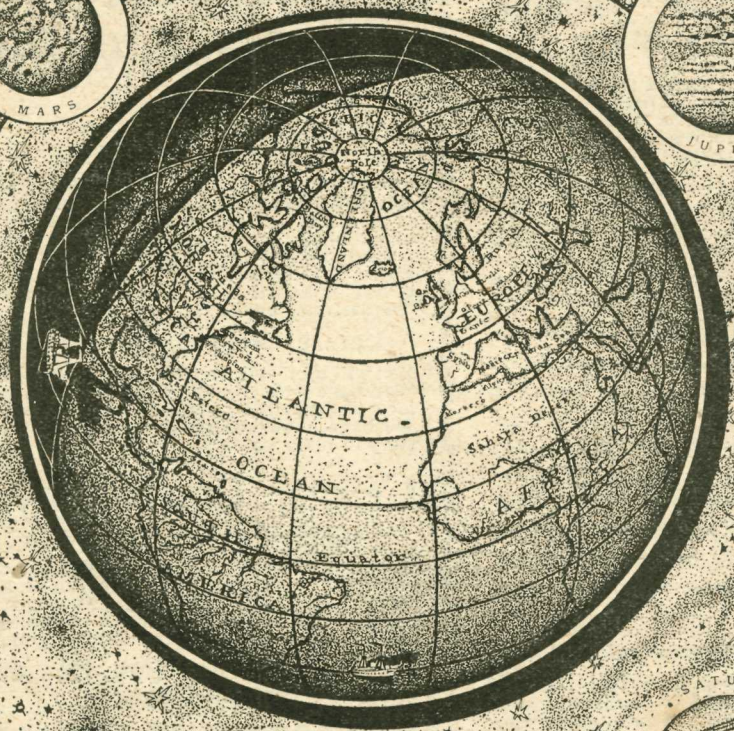
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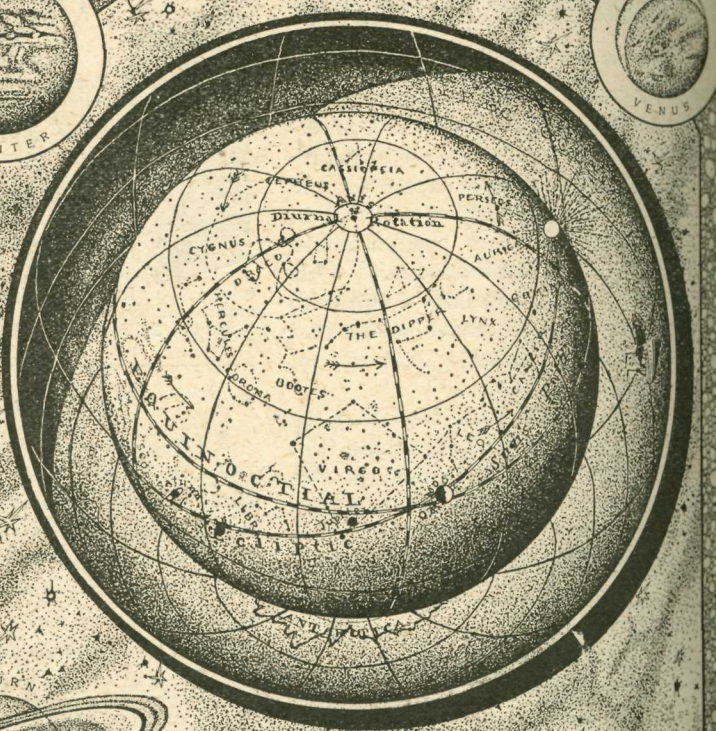
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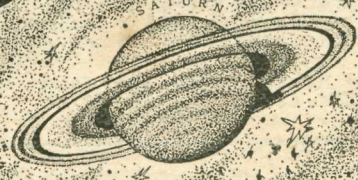
VENUS



