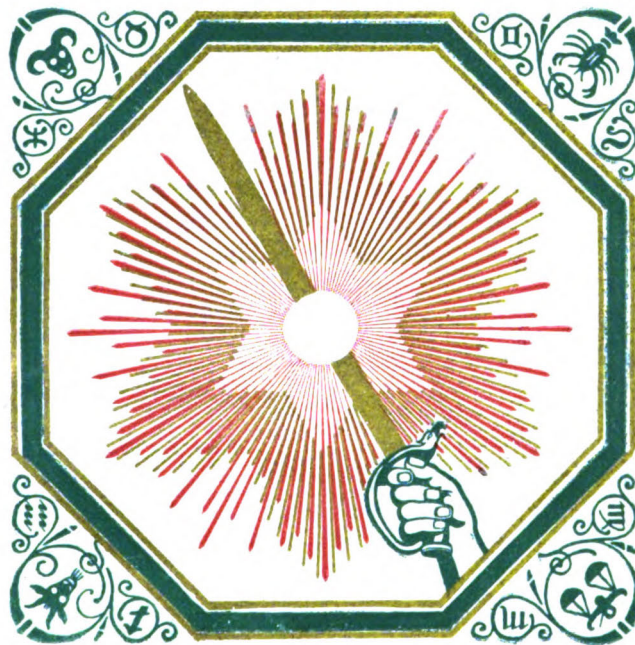


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**The Flaming  
Sword**



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# The Flaming Sword

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

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## An Exposition of Macrocosm and Microcosm

### Time of General Separation; the Tendency of Spiritualism Toward Atheism.

PART XVIII.

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

**"A**ND SAID to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

I have already defined the significance of mountains, rocks, etc., as represented in the language of symbolism. Such as are in the light of genuine intelligence from the Lord, or in divine illumination, desire the mountains (natural immortality or arch-natural life) to become their speedy inheritance or endowment. To come into immortal life in the literal or natural degree, which is to overcome the corruptible dissolution of the body, is to become a mountain.

To be in possession of the science of life is to become a stone or rock. To desire these to fall on one, is to desire to pass rapidly through that change of state which separates the elect from the observation of those evils which fall to the wicked through their rejection of the divine humanity of the Lord, not merely as manifest in CYRUS, but in all who through him become baptized into the regenerate life.

The wrath of the Lamb is the state or quality of those who are in their states of lust, and the destructive consequences of those states. For the righteous to be hidden from the wrath of the Lamb, is to be separated from the observation of the evils which the wicked bring upon themselves through their own rejection of the divine science as given through the divine Messenger. For the righteous to be hidden from him who sitteth on the throne, is to be separated (through change of quality or state) from the fallacies which govern the lives of the wicked.

To sit upon the throne is to be in the power which scientific knowledge gives. In the false or opposite sense, it is to be in possession of the false science, which is the power of evil. Therefore, for the righteous to be

hidden from the face of him who sitteth upon the throne, is to come into the divine science, or the science of genuine immortality, whereby the fallacies of such as are led by error can exert no influence.

Satan sits upon the throne of those who are in evils, and whose states are governed by false principles. Hence, for the righteous to desire to be obscured from the face of him who sitteth upon the throne, is to desire to be completely removed from even the observation of the power and influence of satan, with such as have separated themselves from the love of God and the divine Brotherhood.

This is the time of general separation. It is the day in which the process of the exploration of the states of men executes judgment by revealing the true character of all, thus determining (through such revelation) the true relations of the various members of society. It is the great day of separation, and consequently of the new order of grouping.

All classes of humanity will gravitate naturally into the relations determined by the inclination of their desires. Those who are in divine fellowship will group according to the various determinations of orders, genera, and species in the divine sphere; and those outside of the divine fellowship will come under the influence of such legal restraints as are essential to the government of society, with a new order of natural relations, but subject to the higher order. Order will be maintained, even outside of the divine Order which rules by the determination of its own righteous desires.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

In the exposition I have made of the opening of the six seals, I have only attempted to show forth a few of the leading thoughts pertaining to the subject, and

their relation to events now transpiring and about to transpire. It will be a difficult matter for any person ignorant of the claims, phenomena, and teachings of modern spiritualism, and of the peculiar phases of thought now actively exercising a great many minds in peculiar ways throughout the world, to realize in this age the fulfilment of the things seen and written by John the Revelator.

Modern spiritualism fulfils the predictions in Revelation of the beast and the false prophet. It is the manifestation of the great power of antichrist, so unmistakably foreshadowed by Jesus and his Apostles. Spiritualists, of course, have no reason for offence when I take them at their word as to their true position. They do not hesitate to publicly and boldly express their opposition to the Christ and his Divinity, and to deny that upon his mission in any sense depends the salvation or restoration of man.

The great tendency of spiritualism is toward atheism. If there exists a doubt of this in the mind, commingle with any shade of spiritualistic thought and sentiment, with a view of ascertaining the general conviction of spiritualists concerning God and the Divinity of Jesus, and all doubts will be speedily dissipated.

Modern spiritualism is unmistakably the power of antichrist. Its phenomena and manifestations, including the cures performed under the various phases of healing, called the healing power of spirits through their mediums, faith cure, mind cure, christian science, etc., are so many fulfilments of the predictions made in the commencement of the Christian era, and recorded in the New Testament.

In Revelation is this recorded statement pointing to the manifestation of spiritualism as it now obtains: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwelleth therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles [wonders] which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

"And I saw the beast, and the kings of the earth [it has already been shown what the kings of the earth signify], and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the

false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone."

Spiritualism abominates these prophecies, and therefore denounces the Bible which contains them. It hates the very name of Christ and Jesus, and the Book which holds them. Again I repeat, that while I do not deny the phenomena and spiritual source of those phenomena, as exhibited through the mediumship of the present time, I most emphatically pronounce it the power of antichrist come to its full.

#### PART XIX.

#### The Four Corners of the Earth

**E**MANUEL SWEDENBORG, in the general "spiritual sense," has given the true exposition of the "Apocalypse." His mission was primarily to the spiritual world, to execute judgment there. The time has now come for the true literal degree ("sense") to be exposed, because the time is ripe for judgment to be executed in the earth. In the highest natural degree of the Word, Logos, or God-Man ("sense" of the Word), the Lord's Human, the man through whom the Lord comes to judgment in the natural world, is the Angel. He is the Angel of the Covenant, or Messenger of Conjunction, through whom the unity is to be made between God and man. In him supremely are the four angels, or four leading principles or doctrines of life; but after the six seals are opened, these four leading laws are represented in four persons, who unitedly hold the forces of the spiritual world.

"They stand on the four corners of the earth." In the physical cosmos, the four corners of the earth are the four poles of the ecliptic—the equinoxes and the solstices. These poles are designated by the two principal meridians—the colures. One of these meridians intersects the ecliptic at the equinoxes, and is called the equinoctial colure. The solstices are the two points of the ecliptic the most distant from the equator. They mark the sun's farthest declination north and south of the equinoctial. The meridian intersecting these two points is called the solstitial colure. These four points on the ecliptic are the four corners of the physical cosmos (earth).

When the sun crosses the equinoctial on his way north about the 21st of March, is the vernal equinox. When he crosses the equinoctial going south, the 21st of September, is called the autumnal equinox. The summer solstice occurs the 22nd of June, and the winter solstice, the 22nd of December.

The next step is to fix in the mind the Zodiacal constellations through which these circles pass, or which the sun crosses at these four periods. The summer solstice is the point where the sun enters Cancer. The winter solstice is where the sun enters Capricorn. The vernal equinox is where the sun enters Aries about the 21st of March, and the autumnal equinox is where he enters Libra the 21st of September. These four pola-

tions are the four corners of the earth, and are respectively Aries, Libra, Cancer, and Capricorn. Libra is the scales or balance; Cancer is the crab, and Capricorn, the goat. In the physical man, the microcosm, Aries or the Ram is the center of the vegetative system; the system of animal or organic life.

The human Angel, a personality in the physical form, who stands upon this corner, is the one holding or controlling the sex potency. The ram, it will be remembered, is the symbol of the begetting love or desire. To stand upon this corner and hold this wind, is to conserve and regulate the influence of the spiritual world as pertaining to this special propensity.

As it regards the world of evil and lustful spirits, (in the spiritual world winds are nothing more nor less than influences of spiritual entities,) it is to prevent the influx of the spirits down or outward into the natural man, preventing them (through the power of lust) from destroying those who are about to rise above the lusts of the flesh and its death-dealing influence.

This Angel sustains one of the powers by which the Angel from the East ascends. (Rev. vii: 2.) This power holds in subjugation the sex passion, that the sensitives who are about to be sealed shall not be inundated by the lustful spirits who are determined, through modern spiritualistic power, to enter into and obsess. As a principle, it is wisdom itself.

The opposite polation is Libra. In the microcosm this is the reins or kidneys; the loins. The kidneys are the purifiers of the serum of the blood, and are so situated in the body and related to the organs, as to perform their office of purification just before the arterial branches pass off to supply the organs of reproduction, that only the purest blood shall enter these channels. The corresponding organs of the brain are the pisiform bodies. They are the centers of that peculiar form of mental activity by which a discrimination is made between truth and error. This is the center of justification; the domain of justice.

Libra is the scales or balances of Astræa (Virgo), the Goddess of Justice. It is the virginal principle that controls the scales, and thus holds the balance of power. It is the virginal principle that purifies the thought, and prepares the way to light and immortality.

"I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand having his [the Lamb's] Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters [those in life and truth], and as the voice of a great thunder [communication from the highest to the lowest heaven by conjunction]: and I heard the voice of harpers harping with their harps." This is the consciousness of the unity of God and man.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins." *Vir, man; gune, woman;*

the men-women. "These are they which follow the Lamb whithersoever he goeth."

Why do these men-women, the *virgune*, virginal men, follow the Lamb? Because in the highest sense the Lamb implies that state of the humanity in which he has overcome the lust of begetting in a natural way, and by thus having overcome this tendency and lust of the flesh, the potential principle of life is appropriated to another use.

## PART XX

### The Angel From the East

THE LAMB or ram, I reiterate, in the sensual or animal man, signifies the begetting power and its love or desire. The sacrifice of the ram is the sacrifice of this affection or love. It means the killing out of this passion, hence the Jewish sacrificial type as indicating one of the processes by which man is enabled to be conjoined to the Lord and become one with him.

The Lamb of God implies the Ram in his innocent state. As applied to Jesus, it related to the principle or law of regeneration, the process by which Jesus planted himself in the race, died in the race, and at the end of the age comes up in the resurrection (reincarnation), multiplied into the one hundred and forty-four thousand regenerated (reproduced) through his sacrifice or planting in the race. They are with the Lamb, because in them is the Lamb principle in this supreme sense. They inherit (in each individual) the power of regenerating within themselves in the microcosmic cycle, as Jesus inherited the power of regenerating in the biologic macrocosmic cycle.

These virgin men are the united males and females. They are therefore the eunuchs who have become eunuchs by overcoming. They are those referred to by Jesus when he said: "Some make themselves eunuchs for the kingdom of heaven's sake." They have the power to beget and bring forth, each within himself. They constitute the microcosms; the subjective universes. They are not male and female in two forms, but the united sex forms restored to the image and likeness of God, male and female. They are the new genus begotten of Jesus Christ and born of water.

This is a new birth distinct from that of being born of the Spirit. These are the fowls of heaven which the waters brought forth, as mentioned in Genesis: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." These perpetually repeat themselves in themselves, precisely as the macrocosm continually repeats itself within itself, by the perpetual law of creation.

They are immortal, because the cycle of life is continuous in the one being, and the law of propagation, instead of regenerating (reproducing) new forms, continually regenerates the same form. Thus there exists in them perpetual youth. This is the fruit of the dispensation of the Christ and the children or Sons of God, against which modern spiritualism in all its antichristian phases contends.

Every species of modern Christianity and modern

spiritualism which opposes the great doctrine of the manifestation of God through CYRUS, who is the Sign of the Lord's coming, is the aider and abettor of the power of antichrist. Swedenborgianism, though apparently acknowledging the humanity of God in the first covenant, denies him in the second.

While Swedenborgians have the spiritual Word, or the Word in the spiritual "sense" or degree, they have prostituted it because they deny it in the literal "sense" wherein is its power. They admit the unity of the Son and the Father, a unity perfected in the fulfilment of the first covenant, but they deny the unity of the Son, who is the Father, with the resurrected (reincarnated) humanity at the end of the Christian age. They admit that what Jesus said, "I am in the Father and the Father in me," is true; but they deny what he further said: "I in you and you in me," maintaining that it is not true.

In the spiritual degree, to have "His Father's name written in their foreheads," is to acknowledge from the angelic standpoint, the unity of the Son with the Father; but in the literal "sense" or degree of the Word, wherein is His power, is to acknowledge the second covenant (conjunction), namely, the unity of the regenerated sons with the only begotten Son, who by conjunctive unity has become the Father, not as a distinct personality from the regenerated sons, but residing in them. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."

Aries and Libra are opposite constellations and signs. They are the two poles of one axis, and as such symbolize the relation of wisdom and justice as coöperative centers.

At the manifestation of divine wisdom in the world, equilibrium must be reëstablished. This is the province of justice as evolved from Virgo, or the virginal force or potency. The influence of retributive justice will make desolate the habitations of men. The demands of justice were partially met when the war for the preservation of the Union was waged. The awful retribution following the crime of human slavery and all its evil consequences, did not expend itself alone upon the Southern people, for they were not alone guilty. Though they suffered the heaviest penalty, the North came in for its proportion of punishment due to the nation for its crime.

A greater punishment awaits the nation, and the vial of divine wrath is about to be poured out preparatory to the status of equilibrium to succeed. In the meantime, this wind also is held in check, until the Angel from the East seals the servants of the living God.

THE END.

Every dispensation demands its own Messiah, who comes first into the doctrine which is to impulse the dispensation for which he lives. He formulates the doctrine of life, and through his power of overcoming, not alone one opposing force, but every principle of death, he becomes the High Priest of reconciliation to those who aspire to the new and everlasting Covenant.—*Koresh*.

### The Failure of Government and the Remedy

(From the Writings of KORESH)

**I**T MATTERS not how many trials are made, nor how many efforts are put forth by individuals or associations for the purpose of communal groupings, every effort will fail of the grand result except it be made in agreement with the system which had its origin in the archetypal form, Jesus, who constituted the germ of the new creation. No system of consociation will prevail that has not for its very nucleus this grand central truth; namely, that the man Jesus is Lord God. Every system of dualism and trinitism must go down with the rising of the truth of the unity of God and man.

God is one, not two, nor three; one in person, complex in attributes; and the Lord Jesus is that one. According to His own declaration, he will be in his people and they in him, even as he and the Father are conjoined in one. This is the key-note, the watchword, the war cry of the approaching battle. This is the time of the end. Corruption has taken hold on the old church and state. Every vital principle has departed from that which should unite in the conservation of the souls and bodies of humanity. The church is made a den of thieves, and the government is prostituted to schemes for the advancement of the few, to the degradation and sub-dominance of the many who are made the dupes of corrupt legislation, and are immolated upon the altar of plunder to those who grind the face of the poor. Church and state are the two primary elements of political association, and should go hand in hand in perpetuation of that political economy whose purpose it is to conserve the interests of every individual.

Governments so far have demonstrated themselves to be failures. The object for which government is instituted is to secure and preserve the rights of its subjects, and render sovereign every citizen. This is the ulterior purpose for which political economy is made operative. In the United States of America, the sovereignty of the individual is the ostensible object and ulterior design of the fundamental principles upon which our institutions were claimed to be established. Such an opportunity was never before given to a people to achieve glory and honor in the execution of the designs of the founders of a government as has been afforded to this people. But how have they performed the sacred trust bequeathed to them by the noble men who made sacrifice upon the altar of patriotism?

Wherein has government failed? What are the causes of such failures? I will present a few specifications in reply to the foregoing questions, and then proceed to give some general and specific hints as to the remedy. The purpose of political economy is for the equitable distribution among its people, of the blessings which have been most bountifully conferred for such purpose by the universal Provider of all things. As there is a great superabundance or surplus of substance in some localities, with corporations, associations, and individuals, while among others there is a commensurate paucity; and as by such inequality both they who are superabundantly supplied, and they who,

destitute of the comforts, to say nothing of the necessities of life, are rendered less liable to that happiness which God's providence is designed to afford, therefore the object for which government is instituted has so far utterly failed of its divinely appointed design.

Every individual may be supplied from God's bountiful, material storehouse, but is not. It is said that "Opportunity is given in our glorious land for every individual to acquire wealth; if not wealth, to secure a comfortable home and surroundings." This is not the remedy. Let the strong provide for the weak. This is equally applicable to mind and muscle. The lamb has no opportunity in a den of lions, and the strictly honest man has no opportunity in a community of sharpers and rogues,—the principal constituents of every town and hamlet throughout our broad domain.

God saw the failure of worldly institutions, and he sowed the seed for a new kingdom. When the germ was planted there was manifest a limited and partial operation, a simple suggestion of what the fruition should be when the sacrificial germ should culminate, through voluntary processes, in the new heavens and the new earth (new church and state), wherein dwelleth righteousness.

The kingdom which the Lord came to establish, and for which the germ was planted over nineteen hundred years ago, is to be established upon two principles; namely, love to God, and love to the neighbor. Love of self actuates every individual of the old system. This is the rock upon which political economy splits. The germ which was sown by the Lord Christ, being absorbed by the pagan institutions which were ready to swallow it up, could not, until evolved through ages of development, come forth into that economical arrangement designed to regulate and economize industrial and other forces, and conserve them for the equitable adjustment of all differences and inequalities. Therefore the church, not comprehending the character and design, the primary concept obtaining at its inception, has split upon the same rock; namely, self-love.

The separation of church and state is simply the operation of the inherent principle or law of divorce, executed in the domain of universal activity, or in a more extended domain than the ordinary marriage relation. It is the inherent and legitimate outcropping of the principle of self-love, and the beginning of the process of disintegration which reduces to an absolutely mortal structure, and thence to corruptible dissolution, the once imposing form of an apparently perpetual system. That which began in the divorce of church and state, will end in the complete disintegration of a corrupt carcass; but from the debris of its crumbling ruins will spring forth the divinely appointed Imperio-Democratic form of political economy, which will establish every individual of the sacred order in his divine sovereignty, and inaugurate him king and priest, and initiate him into the royal and sacerdotal prerogatives of his degrees.

If legislation were conducted unselfishly by those

chosen from and by the people to subserve the purposes for which legislation is appointed, provision could be made from the abundant resources of our country to employ every person capable of service. This cannot be achieved because, within the selfish designs of both church and state, as two antagonizing corporations, the purposes of the most selfishly intellectual are to depress and subordinate the masses to the subserviency of an absolutely selfish leadership.

## Hints Suggestive as to the Remedy

FIRST. The remedy which is to eventuate in the radical reformation is already silently operative, but will soon burst forth in all the energy of a now confined and irrepressible divine force—the cumulative effort of ages. It is no less than the divine kingdom come to its gestative maturity, when a nation will be born in a day.

SECOND. The first manifestation of its germinal beginning was exhibited in the God-Man, the Lord Jesus. With the incorruptible dissolving (melting into fluent spiritual energy) of that divine form and manifestation, there followed an earnest of what must succeed the planting when, in the fulness of time, the divine planting should come to maturity.

I allude to the spirit and operative efficacy of divine love shed forth from the sacred functional activity of the great High Priest, when, after the translation and transubstantiation of his flesh and blood, it worked in those who received that body and blood, (through the office and outpouring of the Holy Ghost,) a life of common purpose and interest. It brought them all into one spirit, through which individual ownership ceased. All who came under the influence of the Spirit's power sold their possessions, and they had all things common.

The time had not then come for the establishment of a systematized government founded upon that principle. The epoch was transitory; and without the organization of a government, the temporary operation of the principle without political form was sufficient for that transition and the implantation of the element in the race which, through progressive infoldings and unfoldings, is to eventuate in the permanent establishment of a nation of kings and priests.

THIRD. The foundation of the divine political economy, as inhering in the nucleus of the divine government, is the common use of all things temporal and spiritual. To establish a perfect system upon such a foundation, a discrete sifting process needs to be instituted for the purpose of a critical distinction between that which belongs to the divine system and that which does not. This is the point of failure in the many attempts to institute societal groups.

To possess all things in common, is to possess the things which belong to the economy that it is designed to inaugurate; therefore, the necessity for gathering out of the kingdom all things that offend, retaining such principles as are in harmony with the divine nature, and eradicating all things which belong to the sensual structure.

The man who is living in sensual indulgence, educating himself to believe that such indulgence is a divine institution, and that the sensual passions are ordained of God and must be gratified, naturally (in attempting to effect communital groupings, as he supposes, upon a Christian basis) carries with him those things of his sensual nature which he has not yet learned are incompatible with the principles of divine economy.

The Shakers failed because they could not perceive the law of the appropriation of the forces conserved through the enforcement of celibacy. In their growth they have extended to the limitations or confines of their specific use, and must decrease. Celibacy of mind and body must become operative for a specific purpose. The forces thus conserved must be appropriated according to divine order, and this cannot be effected except through an absolutely scientific knowledge of the divine methods. I mean by this, a knowledge of God's law, of which Scriptural law was but a type or shadow.

FOURTH. The number of sub-centers is ordained of God, and these are complete in their ordination. None will operate as subsidiary centers or *nuclei* in the formation of the Order, except such as are evolved and involved to relative and specific degrees; and such will be denominated by the Messenger of the Covenant, who will select them according to and because of their specific uses in the divine economy.

One of the specific uses of the office of the Messenger is to confirm God's appointments, and to assign to their offices those who shall succeed him in his office work. Not only is he to confirm them in their active specifications, but he is to distinguish the characteristics of those who are for Christ, and those who are against the Christ of God, and point out to the world such as are to follow him in the work of regeneration, as shepherds of the flocks. This is preparatory work; for when the labor is complete, there shall be one fold and one Shepherd;—that Shepherd is CYRUS. After his translation, those who fulfil their divine appointments in ordering the structural arrangement of the great temple of life, will come into their complete divine uses, not before. They come into their partial functions in proportion as they acknowledge the manifest Sign of the Lord's second coming.

In conclusion: The remedy which in the divine economy it is designed to apply, comes through a radical reformation in both church and state. The rapidity of the changes that are to bring about the result will exceed all previous changes in the world's history. Modern, evangelical Christianity, so called, diluted with a conglomeration of all the paganisms of the world, will suddenly crumble to the dust.

The governments of the world, devoid as they are of every spark of the divine principle—love to the neighbor, will find their sepulchre in the valley of the decomposing carcass of a polluted and hypocritical church. But from their ruins, resurrected into the law of the economy of everlasting life, the new and living First-born shall arise, clothed upon with the Lord's righteousness, bright and shining as the noon-day sun,

kindled into the glowing heat of overwhelming love to God and man. Such is the change and such is the kingdom to succeed the crumbling ruins of the old church which, though now corrupt, had its inception in the very heart of God.

### The Love of Money to be Destroyed

(From the Writings of KORESH)

THE present degradation of man is due to his love of money. The competitive system of commercial activity, which in itself is devilish and antichristian, can lead to no other results than those which we observe as accruing from this infernal system. The Lord condemned it, and in its place instituted the communistic or heavenly order. This, however, was but the planting of the germ which necessarily had to die before the kingdom could be evolved. If "The love of money," which "is the root of all evil," is the cause to-day of human degradation, and such may prove to be the fact upon a critical analysis of the causes of human woe, then the love of money, which is the love of illegitimate commerce, was the seductive influence which produced the declension of the race.

There must be a specific relation between the causes of the fall and the methods employed for accomplishing the restoration. Scripture definitely states that "The love of money is the root of all evil." If so, then one of the first efforts toward a restoration of man to the state whence he has fallen, would be to destroy the love of money. The office of the present coming of the Lord Christ was foreshadowed in his work as the Messiah of the Christian dispensation. He indicated the mission of this final coming in the end of the ages, by then supplying the wants of the people; precluding the possibility of a continuance of the love of money by meeting their demands. The first and most direct influence of the Spirit was to destroy this love; and when the people were actuated by it, they sold their possessions and laid the price of the things they sold at the Apostles' feet.

It is not expected that the evolution of Christianity into its scientific domain of active operations will culminate in the mere distribution of accumulated wealth. Evolved Christianity is the manifestation of the divine government. It will not be reached, however, except through the baptism of fire about to be consummated through the theocrasis; and when this baptismal fire is experienced, the new church will be prepared to assume its office of reconstructing the governments of the world into the divine and universal empire. Upon this basis alone will the kingdom of equity be established.

The problem of labor and capital will never reach a peaceful solution on the basis of competition. The controversy will not reach a settlement nor cease its agitation so long as both the capitalist and the laboring man are actuated by the spirit of rivalry,—the spirit which now impels them on toward the climax which will be the destruction of both. The only peaceful solution is the coming of the peaceable kingdom for which we have been taught to pray, and which will mature as the product of the divine planting, and be ushered in by the opening of the seven seals.