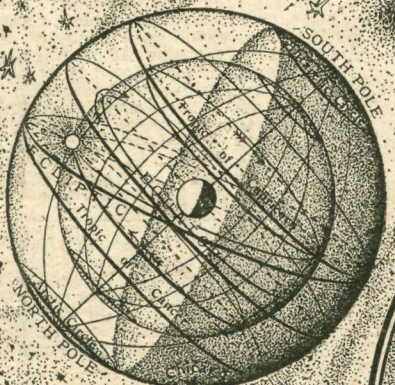
The Earth's Concave Surface
The Land Hemisphere



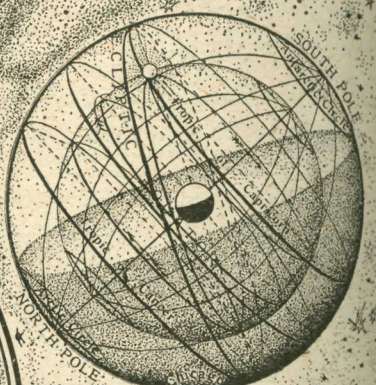
In the Hollow of His Hand
The Heavens in the Earth



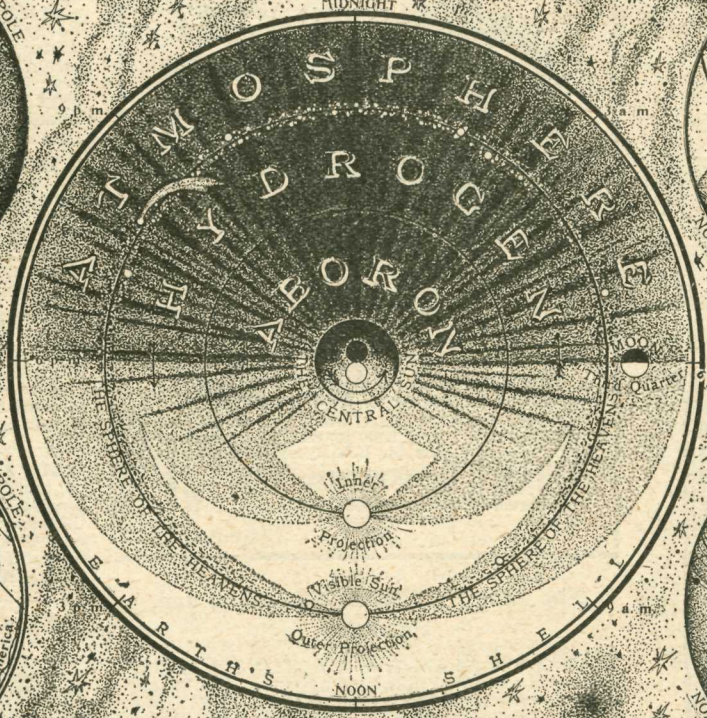
SATURN
MIDNIGHT



Summer Solstice, June 21
Continuous Day at the North Pole, and Long
Night within the Antarctic Circle.

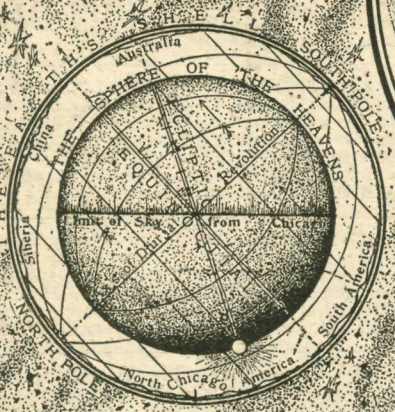


Winter Solstice, Dec. 21
Continuous Day at the South Pole, and Long
Night within the Arctic Circle.

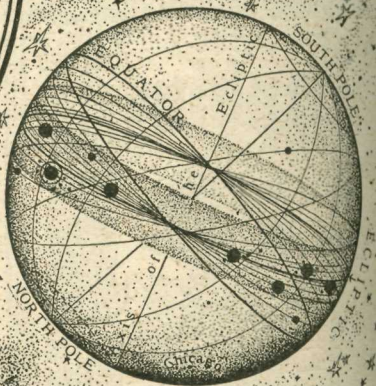


The Cause of Day and Night

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, with the Sun as the Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



Actual Position of the Universe, and Tilt of Poles, From Chicago



15 MILES



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata

The Cellular Cosmogony or Koreshan Astronomy.

* SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO. *

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemic Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.



URANUS



NEPTUNE