## Archetype of the New Kingdom

(From the Writings of KORESH)

**J**ESUS was the archetype of a new kingdom, the seed of a divine government. His translation was a process accomplished through the regular operation of law; and the dissipation of his body by that process was the planting of the actual elements of his body, which constituted the seed from which the new kingdom is to spring forth. The soil into which this seed was projected was the primitive Christian church.

When he began his mission as Teacher, in the preparation of a place to lay the head of the Son of man, a garden into which this head or seed might be deposited for regeneration (reproduction), he inaugurated his work by establishing his system on the basis of a common use of material effects. His beginning was a small one, but in this particular his example was pointed, and no argument can set it aside. He, with his Disciples, held their possessions in common. When by His translation he entered the church, the operation of the Spirit that was generated in the combustion of his body confirmed the example he set in the inception of the kingdom of God in the earth.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

It is seen that the example of Jesus in the setting up of his kingdom, or rather in the planting which was to culminate in the development of the divine government as the ultimate fruit of regeneration, in its financial arrangements was the common use of property; and this example was confirmed in the operation of the Spirit of Truth, a Spirit which does not lie, for all who came under its influence entered into those relations as one essential part of the Christian life. They were together and had all things common.

The church did not come into the life expected, more than nineteen hundred years ago. They waited for the adoption; to wit, the redemption of the body. Their system, therefore, was not completely established, nor could it be until the body should come, the resurrected church, which should fulfil the work which Christ as the seed, the germ or archetype came to plant. The time of fruition has come; the Branch, appointed of God to establish the relations of the new order, has grown up out of his place. The beginning will necessarily be small and feeble, but once fairly inaugurated, the seven centers established and their functions and relations known, the growth will be rapid.

Life cannot come to the world independent of the natural grouping of genera and species—tribes and families. There is no other way to conserve the life potency. God's people are now in Babylon. Their systems are pagan systems, and their lives are given to the great vampire, modern Babylon, now segregated into three parts; modern theology, (Catholicism and Protestantism), modern spiritualism, and materialism. "The great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God."

Spiritualistic manifestations, so called, are the product of the disintegrating process now going on in Babylon; the very life element of man, the seed, is being prostituted through spiritual adultery, to the base purposes of antichrist. It is the speech of "the image of the beast, by which he is now confirming his falsifications of the Word."

## How Immortality is Attained

[From the writings of KORESH.]

**T**HE LORD appointed man's sensual nature as the channel through which the propagation of the corruptible body is extended from generation to generation, because it is through sensual propagation that the law of reincarnation is effectual. The sensual nature is made the means to an end,—that end being the production of the final body into which the life of God shall enter by influx, to establish immortality. The body has come in which the righteous seed is manifest, and in which the works of righteousness shall obtain; hence the law of perfect righteousness will be enforced and the seed maintained in its integrity.

Immortality cannot obtain except through the exaltation of the desire and purpose to a loftier plane of righteousness, which shall involve the sexual function, subjugating it so as to extend the operation of a holy life even into the body. Such an achievement will induct that part of humanity who can receive the gospel of everlasting life into the state of virginity.

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." (Rev. xiv: 4, 5.)

These firstfruits unto God and the Lamb are redeemed from among men, hence they become virgins through regeneration. The doctrine taught by the paganized Christian church of this age, that man is regenerated while at the same time he indulges in the gratification of sensual desire, is subversive of every principle of the religion of Jesus. That system of marriage which the so called Christian world fosters, propagated through the sensual passion, is a relic of paganism, and is to be discarded by the adherents of the gospel of everlasting life. It is only ordained of God because he has ordained paganism to subserve its end, in the development of that body in which the resurrection is to obtain by its gestative processes and powers.

"And Jesus answering said unto them, The children of this world marry and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke xx: 34-36.)

Who are the children of this world, as distinguished from the children of the resurrection? "And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." (John viii: 23.) "They are not of the world, even as I am not of the world." (John xvii: 16.)

The foregoing passages refer respectively to two classes; namely, the believers and the unbelievers in the doctrine of Jesus. The unbelievers as belonging to this world, and of that class who marry and are given in marriage; the believers as looking forward to the resurrection of the body, in which they are to be manifest as the children of the resurrection, and therefore not of this world. How terrible a thing it is to maintain that we are the children of the resurrection, while drawn into the lustful relations of the flesh, either through the pagan institution called marriage, or through what the world denominates licentiousness!

When the potency of continent and chaste thought becomes so energetic in man as to obliterate the brain center upon which depends the generation of sensual thought, the man becomes a eunuch. He has then circumcised the foreskin of his heart. "Circumcise therefore the foreskin of your heart, and be no more stiffnecked. (Deut. x: 16.)

"There are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it let him receive it." (Matt. xix: 12.)

The Jewish Sabbath, or observance of rest on the seventh day of the week, was instituted as a figure of the rest required of man from the transmission of his reproductive germs. This final rest is the real Sabbath upon which depends the hope of immortal life, and that to which the Jewish figure pointed. The relation of the eunuch to the Sabbaths of the Lord, as indicated in the foregoing text, points conclusively to the appropriation of the strength of man's being (which ordinarily ultimates in the germ) to the purpose of perpetuating his being, in preference to the gratification of his sensual nature.

The propagative germ is the product of a series of vital operations which terminate in the seventh or final vital function. If man pleases God and yields not to the gratification of sensual desire, and persists in the conflict until passion is subjugated, he obeys God and rests upon the seventh day; thus insuring to himself the confirmation of the covenant of life. This potency becomes in him a well of water springing up into living perpetuity. It becomes his food, the hidden manna. "And the sabbath of the land [body] shall be meat for you." (Lev. xxv: 6.) The final Sabbath, then, to which the typical Sabbath pointed, is rest from propagation; a rest to which only the eunuch or virgin can fully attain.

An entrance into the state of regenerated virginity, and the evolution of the race as a race of eunuchs prepared for the kingdom of heaven, implies the severing of

the sensual family relation. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." (Matt. xix: 29.)

In presenting this gospel of purity to the world, it is communicated alike to the male and female, to be accepted or rejected by one or both. The right to exercise this religious tenet is fundamental in the gospel of Jesus. The principle that man shall be sustained in the exercise of his religious convictions—by the worship of God according to the dictates of his conscience—is also the groundwork of the Constitution of the United States Government. No Christian patriot will attempt to coerce a man from the free exercise of his religious prerogative. No man or woman should fear to boldly embrace and publicly advocate the foundation principle of the gospel of immortality, foreshadowed in the precept and living example of the Lord.

Every man and woman who may embrace this gospel and determine to exercise the right of continency and chastity, is justified before God and the angles in disannulling that which man (not God) hath joined together. "What God hath joined together let not man put asunder;" but what the devil hath joined together, let any man who dare, protest against, even to the obliteration of the lustful relations of the sexes in what is denominated marriage.

"The world is passing away, and its desire; but he who does the will of God abides for the age." (Original Greek.)

### The Sphere and the Cube

(From the Writings of KORESH)

THE HISTORY of the Jewish nation furnishes a striking illustration of the development of a people from one seed or root. From Abraham through Sarah came the Jews as a nation. It developed into a great tree, and through its unfoldment produced Christ and his church, as definitely (in the order of law) as an apple tree with its fruit is produced.

Jesus, the Savior of men, had within himself every personality in the form of essence or germ, (resurrected in himself, the divine personality,) who had died in Adam. "For as in Adam all die, even so in Christ shall all be made alive." This essence or seed of Almighty God had become infolded in Jesus through the uniform law of procreation, for no other purpose than to be planted, that through another tree there should be propagated the Sons of God, who should come forth from this planting, male and female, as he came forth, the perfected firstfruits in the order, and through the law of generation from the loins of his Father Abraham.

A word was sent into Jacob, and Jesus the Word came forth from it through forty-two generations or cycles, which were required as so many months or periods of gestation to produce the generation or development of a Son of God. The seeds in him were pairs, divine love and wisdom, not separated but reunited, male and female in one germ—the cube and the sphere in one form. This was the form of the sphere, with the function of the cube. This was hidden manna, the living bread from heaven, which, when planted in man, impregnated him to bring forth the New Jerusalem, described in Revelation as lying four square,—the length, breath, and height being equal; the complex cube of twelve. The sphere related to this cube as given in Ezekiel's vision, is the ultimate of the development after the union of the Bride (as John saw her coming down from God out of heaven) with the Bridegroom.

## Descent of the New Jerusalem

(From the Writings of KORESH)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband."

**T**HE careful reader of these passages will notice that the preparation for the descent of the New Jerusalem is the drying up of the sea; for it is declared the sea had disappeared. It is impossible to comprehend the character of this disclosure without a thorough knowledge of the law of natural correspondences. The analogical basis for the analysis and synthesis of this feature of the wonderful vision of the great Seer, must be the physical waters and their sources of supply. No one with common sense will think for a moment that John had any reference to what the world ordinarily calls the sea.

John was caught up, it will be remembered, which means that he was in a caught-up state, and was therefore in the spirit. The things he saw were in the spirit, or from a spiritual point of vision. To give, therefore, the correct natural, literal, or scientific interpretation, the processes of transposition from the spiritual to the literal or natural domain must be taken into account and given their due weight. In one of John's descriptions he saw a body of waters in the spirit, but did not know what it signified. An angel came to him with the explanation and said: "The waters which thou sawest, \* \* \* are peoples, and multitudes, and nations, and tongues." In vision, these appeared to John as a body of waters; his powers of analysis were not sufficient to enable him to comprehend their meaning, and the angel came and defined the vision. It may be known, then, that waters signify peoples.

In the world of physics, or, according to the Koreshan nomenclature, in the alchemico-organic world, waters proceed from the conjunction of two kinds of elements; oxygen and hydrogen, or their corresponding ethers. These are analogous to the union of masculine and feminine principles and essences in the production of the populace of the natural world. If the waters of the natural or alchemico-organic world are produced by the union of two elements or essences, the peoples of the world have a corresponding source; therefore, to dry up the sea of human life so that there shall be no more sea, it would be necessary to check the source of those waters. The source of the waters of multitudes, peoples, nations, and tongues is the propagative function. It is necessary, then, to overcome those processes which conduce to the propagation of the race.

If there is to come a time when there will be no more sea, a time when the waters are to be dried up—that is, when the multitudes, peoples, nations, and tongues cease to be, it must be from the cessation of the propagative act with such as can come under the power and within the province of this prophetic scope. Thus the inference is, that the sexual life on the natural plane will cease with as many as are to become the firstfruits of the resurrection of the dead. The expres-

sion, "There was no more sea," means that the act of propagation ceases. The process of overcoming is in the power to control the sex desire and inclination. That there will be no more sea, means this and nothing else.

It will be understood that, for the provision of the descent of the New Jerusalem from the spiritual world to the external and natural, there shall be enforced the celibate condition—a condition which cannot obtain without the aggregation of people into celibate orders. It is therefore provided that in the end of the Christian dispensation the tares are to be gathered to be burned. Inasmuch as the good seed and the tares were sown in the same field, it follows that all men are both wheat and tare, therefore, all are wicked; hence the burning process at the end of the age is one in which those who are to be saved in the new order will be burned, that the wheat may be revealed. The gathering of the tares into bundles to be burned, is the aggregation of those who will confess their wickedness, forsake the world, and get into the bundles or communistic communities, for the purpose of entering the fire which is to burn the world—that is, the wicked, the tares who constitute these bundles. This burning is the incorruptible dissolution of the thousands who will disappear, now at the end of the world, without experiencing what is called death.

"The tares are gathered and burned in the fire." This is the great conflagration which comes at the end of the world, the end of the Christian dispensation. An essential preparation for the descent of the New Jerusalem is the aggregation of the bundles or communities throughout the world, for the purpose of that dematerialization necessary to the reunion of the sexes in the creation of the biune beings who will constitute the new race of men. The conflagration will dissolve the tens of thousands of the dual beings, males and females as they now are, and rejoin them into the biunal ones, who then will constitute the Sons of God.

(To be continued)

## Confession of the Messiah

(From the Writings of KORESH)

**W**E most emphatically assure our readers and students of Universology, that God is human and has his origin in the development of the Son of God, who constitutes the apex of the human race. His eternal throne is in heaven, the throne inherent in the perpetual life of man, whence radiate the energies which make the universe constantly active. The first commandment, then, involves the necessity for the recognition of the Messianic personality. Without this recognition there cannot be a fulfillment of the commandment: "Thou shalt have no other gods before me." The reason for the confession of this Messianic character, is because there can be no polarity of the life forces (the male and female potentialities) without the direction of the minds of the many toward and into the objective and tangible center of affection. To know the true God and worship him, is to know the true Messiah and love him as such.

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## MODERN OPINIONS OF THE BIBLE

Must Be Interpreted in the  
Light of Genuine Science

“**T**HE BIBLE not ethical.” “Thirteen Chicago University Professors O. K. the statement.” “The ‘Holy Book’ is neither a compendium of truth nor theology,” declares an official editorial in the *Biblical World*. So run the headlines of a newspaper clipping, sent by a subscriber to our Guiding Star office.

Reviewing the report of the pronunciamientos of the Chicago professors, we find them credited with this very good statement of what in conclusion they think the Bible is. “It is a record of religious and ethical experiences rather than the last authority, and a composition of all theological truth such as it is held to be by most churches. Taking the Bible at the beginning and following it through, we find it ever changing according to the conception of the times. We cannot take it as a compendium and, opening it, say ‘There is the law: there is the truth.’”

It is well to call the Bible a “record;” too commonly it is called “the ‘Word’ of God,” while the record states that “in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. \* \* \* And the Word was made flesh, and dwelt among us.” We know that the Lord Jesus Christ is declared by an inspired Apostle to have been “the beginning of the creation of God,” without whom “was not anything made that was made.”

We would know if the combination of reputed inspired records called the Bible may be relied upon as true; *i. e.*, genuinely scientific. What says Koresb-anity’s Founder? “Is the Bible from God? What reason have we to believe the Bible? None whatever, if it be not in agreement with genuine science, by which we mean a knowledge of the universal kosmos and all that pertains to it.” “Nature,” he says, “is from the cause of things: by whatsoever name the cause be designated, Nature, then, is true.” “Who, then, can interpret the Bible? That Cause alone wherein all the subtleties of being inhere, that Cause whence is derived all the variety of form and motion, whence springs creation, and which perpetuates being, must read the book of Nature if ever it be correctly interpreted. God only can comprehend that which he has performed. To comprehend Nature is to comprehend its God; and before one can comprehend God, that God must be involved; as the genuine scientist of Nature he is the only one who has the wisdom of God.

“If the Bible, as the expression of the divine character and will, and as the exposition of the purposes of Deity, has been given to the world through instruments chosen by Deity, then it is the counterpart of creation, so far as revealed, and is prophetic so far as the divine human indited for the world its penetration into the

future. The confirmation of the illuminative source must rest entirely with the great facts of Nature, and the unmistakable rendering of this great book into the language of science—knowledge.”

The Scriptures open with a delineation of creative effort, and with a revelation of the laws, order, and design of the Deity in the evolution of that creative application which culminated in man, bearing the image and likeness of God. It follows that God has expressed these things in the language of inevitable, unmistakable, unalterable science, if they be the works of God. Has Nature, either in its form or laws, been properly interpreted, and its forms and idioms of expression correctly rendered from the language of creation into the language of science by the so called scientist of today? No!

The Bible the modern scientist would repudiate as an unscientific hodge-podge produced by many men of many minds to suit the varying concepts of many times, stands all the tests of the one genuinely scientific system of cosmogony. We say genuinely scientific, because it is the only one founded on a demonstrable premise as to the form of the earth constituting the true universe, involving all things. The Bible repudiates modern science in plain terms, declaring that the whole world is to come under the dominion of “science, falsely so called.”

The work of the Prophet promised to appear at the end of the world, culminating in a period called “judgment,” the great and dreadful day of the Lord, was foretold to be, turning back the wisdom of the wise—worldly wise, and making it foolish unto them. The popular concepts of the universe are absurd; when once the untenable positions of astronomers and chemists are pointed out, one wonders daily that the modern “refuge of lies” is not more quickly swept away.

In conclusion, KORESH declares: “God demands the recognition of his hand and mind, not alone in the works of creation, but in the revelation of the mystery of his accomplishments.”

The mind that inspired the makers of the “records” of the “religious and ethical experiences,” which the professors admit the books of the Bible to be, reached the fulness of the Godhead bodily in the man Christ Jesus. The first man Adam was identical with the last man Adam, the “risen Lord,” who was made a quickening spirit in the “generation of the righteous,” those whom “the fulness of the Godhead bodily” elects or chooses from among men as “a place to lay his head.” His head, or holy seed, is analogous to a wheat head, which, unless it falleth into the ground and dieth, abideth alone; but if it die, bringeth forth much fruit. This spirit of truth, this quickening spirit, is the har-binger of the returning life of the holy seed, in the Sign of the Son of man, the forerunning prophet of the new age, to which, as the male blossom, he gives vitality and character as the scientific impregnator, the “quickening spirit of the Father” promised the church

as the quickener of their mortal bodies to newness of life. In the era of the divine kingdom, or Golden Age, there are to be no more mysteries. Why? Because the keys of knowledge are to be brought forth and used efficiently by the reincarnated man to whom the fulness of the Godhead bodily, the man Christ Jesus, gave them.

This recipient of the keys was named the Rock on which the church of the kingdom era should be built, of which he was to be the recognized Apostolic visible head. The church was taught by St. Paul that it should know Jesus no more after the flesh, till the harvest of that flesh should reappear in power and great glory. It was promised, however, a visitation of the spirit of truth, and the ability to finally add to all its other virtues the knowledge (no guesswork about it, but the knowledge of the truth), the perfect knowledge which would do away with knowing in part and prophesying in part.

The Bible presents all the credentials to be possessed by the Messenger due to appear as the Sign of the Harvest. When he came he lacked no one of them. At present, those who welcomed and entertained him were made the trustees of his message, as were the Apostles of old of the gospel of the kingdom to come at the end of the age, when all that were in their graves should stand again, or be reëmbodied; *i. e.*, reproduced.

The old question, What think ye of Christ? is still to the point as at the beginning of the era; and the same old books of Nature, and of the law and the prophets are here to be reasoned out of concerning the origin and destiny of man. The man of the hour, the Ancient of Days and beginning of years, has stood with us and reasoned with men concerning the things written in the books. His message of rational science for the world he has committed to the Guiding Star Assembly of his kingdom in earth, and all who will may know the truth about the Bible and the universe, of which it is the counterpartal scientific record, written in the language of astro-biology.

### The Philosopher's Stone

NO discovery of this age of wonderful discoveries equals in importance, as an indication of human progress, the discovery of the Philosopher's Stone, the Shepherd and Stone of Israel. He says regarding his discoveries: "Now that the true egg, the basis of all sciences, even the science of religion, has been discovered, it is most significant that the discovery should have been made by the true Stone."

To this Stone it has been declared by the Almighty: I "will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." This Stone the Shepherd reveals to be the Lord Jesus, the Christ of God; but even this, the greatest mystery, is simple to him who is the recipient of this stone, and to such as are made, through him, partakers of the revelation. When this Elijah appears he is (not shall be) the resurrection of the two Witnesses, both the Father and the Son.

### Development of Mechanical Power

THERE is an article in the January *Everybody's* entitled "The Blind Revolutionist," which recounts the marvelous development of mechanical power through the agency of steel construction, and the service of the money power by machinery, to reduce men the world over to complete wageslavery. For this world-wide form of white slavery, labor unionism offers but slight alleviation, while it daily multiplies the evil complications of our self-destructive, social situation. Machinery should be the mechanical power in the hand of genuine Godliness, to usher in the great day of rest and let go the captives of strenuous competism. It not only should, but it will, for the day of judgment now is, and the works of men are under the eye of God, passing in grand review. All is "vanity under the sun," it is declared; for the Sun of Righteousness is the science of the law, and the law of love to the neighbor, to be expressed by the performance of use without money and without price, condemns wholesale the works of competism as dead works.

Owe no man any thing but love, is the dictum of a genuine Christianity; and the mortal agony of men is almost chronic because of bonds and mortgages, and the wolves howling at the doors and all around in the wilderness of sin, demanding the pay of wage-slaves. The public conscience of the money-lender, the usurer, the non-productive social vampires, is being prodded, and there is to be no let up till gold is demonetized and elevated to the companionship of steel, as a national beautifier and public servant.

The Lord did not despise the day of small things. He drove out the money-changers from the little temple made with hands in Jerusalem, and kicked over their tables. He is getting ready to do the same thing now in his greater temple of humanity on a world-wide scale. The golden calf is going into the smelting pot of divine love, awakening the hearts of a humanity that will not have this god to rule over them or their fellow-beings, too ignorant from long displacement to sense the evil that holds them in continuous slavery to the greed of gain that proves but earthly dross when gained.

War, while cruel, is essential in the universal economy, for deliverance from some things, and the wider establishment of peace. So war is at hand—to make peace. Competism is war; though diabolic, it has its divine uses, for the devil is the savior of God, as the soil is the savior of the seed. All seed must fall into the ground and die, or it abideth alone; but if it die it bringeth forth much fruit. We are never to call evil good,—if we do we entail woe upon ourselves; but we are about to have a glorious revelation, that of the divine use of evil as the power to make us appreciate and serve with all our hearts, might, mind, and strength, the true and the good,—the will of God, which is eternally that virtue of peace and good will to men which makes it possible for men to serve their fellows day and night, without money and without price.

**Prof. Rauschenbusch's Book**

**I**N HIS ARTICLE in the January *American*, "A Vision of the New Christianity," Ray Stannard Baker names (as the most influential recent religious book) "Christianity and the Social Crisis," from the pen of Prof. Walter Rauschenbusch. It is spoken of as a book on social conditions with no hatred in it. In response to the query, "What will the regenerate society be like? What, then, is the vision of the prophets? Mr. Baker says:

"I give here the convictions of Prof. Rauschenbusch: In the old society, the society we know now, the great sins are war, strife, competition—with resulting luxury for a few, and want for the many. The new social life should change all this, should be a right-about-face, if it is to be a true rebirth. There must be peace, not war; coöperation, not competition; and in place of extremes of luxury and want, a distribution of property which will ensure every human being upon the earth a chance to make the most of the faculties God has given him.

"This is the new preaching of repentance, and this the new version of salvation. And every hour it is enthralling new souls with the possibilities of love and service. In fact, it is to bring about in society at large the spirit of the family, at its best and finest as we know it, the coöperation of strong and weak, old and young, the service of all by each and each by all. It seeks to make humanity one great family."

"The father," says Prof. Rauschenbusch, "does not seize the larger part of the turkey and call it profit. Nor are wages paid in the family; the turkey is not monopolized by the strong, nor are little ones and the weak ones compelled to go hungry."

In the last chapter of his book, Prof. Rauschenbusch boldly meets many of the specific problems of the day. He believes with the socialists that the wage system must ultimately be superseded by coöperation. "I am frank to declare my conviction," he says, "that the wage-system is an institutionalized denial of the essential principles of Christianity, and that a nation will never be a Christian nation until its economic life is organized on a coöperative basis."

For forty years Elijah the Prophet, CYRUS, the Shepherd and Stone of Israel, went to and fro in the earth as the promised knowledge of the truth, and the Founder of the divine kingdom in earth, which is to exemplify all the tenets of Christianity scientifically applied. The Founder, the rock basis of the system of new thought which is to be materialized as the "New Christianity," called by a new name, laid in his Zion the nucleus from which the science of the law shall go forth—a chief corner-stone, the keystone of man's arch-natural life. This stone, the coming woman, the new thing the Almighty promised to create in the earth, this woman, is described as encompassing a man (an inner man), whose soul radiance, when outshining, reveals her as himself in power and great glory.

Prof. Rauschenbusch omits to name, as the primary sin of the race, the degradation of woman. This sin is committed in the primary domain of commerce, sex

commerce, causing the whole human race to be conceived in sin and shapen in iniquity. The primary, the most fundamental, human right is that of woman to the self-mastery of all her functions to the glory of the God-Man, which is the salvation from age to age of his humanity.

**The Brazen Serpent Explained**

**W**E recently heard a scholarly colored D. D. declare that the word translated serpent in the Mosaic account of the healing of Israel by the lifting up of a "brazen serpent" in the wilderness should be translated seraph. Now Koreshans have been taught that the word cherubim referred to male forms, and the word seraphim to female. It is written that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up;" and it is believed by Koreshans that when when "the horse and his rider fall back into the sea" of humanity, the Son of man will be lifted up and made visible, ultimately as the Lord in glory; i. e., the divine Motherhood, and that all the sons of men will look upon her as the Lord our Righteousness and the incarnate wisdom of the law of love. The Lord Jesus as the true Son of man and of God declared: "And I, if I be lifted up from the earth, will draw all men unto me."

**The Science of the Law Necessary**

**S**IN is defined by the law which the one righteous Man fulfilled. Every violator of that law is an unsaved sinner. Righteousness is an attainment made possible to men by that Savior who promised them his science of the law, for the watering and quickening to newness of life the germinal beginnings of the spirit of obedience to law, the will of God with which he inspired them to hope for righteousness. The science of the law, and its application for the reconstruction of individual and social righteousness, has long been lacking. We have been saved up to date, by an age of grace for the development of powers and possibilities made possible by the law of the cross. Our social conditions, and our science of our environing universe are interdependent in their activities. To have peace, a genuine science of the laws and principles governing the universe for the well being of ourselves must be ours in scientific application. Doubtless the one known heir to the throne of the universe, should he appear in our midst to claim his inheritance of the earth as we know it, would possess this genuine science.

The great body of man's resurrection life will constitute a universal church incorporating the seven planetary orders of humanity as seven churches. This universal church will be manifest in earth as a literal, scientifically constructed kingdom. This will be successful as an empire of divine righteousness and peace throughout the universe, (which is no more and no less than the habitable earth). It will continue during a long era, and is foretold by astro-biological Scripture prophecies to be the Golden Age, the Gods' great Sabbath of rest.

## ECONOMISTS AND HISTORIANS

A Review of the Recent Congress of the Two Associations

**T**HE TWENTY-FIFTH anniversary of the American Historical Association and the American Economic Association, with affiliated branches, such as the American Sociological Society, was celebrated by a notable conference during the last week of the closing year. Political Science has been very fully represented, and the men whose names stand at the head of American culture and learning have given expression to their best thought.

President Hadley of Yale sounded the key-note of these anniversaries in defining the trend of economics. He said: "The present generation for the first time has wrought the consequences of Darwinism into its philosophic thinking. The world has insisted on following Darwin, and present-day economics is one of the results. Darwin said biological and social types are the result of the survival of the fittest. It was vain to resist this change."

The congress of political scientists on the opening day was addressed by the presidents of two other noted institutions, Harvard and the Massachusetts Institute of Technology; also by Prof. Albert Bushnell Hart of Harvard, President of the American Historical Association, and Prof. Farnam of Yale. Prof. Hart, in a written discourse which contained not a dull line, but was crowded with witticisms, contended for accuracy and imagination in the science of history. If the present process of elimination of historical episodes goes on, he said that we should be reduced to believing that nothing had happened since the creation of the world. History can be taught with imagination and yet lose nothing in point of accuracy. "Real vital history is not simply a condensation of facts, it is a transmutation of the lifeless lead of the annals into the shining gold of the historian. Far above the picturesque in history, which is only the art of assembling striking details, is the dramatic in history, which is breathing the breath of life into the men of bygone times. It is an art which stands alongside that of the painter, the sculptor, and the architect, which puts the great historian parallel with the philosopher, the seer, and the poet. This essential in the writing of history, this power to assemble the dry bones and make them live, is nothing more nor less than imagination."

Prof. Hart read a passage from Francis Parkman, which illustrates the union of insight and imagination. In the opinion of most critics, Parkman is the first of American historians. Motley, Tacitus, and Macaulay were also commended. For his final word on history, he quoted Emerson's noble sentence: "A man shall be the Temple Frame. \* \* \* I shall find in him the Foreworld; in his childhood the Age of Gold, the Apples of Knowledge."

The Historical Association had the honor of an address from the Hon. James Bryce, Ambassador to the United States from Great Britain, on the second day of its sessions. It happened to be the centenary of Gladstone's birth, so the Ambassador spoke on the great Premier and his relation to the constitutional development of England. He cited, in beginning, one of Gladstone's personal traits, his aversion to smoking. It was one of his fixed beliefs that power entrusted to a people brought with it a sense of responsibility that acted as an educative force. It was a fluent, easy address by a distinguished statesman and author. "The American Commonwealth" was an epoch-making book, and all who have read it cherish a regard for its author.

The new president of Harvard University, A. Lawrence Lowell, as president of the American Political Science Association, read an important paper on the Physiology of Politics. He defined his subject at the outset: "Physiology treats of the functions of the various organs. If the term be applied to politics, we must bear in mind that it means not the function which the organs are intended or are supposed to perform, but those they actually perform. Moreover, we must include pathology—for governments are rarely if ever wholly sound. Earnest men overflowing with public spirit sometimes remind us of a woodpecker in Cambridge, that strove loudly for an entire forenoon to drill a hole in a copper gutter. All reform movements need men with a scientific knowledge of the physiology of politics." He said the subject of direct primaries is a burning one at present. Gov. Hughes is contending for them, but they have been abolished in Boston.

Prof. Farnam of Yale, followed with a paper on "Labor Legislation and Economic Progress." Prof. Farnam is president of the American Association for Labor Legislation. His argument in the main is this: "Economic progress in itself involves inevitably in each of its elements some form of labor legislation. It is a concomitant of change. If the laws of the Medes and Persians were immutable, it was because their economic life was stagnant. The movement for more intelligent labor legislation is, as our association has often stated, but a part of the great movement for the conservation of our national resources. Some restricted legislation as applied to labor is often the condition of real economic freedom."

Now Prof. Farnam evidently wishes to inspire great optimism. Well, God is an optimist. The author of this paper does not treat directly in words, of the labor troubles that threaten to disrupt organized society. His message summed up is vitally this: "labor legislation is incident to progress." Is it not pertinent to ask whither such progress tends? Is it toward socialism? Is it toward anarchy? Both of these results would be termed in the line of progress by a certain contingent.

In an incisive paragraph, Prof. Farnam has shown what his goal of progress means.

"The economic ideal of the United States is very different from this. It may not be easy to define it in a few words, but its most concise expression is perhaps found in that part of the preamble of the Federal Constitution which states, after enumerating certain political purposes, that its object is 'to promote the general welfare and secure the blessings of liberty to ourselves and our posterity.' Our ideal is clearly not a caste system, nor even a hierarchy of functions such as existed under the feudal system. It is a system of freedom, which implies equality of opportunity for all."

In comment upon the above, one may observe that the freedom of opportunity desired for all would seem to depend in no small measure upon the labor unions and their iniquitous demands. They cry aloud to all: "Thou shalt not work when we strike."

The "caste system," though not our ideal, virtually exists. No village is too small to harbor its coterie of culture, consisting of the minister and the doctor—if no larger. Caste is inherent in Nature. It is hereditary predisposition. "The survival of the fittest" is the survival of the God-Man, raised up from the race from age to age. The man who swaggers and bluffs says: "I'm just as good as he is," but he knows in his heart that he lies. He convinces only those of his own ilk. Culture in the ultimate is the assimilation of the laws and principles that govern the universe in its integrality, as expounded by its Author and Interpreter.

These scholarly and able papers represent the high water mark of American scholarship. As such they have been faithfully reported.

#### Two New Periodicals

**I**N the field of woman's culture, Mrs. Charlotte Perkins Gilman has added a new periodical called *The Forerunner*. In lieu of preface the author has a couple of stanzas entitled "Love." The closing line may serve as motto, device, or key-note to the new magazine: "Glad, world-wide, life-long service—this is love." The table of contents includes articles on vital topics: "Why We Fear Socialism," "Child Labor," "Our Androcentric Culture," etc. The author's books dealing with the social evil in a purely original way, are a guarantee that her new venture in magazine literature will be well coned. She is a profound thinker, but has not accepted the doctrine of the biunity.

A new French newspaper called *Le Progres* is to be issued. Its contributors will be drawn from the able and efficient corps of French instructors in the universities and colleges of New York. It will probably meet a long-felt want.

Pain and sickness, suffering and weariness, when will they end? When death is swallowed up in victory, never till then. What is victory? The transformation of the body without corruptible dissolution.

#### In the Middle Ages

**T**HE distinguished director, M. Enlart, of the Musée Trocadéro at Paris, was present in New York Dec. 16, 1909, to give an exceedingly interesting lecture in a new vein, connected with his archeological researches. His subject was the "City in the Middle Ages." His friend and confrere at school, Prof. Adolph Cohn, of the University of Columbia, presented him to his audience in a few well chosen words. The lecture was given in the finest French, and was highly gratifying to those who had assembled in the hope of pleasure and instruction.

Typical cities in France and Italy were presented in their salient features, showing the growth of architecture in the past, one of the most interesting being Avignon. The bridge, the porch, the loggia, the public bath, the public fountain, even the ruins of an old potence, and an especially interesting pillory, where offenders were rudely treated, were thrown upon the screen. This last, by the way, had as decoration the adjunct of a life size sculptured lion stationed at the foot of its marble column.

Architecture in its rise, foundation, and culmination, will include the glories to be manifest consonantly with the coming of a new order of life. In the institution of his natural kingdom, God is the supreme Architect, and inspires the construction of magnificent temples, fit receptacles for those who succeed to the authority of the world.

Will there be something finer than has yet been seen? No, because the cycles come and go, repeating themselves in activity and in splendor. The Golden Age initiates each cycle, and as its buildings partake of the quality of life manifest, nothing that the pen can delineate is equal to the glories to be revealed.

#### Was the Lord's Spirit Divided?

**T**HE New Jerusalem (or the Christian heavens) is indivisible, according to the teachings of KORESH, until after the dematerialization of the body of a man—the man of the age. KORESH teaches that during the time that the Lord Jesus hung upon the cross of wood, (a type of the crossing of the divine and sensual-animal natures), the Jewish heavens, or his interior spiritual content, passed into one woman. Her love returned it to him as the means of his resurrection from the tomb of Joseph. He was first divided as to his hitherto indivisible divine continent, when his body was broken by an incorruptible dissolution. The whole man was dissolved, not when the Roman soldiers took him from the cross, not while he lay in the sepulchre of the rich man who begged his body, but forty days after his resurrection, in the presence of upward of five hundred witnesses.

When the Sons of God come they will equalize the sex forces—so the sun and the moon will be conjoined. The ecliptic and the equator will be coincident. The angular difference will be removed.

*The Latest From Paris*

"THE Man in the Iron Mask" is again to the fore.

The mysteries of Udolpho are as nothing to pique curiosity in comparison with this famous character of the seventeenth century. When M. Funk-Brenzano, the Archivist of the Bastille, visited this country, he delighted audiences with a new theory that "the Man in the Iron Mask" was an Italian prisoner of state, not a half brother of the king. The latest from Paris is that M. Gosselin-Lenotre is writing a book to prove that the strange prisoner who served as a foundation for the well-known romance, was no less a personage than the great Moliere, the dramatist, who had the right of tabouret before Louis XIV himself. This book is said to be the forthcoming sensation of the year. Most readers of literature supposed that Moliere died honestly, but Lenotre avers from historical evidence, that after his attack, supposedly fatal, at the theatre, he was arrested and incarcerated by the king's orders.

Turning to a well known French historian, one reads the following minutely authenticated account of the famous comedian's last hours: "The fourth performance of the 'Malade Imaginaire' was to take place. In the morning, Moliere, feeling worse than usual, and suffering from his chest, called his wife, whom he loved tenderly, despite her worthlessness, and the comedian Baron, whose ingratitude had not weakened his attachment. He told them sadly that his sufferings threatened to end his days, and that he could no longer hold out against them. 'I know I have come to the end,' said he; 'but how a man suffers before he dies!'

"Baron and Moliere's wife were far from thinking that the evil was so great as he said; however, they begged him to rest and give up playing that day.

"How can I?' said he. 'There are fifty poor players who have only their day's wage to count on. What will they do, if I do not act? I should not forgive myself did I withhold their bread one day, when I am able to appear.'

"Had Boileau heard these words, would he have rallied Moliere on the point of honor which held him to the theatre? When the hour came, Moliere went to his task, and by a painful effort held out till the word *juro*, in the ceremony. Here he was seized by a sudden convulsion which seemed to exhaust him. Fearing to disturb the performance, he had fortitude to conceal his pain until the curtain fell amid applause and laughter, from a crowded house that went its way not suspecting that it would see him no more.

"They took him home in a porter's chair to Rue Richelieu. He tries in vain to supas was his habit after acting, and begins to cough up blood so soon as he is in bed. He sent Baron to fetch his wife, and before she comes he draws his last sigh in the arms of two sisters of a religious order, whom he was entertaining in his house. Their prayers aided him in lieu of the priest who had not time to arrive."

Thus died Moliere, prince of comedians, on Friday, February 17, 1673, at ten o'clock in the evening.

Moliere the poet could not die. He lives in imperishable glory in his dramas. His skull is preserved at the Academie Francaise. How Lenotre is going to dispose of the dates and the skull is making some gossip.

*The Source of Wisdom*

THE Messenger of Light, Truth, and Love has stood revealed among the nations. Nothing like the wonderful science he discovered has been taught in this age. He unrolled like a panorama, things in the visible world, and he let the light of his science shine into the dark places of the spiritual world. He brought the God kingdom down to man, and unveiled those mysteries hidden from the foundation of the cycle, which has passed with the passage of the sign through the great precessional movement.

*A Star Birth*

"How blest is he who can discern that God is on the field, when he is most invisible." It is the protecting tenderness of the divine sphere, typified by the wings of the bird that encompasses those who put their trust in Him. KORESH says that God loves us just in proportion as we love him. His love meets ours as inevitably as the levic and gravic forces from the central sun and the environing crust of the earth meet. When these forces join with great intensity in the spatial expanse of the heavens a star is born.

*Fall and Restoration*

THE promulgation of the truths of Koreshan Universology in its various departments, aims at the restoration of humanity to Edenic purity. This implies a fall. This fall is periodic, just as the fall of the year recurs. If the fall or decline of the man created in the image and likeness of God is periodic, occurring at specific intervals fixed by law, then the restoration or upliftment of fallen man must also be periodic or repeated at stated intervals.

*The Proof of Re-Embodiment*

What is the strongest proof of reëmbodiment? Perhaps the desire for it as manifested in a majority of human beings. The law of the conservation of energy is another proof. It is also taught in the Bible. John the Baptist came in the spirit and power of Elijah.

"Except ye repent, ye shall all likewise perish." In these words of the Lord were infolded the principle of redemption. Except ye *turn back* into the race and become Savors, ye shall die as these men in their sins and mortal evils. If ye become Savors, ye conquer death and the grave.

We carry our dead with us. When a person goes to consult a medium, he carries the dead that he wishes to hear from with him. The mediums serve as mirrors to show what people have inside their heads,—when the mediums are honestly what they claim to be.

# Health and Hygiene

Dr. J. Augustus Weimar

## SWEDENBORG AND KORESH

### Their Writings and Messianic Functions Differentiated

**W**E ARE ASKED by several subscribers of THE FLAMING SWORD, to state "the difference between the writings of Swedenborg and KORESH." The almost simultaneous inquiries have been prompted by the fact that a book is being widely circulated by one who was connected, some years ago, with the Koreshan Unity. This book cites freely, in a friendly and eulogizing manner, from the writings of both Swedenborg and KORESH. In fact, the book is dedicated by its author, to both of these writers.

One of the Apostles writes: "Be always prepared with a defence for every one demanding an account of the hope that is in you." (Wilson's Rendering.) As we are living in the scientific age, and not in an age of mere faith, it is essential to be at home in Koreshan Universology, the scientific erudition of the great and only Scientist. To differentiate between the writings of Swedenborg and KORESH is not a difficult task, when one is familiar with the writings of the latter; for he furnishes the best (the *ultimus* and *fineness*) in information on the subject under consideration. After one knows what the only legitimate expositor and true critic of Swedenborg's writings has stated, one need neither see nor read the book mentioned, nor Swedenborg's voluminous volumes. KORESH, with his scientific interpretation of Swedenborg's writings, enables a student to obtain a genuine conception of all that inspired Sage has ever written on philosopho-religious subjects.

The difference between the writings of Swedenborg and KORESH are, first: KORESH declares that "The writing of Swedenborg was Messianic to the spiritual world; through his entrance there, he was the instrument and medium of effecting judgment, preparatory to judgment in the natural or literal (scientific) world and degree. [Note: his mediumship office is aped by cliques and clans at the present day.] But his mission was more than this; entering in the spiritual degree into conjunction, he was therefore enabled to enter into unity with the Lord; and having entered into unity with the Lord in the spiritual degree, he became the center of influx of the spiritual degree into the center of the literal degree, thus manifest as CYRUS; hence Messianic also, as the mediator of the new covenant or conjunction—the conjunction of the sons of Levi with the Lord in his 'second coming,' in the natural order of the resurrection. Thus, Swedenborg becomes in CYRUS the Lord's ultimate human as to the literal (scientific) truth of the Word, and therefore also Messianic in the literal degree. Through CYRUS, then, Swedenborg comes to effect judgment in the external church and world, and through CYRUS the Lord will build his city (which means to establish the literal, scientific doctrine of the Word), and let go the captives of the Lord. Swedenborg says CYRUS signifies the Divine Human."

Second: "Swedenborg's writing was his preparation

for his subsequent labor in the spiritual world, where, after his departure and separation from his material form, he continued his services in the promotion of that interest whereby the spiritual world came to judgment through himself, as the divine instrument of re-unity with the Father. \* \* \* Such judgment (separation) came by the presentment of the truth of the Word expressed in spiritual language, Swedenborg himself being the instrument through whom the Lord made manifest his coming to that degree, the spiritual degree. \* \* \* The process of judgment (separation) would necessarily operate in the spiritual world for a period corresponding to a time in the natural world of one hundred and twenty years, at the end of which—judgment being complete—a corresponding judgment (separation) must take place in the natural world, that the New Jerusalem might descend into the outward degree."

Third: "Swedenborg's mind was elevated to, and he wrote his theological works from the spiritual realm or region of the mind; and it is impossible for them to be understood by the natural man, [or by the followers of the Swedenborgian church, and the author of the book mentioned]. \* \* \* His principal work began after he passed from the physical form; for then he entered more fully into the spiritual degree, where he began an active career, for which he could only have been fitted by his relation to the spiritual and natural entities, and also whereby he learned the science of correspondence, by which alone judgment (separation) could be effected."

Fourth: "Through the instrumentality of Swedenborg, the Lord came specifically to the spiritual world, and through him effected judgment by making him the spiritual Savior *per se* to the spiritual world. The use of the writings of Swedenborg (these writings being the unfoldment or exposition of the spiritual 'sense,' brought down, not by continuation [insanguination], but by actual *inversion*, as we shall proceed to show), is to make manifest the dragonic power in the earth, and to complete the actual denial of the Lord in the old church."

Fifth: "The spiritual degree of the Word cannot come to the natural degree of the mind. The only possibility of the spiritual 'sense' getting down into the natural degree, by which the sensual or inverted natural is transformed to the divine natural, the actual literal divine degree \* \* \* [is when] the spiritual 'sense' [is made] subject to the law of correlation or transformation of the spiritual degree to the science of the spiritual, which science is the literal degree—the science of correspondence. \* \* \* The literal 'sense' [Koreshan Universology] is the scientific degree, which really constitutes the still further unfoldment of the Word; namely, the genuine exposition of the significance of the external or natural 'sense,' which never has as yet been open to the world in its true aspect." [Except, comparatively, to the few disciples of KORESH.]

Sixth: "Swedenborgians [and others of like mind] lay the greatest stress upon the spiritual 'sense,' while

Swedenborg laid the greatest stress upon the literal (scientific) 'sense,' though Swedenborg was in no wise capable of opening either the literal or the celestial 'senses,' because such revelation was not in the providence of his special work at the time he wrote, though now, through insanguination, he continues the exposition into the literal (scientific) 'sense.' \* \* \* The Word, therefore, did not, and could not, come to ultimates through Swedenborg, nor in the so called 'New Church' [the Swedenborgian]; for that church, having only the spiritual degree, without the knowledge of the literal degree, only *attempts* to bring down the spiritual degree, which is for the spiritual angels, into the domain of the natural mind as the spiritual degree, which is simply the dragon power, dragging down with his tail the third part of the stars of heaven, and casting them to the earth." [Note: Spiritual entities and human beings are "stars," according to the science of correspondent analogy.]

Seventh: "The effort of the Swedenborgian church [as well as of the author of the book mentioned] to infuse spiritual doctrine into the natural mind, is *subvert* [acts in the interest of another, instead] of the true literal (scientific) degree, and is therefore calculated to shut heaven against the church, or to close up the mind against the cognition of the Lord's coming in the clouds of heaven; namely, the true exposition of the Scriptures by doctrine drawn from, and confirmed by, the literal 'sense,' opened by illumination from the Lord in this literal degree. The attempt by Swedenborgians (and others) to promulgate the spiritual 'sense,' which is alone for the spiritual angels, without the opening of the true literal 'sense' and its illumination, fulfils the Apocalyptic foreshadowing of the dragon whisking his tail through the spiritual sphere, and drawing thence the stars of the spiritual degree and casting them to the earth; that is, the stars of one third part, which stars are those of the middle (spiritual) degree."

Eighth: "The doctrine of the church ought to be drawn from the literal (scientific) 'sense' [Koreschan Universology], and to be confirmed thereby. \* \* \* It ought to be a question for serious consideration, in the light of the foregoing, as to whether those who read the works of Swedenborg, and who assume to give an exposition of his teaching, perceive and conclude from illumination from the Lord, or from the light of their own proprium and reason."

Ninth: "The interpretations must differ from, though in no wise conflict with, the teachings of Swedenborg. They must differ from his, inasmuch as the literal Word differs from the spiritual, which is so much as the divine visible human of the Lord differs from the invisible spiritual."

Tenth: "A man will be raised up in the order of divine providence, in whom the spiritual degree can have its pediment, and through whom the spiritual degree can come into conjunction, and thence into unity, with the Lord. \* \* \* Before the new church [the Aquario-Koreschan] can be established in the earth, judgment (separation) must also set in the literal degree; and to accomplish this work, this same Swedenborg, conjoined and unified, the Immanuel of the age [God with us] must descend to the natural plane, and through and in the divinely anointed and

divinely appointed CYRUS [KORESH], consummate the fulness of the Word."

The word "Cyrus" is, in its origin, a Greek term, which has been bodily lifted and transferred into the English language by the translators. It is so found in the *Septuagint*, a Greek version of the Old Testament. In the Hebrew Bible, however, the word "KORESH" is uniformly used, which occurs twenty-four times. Hebrew Lexicons define the term—sun and throne; meaning, of course, the anthropological or biological (human) sun or radiation, and throne or intellectuality.

Three prominent thoughts are conspicuous in the foregoing sectional paragraphs. These serve as a key and guide, as to whether or not it is wise and safe to read the writings of Swedenborg:

1. The writings of Swedenborg, which were exclusively written for the angels of the spiritual or middle degree of heaven, cannot come down to the natural degree of the mind, nor can these writings be understood by the natural mind.

2. There is only one way according to which the spiritual 'sense' or degree can get down into the natural; that is, by continuity and transformation, which means—that Swedenborg will conjoin with KORESH, thus come down unbroken by continuity and transformation, and in unification as one being, accomplish the fulness of the Word through and by the great Scientist and Alchemist, KORESH.

3. The foregoing is proof positive that there is only one man who is divinely authorized and divinely capable of expounding the writings of Swedenborg, whom to know is life immortal. Thus it is evident that anyone else who attempts to expound, does so by perversion and inversion, which is the manifest dragonic power in the earth, and leads to a complete and actual denial of the Lord, whether such a one can see the danger or not. Or, in other words, he that infuses the spiritual doctrines of Swedenborg into the natural mind, acts by perversion in the interest of another, instead of the true literal or scientific degree, and is therefore calculated to shut heaven against himself.

Finally; hold fast to the premise stated in the foregoing sectional paragraphs; think logically, and you will know whether it is wise and safe to read the book mentioned or Swedenborg's spiritual "sense." Store specifically the following thought in your cerebral recesses; namely, that the first, middle, and last essential quintessence of gaining immortality is *obedience* to the divine instruction and will of the Messenger of the New Covenant.

### An Explanation

The articles in the two previous issues of this Department were written as replies to letters received. Several mementos also arrived, of lasting usefulness, accompanied by the words: "A token of appreciation of the mental food and enlightenment the articles of your Department have afforded." These tokens were undoubtedly prompted by the spirit of that Biblical principle, the quintessence of which, according to a literal rendering, reads: "Having participated in spiritual (mental) things, we are obliged also to serve in things pertaining to material uses." And a physician wrote: "I am pleased that you have taken a broader sense of the terms 'Health and Hygiene' in your Department. Please continue in it. It does me good."

# For the Younger Minds

Eunice Hussey

## THE PROGRESS OF THE CHURCHES

Five Scenes From A World-Old Drama

### PRELUDE:

“**T**HE PAST is dead,” men say, men say,  
“Lost in gloom and forever gone;”  
Renewed once more, there comes a day  
Each church and state has other dawn.

“The world’s a stage,” men say, men say;  
This stage has certain action set;  
In another world, a cycle away,  
The same is played, though we forget.

To the earliest scenes come away, away,  
And follow the drama through the cycle-day.

### The Grecian Festival

It is a festival in olden time,  
The shining sun and high-arched dome, the sky,  
With lazy mists that veil it from the earth  
Below, proclaim it now an Autumn day,  
In far-off sunny Greece, with harvests done.  
The little hills, clad in late summer green,  
Seem hushed with solemn awe; and at their base  
The simple folk, in gayest dress, are gathered,  
Offering thanks and altar gifts to great  
Earth-Mother, good Demeter, crowned with green.  
War, pestilence, nor famine enter here;  
This is a feast of joy, but nonetheless,  
Of quiet joy and rev’rent love. It holds  
The worship of a child-like race for strength  
And power more than mankind hath. They feel  
This strength and power, and strive to give it name,  
To picture it in flights of graceful fancy.  
Each attribute of love and wisdom great,  
Or reflex dark of hate and fallacy  
From unknown central sun they call a deity.  
The hoary-headed priest, brown arms upraised  
To heaven’s blue, is asking grace this day  
Of gods loved by them since their world began.  
And now the ruddy fruits and shining grain,  
With carcasses of deer and boar fresh-slain  
In green, dusky woodland on altar rude  
That crowns the hilltop’s highest peak are heaped,  
And breathlessly disciples wait the sign,  
If she is pleased with this or asketh more,  
A greater tithe of all their earthly store.

It is accepted! see! the kindled flame  
From heaven licks the sacrificial hoard;  
Its brilliant glow enwraps the ancient priest,  
And white smoke rises like a pure incense  
To Court of Gods, high in the firmament.  
A tuneful chant from many hundred throats,—  
Sweet voices now take up the thankful song,—  
Awakens fairy Echo, music’s messenger,  
Who carries it to Zeus, the Heaven-Father,  
Cadence measured, but with great emotion thrilled.

From out the ranks of worshipers who kneel  
Before Demeter’s altar dancers come,  
Behold, a swaying line of Grecian maids  
In feast-day garments clad, with mantle blue,  
A golden girdle clasping chiton white,  
Their purity and royalty and truth,  
In color shown. Their movements graceful, slow,  
The eye doth trance to follow through the maze  
Of sacred dancing.—Look! the sky grows dark!  
And from our vision slow the picture fades—  
(Thus, ’tis true, the sky of Greece did darken,  
And all their pretty fancy change and fade).

### In Service of Osiris

The sun is sinking redly in the West,  
A fiery orb that gleams like some great eye  
With passion’s light, yet glazing slow and sure;  
And on the placid bosom of the Nile,  
Its deep and bloody tints reflected lie.

A long procession wends its solemn way  
Across the river’s banks at daylight’s close;  
The funeral torch is lighted, priests in prayer  
Their heads have bowed to earth; the evening air  
Is vocal with a great bull’s cry of pain—  
The white bull, chafing at his bonds in rear.  
A long, low barge awaits the worshipers;  
The oarsmen ply their oars without a sound  
To mar his rest on yon enchanted isle;  
They go to pay their homage at his tomb,  
(The greatest God’s) beneath the tamarisk,  
Surrounded by the lush grass, date, and palm.  
For many thousand years he thus has lain;  
Oh! when will he return, to reign again?

A knife is at the bull’s throat and he turns  
His mighty head, but there is no escape;  
One swift, true stroke and sacred Apis dies.  
The altar stone and pile, in place apart,  
By ancient usage worn, his portion now.  
And golden honey, stored in golden days,  
And little cakes of fine Egyptian maize  
(The sweet, the good, and true) his body fill;  
His great heart, throbbing still, is taken out;  
The sacred cross upon his shoulder slashed,  
And all his thighs are cleanly cut away.  
Then, as the sacrificial flame darts up,  
A shout goes, too, from the assembled throng:  
“Osiris, hear, good Being! This for thee!”

Again, the river crossed, they homeward go,  
Into the city march with footsteps slow,  
And sad is now the priestly gait and mien;  
No sign Osiris gave, or none was seen;  
“He rises not,” the people wail; the streets  
Four days are thronged with people crying, “Death  
Still rules our monarch; Mother Isis, come  
And slay the evil god who holds him there!”

Four days the temple closes all its doors,  
And none may sacrifice and none may plead,  
For sorrow's symbols hold the city thrall'd;  
The fifth day brightly dawns, and lo! the vail  
Is drawn, the temple's portals open wide;  
At daybreak, chanting priests emerge therefrom,  
A white-robed line, who sing of joy and love;  
The wonder comes—from innermost recess  
Of holy place they bear a metal chest!  
The people's shout of triumph shakes the ground:  
"Osiris found! Osiris found!"

**The Feast of Pentecost**

"Seven weeks from such time thou beginnest  
To put sickle to the corn," the prophet saith,  
"Hold thou a feast of thanks and holy prayer,  
And call it Pentecost, the Feast of Weeks,  
The weeks of Abib, 'month of corn-ears.'  
Eat thou, then, of leavened bread, rejoicing:  
Drink, then, the wine, and parch the lusty corn.  
Maccoth (Easter) with its abstinence is gone."

Pentecost, "the fiftieth day," is here,  
And Israel the chosen, God's own race,  
"Eloah (El) does battle," means their name,  
Fulfills the prophet's words in Torah great,  
And many gather near the holy place;  
The cedared temple, lofty built and high,  
A glist'ning shape beneath the tropic sky,  
For gold and silver fine are inlaid here.

The Ark that holds Jehovah's covenant  
With men is held in sacred secrecy;  
The curtain, royal purple, keeps from view  
Its mercy-seat and cherubim of gold;  
But they are there! For man the hidden things  
Of Deity call love and reverence forth;  
God's mystery of holiness attracts  
His searching soul, that he in time may know,  
Not now; the secret closely kept and hid,  
Doth spur him on, and meantime keep him true.

The ceiling—laid with olive wood and carved  
With lovely things, the stately, green-leaved palm,  
For victory of truth, and cherubim  
With golden wings for innocence divine—  
Is very high. The walls in turn are fine  
With sculpturing of Israelitish scenes;  
The outer court is bare but for the stone  
Where sacrifice, the firstlings all, are cleansed;  
And brazen pillars on the temple porch  
With pomegranate boughs in gold are twined  
About.

The people wait; the trumpet's blare  
The silence breaks, to make the hush more still.  
And great High Priest (of Zadok's sons) lifts up,  
The libation to pour, the golden cup;  
As incense burns and he stands in prayer,  
The concourse kneels, to rise and blessing take  
When he is done, and then disperse.

O Israel,  
From thy desire and potency of love,

Thy faithful service to the One above  
For one who knoweth all, Messiah came,  
Thou, fallen state, knew not thine own. To bow  
To God in man, to yield Jehovah's Son  
(Jehovah's self) the homage his divine  
Ye wist not how, your stiff-necked sons  
Did flaunt him they had prayed for. Evermore  
Without a nation, earth they wander o'er.  
Of what avail your letter of the law,  
Your boasted knowledge that your God was one  
Rejected spirit fled, the type you lost;  
Behold, the Gentiles keep your Pentecost!

**Christmas Mass in Pagan Rome**

At mid of night, as dark the Forum stands,  
And Coliseum but a shape of dread,  
White, ghostly white beneath the glim'ring moon,  
A far, faint light upon the city's edge  
Shines out alone. Within a spacious hall  
(But poor and bare) the flick'ring taper gleams,  
And thousand loyal faces there illumines.  
The honest workman in his mantle gray  
Hath crept an hour ago along these streets  
In fearful quietude, oft turning back  
His watchful glance, that he was not pursued;  
And high-born prince, who, too, hath slipped away,  
Attentive turns; the Christ-Apostle speaks.  
In thrilling tones he tells his thrilling tale,  
The wondrous birth of Jesus, Lord and King,  
With all his holy life and minist'ring,  
When great Augustus Cæsar ruled in Rome.

The pagans feast; in Saturn's temple bright  
Are jeweled lights; with sparkling mirth and wine  
They pledge their gods, but these must secretly  
The true God worship, for to Him would they  
This day commemorate, and all their days.

Speaks the Apostle slowly: "Christus gave  
An holy prayer, that ye have known and prayed;  
Send we this night the Lord's prayer to His throne."  
"Our heavenly Father," low the murmur rose,  
And echoed by their hearts it gathered force,  
Till all the billowed sound on night air borne  
Was strong and sweet; "forgive our trespasses,  
And lead us not into temptation," now  
They pray, for He hath promised day of grace.

Yet as they pray, unseeing, scan the wall;  
A little tongue of brilliant yellow flame  
Laps 'round the pillar and doth rise and fall,—  
Another comes! In tracery overhead,  
Tho' silent still, a network fine is spread!  
"Thy kingdom come,"—a great and sudden roar,  
The devastating fire leaps into view  
And awful danger sudden shows its face,  
As columns crash and high walls crumble down.  
A frenzied rush, still in this moment's need  
The weaker first are sped and last the strong,  
On, swift! to safety, flung the portal wide!

New terror fronts them; tall and armored men  
With glittering shield and buckler stop the child,

The maid, the woman, aged man and young,  
 While "Back!" they whisper sternly to them all.  
 From cruel sword-point staggering, in amaze  
 The Christians fall into the seething fire  
 That sweeps, demoniac, through all the nave,  
 To perish there in horror, eye to eye.  
 On palace balcony a monarch stands,  
 His leering gaze upon the distant flame,  
 Replacing with its glow the taper dim.  
 "Their work's well done," he mutters, 'neath his  
     breath,  
 As cries of pain reach his inhuman ear:  
 "Another breed of vermin burned to earth."

#### Summary: Aquarian Era

The years have rolled away, gray-bearded Time  
 Awaits the hour when "Time shall be no more."  
 His old age hath its gracious memories  
 And stirring scenes, but oft he loves to dwell  
 On simple things, the picture of a race  
 With all its hopes and fears, its love and hate,  
 Its power, either good or ill, portrayed  
 In some old usage or a festal day.

We see the drama o'er, yet but begun;  
 The simple Greek of olden time is gone,  
 And symbols of Egyptian lore are dead  
 And meaningless to modern eye and mind;  
 Barbarian and crude the Hebrew thought.  
 "Enlightened" men reject the ancient creeds,  
 And to their place, in Christ's name, horror raise,  
 A wondrous doctrine that Christ never taught,  
 Conception vague, unfinished, and untrue:  
 And all it hath of good effect belied  
 By worship of a god they do not name,  
 Yet truly serve—as "Mammon" was he known  
 In days of eld.

The cry, "Destroy, destroy!"

Resounds the great globe over, as they would  
 In fury turn and rend or put to death;  
 Would, battling each for power, end the age  
 And end the race of men. Be not alarmed,  
 But get thee hence, from Babylon the Great!  
 Another call sounds clear through all the rage  
 Of two worlds tempest-tossed, spirit and flesh.  
 El calls his people to a sheltered place,  
 Yes, powerful Jehovah calls his own,  
 The children of the kingdom, Gods divine.  
 (For God is one, still God shall be, in Sons  
 Immortal as himself, a nation strong  
 Of Gods who rule the earth in righteousness.)

Now man shall learn the service sweet of love,  
 Each to the neighbor, all to Central Sun.  
 The churches, thither drawn by sacrifice,  
 (Unwitting once, of clearest wisdom now)  
 In order ranged, are seven planes to truth,  
 Have knowledge now of all that was expressed  
 By blind and humble faith of long ago.

In praise of Deity there will be song,—  
 For song must tell of joy in every age,—

Transcendent strains of splendid harmony:  
 In presentation of a truth, the play,  
 To reach the eye, the ear, the heart, and show  
 The beauty of all good, the contrast dire  
 With evil things, from which the cleansing fire  
 Hath freed the firstfruits. Best of all, the arts  
 That man doth ply here, nor for greed nor gain  
 With highest skill, the land to beautify.

This is His plan: the age doth lap, in time,  
 With other age (the peaceful Sabbath Day)  
 And furious war must culminate the old  
 To usher in the perfect, blended new:  
 His impetus the gathered forces take,  
 Perpetuates the universe for aye

#### The Universal Star

**M**YTH and legend living aye,  
 Men have loved for long;  
     From days of old,  
     They have been told  
 Each nation has its song.

Of wonder vague and magic art,  
 Of beings strange and grand,  
     In every hour,  
     God's mighty power  
 Is sung in every land.

They know not that they worship Him,  
 Perchance, in sun or stars,  
     Or wind that blows,  
     Or drifting snows,  
 Or gold or flame that mars.

They sing the wind, they bow to flame,  
 Or Gods of ancient days.  
     But at His call  
     The veil will fall;  
 They see Him through the haze.

Eternal truth pervades the world—  
 The world of sin and woe;  
     A passing stage,  
     The darkened age.  
 Soon comes the sunlight glow.

New gleams the gold of purity,  
 And shining wide and far,  
     Within the sun,  
     God's labor done,  
 The Universal Star!

Those who seek for the true resurrection will do so by  
 a recognition of the Messianic center solely, and will direct  
 all their desires for genuine divine phenomena to him as the  
 real Sign of circumcision, the true cutting off.—*Koresh.*

ERRATUM.—In this department of the December issue,  
 the name of the writer of "Terpsichore's Prophecy," *Argie*,  
 was inadvertently omitted.

# The Open Court of Inquiry

E. BENSON STEELE

## THE KORESHAN CONCEPTION OF DEATH

### The First and Second Deaths in the Light of Koreshanism

"What is the Koreshan conception of death?"

**T**HERE ARE two deaths, known in the Bible and Koreshan literature as the first and the second deaths. The following is the explanation of these in the words of KORESH:

"The first death is the death of the first life. The first life is the life of God. The life of God in the Lord Jesus was yielded up on the cross, as a type of the yielding up of the life of God in the church, after the life of the Word was planted in the church, at the beginning of the dispensation. After the resurrection of the Lord he was planted in the church. This was done through the operation of the Holy Spirit. The Holy Spirit was the Lord himself. It was the product of the dissolution of his body, which was converted to spirit by the intensity of the influx of the love of those who loved him, in coöperation with the hatred of those who hated him. The operation of these two forces burned him into the center of life, the very throne of life, into the central nucleus of Deity. The Holy Spirit was the flame of life, which was produced by the combustion of his body as he was burned into God.

"The Holy Spirit was made up of millions of spiritual entities, which were disseminated as the seminal essence of Deity, by which the church was impregnated, quickened by the seed of regeneration, seed of reproduction—regeneration meaning re-production. The planting of the Holy Spirit, or the sowing of that Spirit, was the sowing of the Word. This was the sowing of the Logos. The Word sown, like everything else sown, has to die to bring forth fruit. The dying of the Lord in the church, or the dying of the Word in the church, is the dying of the two Witnesses. 'The two Witnesses lay dead in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.' Sodom and Egypt constitute the church; the two Witnesses are the Lord. Jesus said, 'I bear witness of myself, and the Father which dwelleth in me beareth witness of me.' These are the two Witnesses,—this is the living Word; this is God. After the resurrection, the Lord was dissolved in the presence of his Disciples, and by this dissolution he was absorbed by and into his church. It was by this process that His Disciples partook of his nature, fulfilling his most emphatic declaration, that they must eat his flesh and drink his blood. The Lord was appropriated by his people, after which he died in the church, his church dying with him. This was the first death. The first death brought the world into the second state; that is, the second death. The second death is the death or state of mortality, in which the new church exists just before its change to immortality. This mortal shall put on immortality, and this corruptible shall put on incorruptibility; that is, this mortal, or dying, shall become the immortal or undying. This change is to be wrought here in the flesh; here in this world and through these

bodies, by the application of certain absolute principles of life.

"The second death has power through the doctrine of the paganized and galvanized Christianity—that man can be saved without the works of the law. Immortality cannot be reached except through the works of the law, or through the application of the principles of life. This is through obedience to the law that was committed to Moses, the great Lawgiver, who, according to the Scriptures, was God. It has power over those who are under the law. All are under it who have not risen above the law through obedience. The entire so called Christian church is in the second death at the present time. Men think they are alive; they are not. Mortality is not life; life is immortal. When the immortal state is attained, than life is real, not before.

"The Christian world believes it has life. It teaches that the pseudo-Christianity, in which men are taught that the law cannot be kept, is the salvation of God. Nothing can be more preposterous than such a belief and such a doctrine. It prevents men from knowing and doing righteously. 'Blessed are they that do his commandments, that may have right to the tree of life, and may enter in through the gates into the city.' To enter in through the gates, is to reach the point where death in the body is overcome, and we are enabled to pass out the new and living way, without the corruptible dissolution of the body. The translation of the Lord was a passage through the gate."

## Promiscuous Replies

"How is our atmosphere produced?"

**I**T MUST be borne in mind that the universe is eternal.

Our atmosphere always existed as it does today. But being subject to waste, like everything else in existence, it needs replenishing. There are forces continually flowing out from the central sun. These forces, as they go out toward the circumference, are materialized, and deposit the different qualities of matter; gold force deposits gold, oxygen force deposits oxygen, etc. These wornout forces then return to the center to be renewed and purified, whence they go again on their outward way. Thus all the substances of the universe are perpetuated.

"If there are a certain number of elements, so called, what is the inherent law that forms them? What is the Koreshan conception of the word 'element'? Are nitrogen and oxygen separate substances?"

All the substance in the universe is divided into two classes, matter and spirit. Matter is being continually transformed to spirit, and spirit to matter. In this way a constant equilibrium of matter and spirit is maintained. As matter is divided into gold, iron, carbon, hydrogen, etc., so there is a spirit substance corresponding to each. An element will produce nothing but one substance. Water will produce oxygen and hydrogen; hence it is not an element. Oxygen is an element, as it will produce nothing but oxygen. Nitrogen and oxygen are separate substances, forming the atmosphere as free gases.

# Light on Current Events

John S. Sargent

## PROPOSED HUMAN STIRPICULTURE

Three Millenniums not Ade-  
quate to Perfect the Race

**A** MAN out West, where new ideas spring up like weeds in plowed lands, is pursuing a theory of amalgamation for the production of the perfect race of men. His scheme is a conglomeration of racial blood, like scrambled eggs, from which mixture, by selection, he expects to produce the perfect human. He is gathering up babies of all the different races, whom he intends to train mentally, morally, and physically, and have them intermarry. A kind of Burbank idea it seems, and rather Utopian in the expectation of getting them, in the freedom of choice in this country, to unite in such marriage selections as he would design. But if they did, one lifetime is too short to bring results. Can he provide for a continuance through several generations? It would seem that a government or a church devoted to such a scheme only could carry it to success—if success by such process were possible.

But concerning this matter, we read in the Bible that the "Lord is an husbandman," and as his operations are more directly and specifically with man, it is not unreasonable to conclude that the chief production in the field of his labor is man; other things being only incidental, and contributing thereto. Being in God's hands, like clay in the hands of the potter, we cannot divine just how he fashioneth us to the production of the perfected race; but we have faith that his power and wisdom are ample to bring his chief solicitude, the fruit of the Tree of Life, to the ripened harvest—the perfected manhood, just as surely as his handmaiden, Dame Nature, brings vegetation to its perfected fruitage.

The wise providence that has seemed to hedge about the birth and development of this nation, and to direct its policies, coupled with a scientific exposition of the prophecies of revelation directed to this age, points to this land and people from whom the perfect race shall spring. And, if we are to judge by the remarkable collection of the various nationalities and races upon our soil, we are led to suspect that the Divine has forestalled this western genius of stirpiculture, in mingling the blood of all nations, "That they should seek the Lord." For the Lord began the preparation for this interblending away back in the ancient days, when Joseph was sold by his brethren into Egypt, and mingled his blood with the children of Ham by taking to wife an Egyptian woman.

Thus was begun a racial admixture, an interblending of Gentile blood with that of God's chosen people, which progressed in an accelerating ratio until, leaving Egyptian soil, the Israelites borrowed jewels—Egyptian women, for wives and carried them into the land of Caanan. This mingling of the blood of an idolatrous people in the ten tribes resulted in the revolt of Jeroboam, the discontinuance of the rite of circumcision, and the setting up of idolatrous worship, for which dereliction the Lord stirred

up Tiglath-Pileser of Assyria, who took the ten tribes and carried them away captive, and settled them in Assyria. Here the woman influence that had torn down the guard of circumcision, effected the mingling with the Medes and the Persians, until the ten tribes were entirely lost by racial admixture with the Assyrians.

Thus was fulfilled the Lord's parable of the woman who took three measures of meal, and hid therein a little leaven until the whole was leavened—vitiated. It was the woman influence that prevailed to commingle the blood of these three nationalities. Thus also was prepared the great fish that should swallow Jonah. These Gentile peoples constituted Cetus—the whale, in the anthropotic; and by this infusion of Jewish blood were fitted to receive the Holy Spirit, the dove or Jonah, when it was rejected by the Jews. These peoples constituted the Huns and the Goths that overran Europe, still further commingling with the nations, and out of whom was sent the discoverer of America, Christopher Columbus. This very name was significant of the divine purpose in his exploit, Christopher, Christ over, and Columbus, from *columbo*, Latin for dove. Dove being the symbol of the Holy Spirit, he, Columbus, served to open the way for this mixed people—this whale, (in which the Spirit of Jehovah resided), to come to America, where it should be cast out to preach and bring repentance again to the fish people—the converts and followers of those who were made fishers of men, and who were also the descendants of the Ninevites—the *nun-haveh*, meaning the life of the fish.

This admixture of races has involved a period of thirty-six centuries; and if the mere interblending of bloods would of itself have produced the perfect race, it seems that it is time for its appearance. But mere admixture alone is incapable of such accomplishment. It is quite true that the Christian peoples in whom is this blending of blood, are somewhat superior to others not so blended; but there is also the baptismal Spirit of the Son of man, the Son of God, distributed in this people, which may also account for some of our progressiveness.

In breeding domestic animals, it is well known that the prepotency of the male is of paramount importance in elevating the grade from the common stock. To secure such a male may require a long line of selection, and of cross and in-breeding to develop certain desirable characteristics, which, after many repeated generations, become so fixed as to be called thoroughbred, and to be prepotent in transmission to less improved stock, thus bringing such up, in a few crosses, to a standard of excellence denominated by breeders as full-blooded.

This is a law inherent in the very nature of things, and is put to its highest powers and uses in the hands of Him who in the beginning said: "Let us make man." In pursuance of this proposition, the process of this creation is symbolically represented in the story of the six days of creation, wherein Adam is produced, who, being a Son of God, is a perfect man. The process is again repeated

and set forth in laborious detail, in the Bible history of the ages coming down from Adam to Jesus, who, being a Son of man and a Son of God, was produced through repeated crossings of God through Messianic baptisms and isolation by circumcision of his chosen or select people. Here again was produced the perfect Man, the prepotency of whose baptismal Spirit should gestate down through the church, this mixed race, to the end of the age, when should be born, raised up out of the race, the veritable Son of God in earth, and a new and perfect race of men.

## Tobacco Habit Among the Clergy

**W**E have a sad commentary upon the moral habits and example of the Presbyterian ministry, in the closing of the John C. Mercer Home for disabled ministers of that denomination. This home was established by the widow of the above named gentleman, who was a millionaire tobacco grower and merchant. But it seems that his widow was not in favor of the source of his wealth, and by way of making some reparation, established this home with the proviso in its charter, barring any proposed inmate who was a user, or who would not quit the use, of tobacco.

As a result of this ironclad condition, during the twenty-one years that this free home has been open, inviting the aged, the infirm, and the superannuated clergy to occupy it, only fifteen such preachers have been found who were willing to forego their filthy habit for the sake of this benefice. These finally dwindled down to one lonely old soul, who was left to enjoy all the luxury and solace of this preachers' paradise on earth.

The running of this institution, with its full corps of cooks, waiters, maids, gardeners, porters, and watchmen, to minister to one inmate, finally got onto the nerves of the trustees, and especially the auditor. They advertised, and found any number of clergymen filling every condition of admission but the one. When confronted with the necessity of giving up the weed, they declined. "What was home without tobacco?" they asked.

The managers finally had to give it up; and boarding the lone man at a hotel, they closed the doors. This all happened in the state of Pennsylvania, where Presbyterianism is almost indigenous to the soil, and as a class, they are proverbially careful to at least keep the outside of the platter clean; therefore, it is difficult to believe the ministry so universally and irretrievably wedded to this filthy habit. But if it is true, it seems that they are determined to fulfil the injunction to "Let him that is filthy, be filthy still," rather than acquire that cleanliness that is akin to Godliness.

## The Church and Modern Science

**T**HE Christian church is helpless against the agnosticism of modern science, which, under the name of the "higher criticism," flaunts its shameless unbelief from the pulpit itself. The theologians of the church, in trying to believe both the Bible and so called science, are in the ridiculous attitude of attempting to ride two horses at the same time, both going in opposite directions. The result is that they are left sprawling between,—neither Christian nor scientist.

## The Formation of Comets

**A** YOUNG Yale disciple of Diana, whose peculiar sport consists in gunning for comets in the trackless wastes of the heavens, has lately brought three of these harmless wanderers within the limits of his range finder. One of them was observed to have a star shining through it. This helps to prove the description of these strange phenomena given by KORESH; which is that they are lenticular forms of energy, thrown off by the helical motion of the sun as it reaches its solstitial limits north and south. From these points the sun's rays extend to the spherical limits, and terminate in zones or rings of cold or cruosic force gyrating around the poles.

These zones or rings continue to revolve rapidly from the impetus given them by the sun's orbital motion at the solstices, until they are broken at that point where the sun departs from its solstitial bearings, the break and motion causing them to form into lenses of various shapes, such as double convex, double concave, plano concave, and plano convex, diverging meniscus, and converging meniscus. Thence they take their course spirally toward the sun, finally entering the sun's vortex, supplying that luminary—as one of its principal sources of energy.

The sun's rays passing through these luminous bodies form long trains of light which, by the peculiar lens-like forms, are sometimes made to take various fantastic shapes.

It is said by the scientists that the earth will pass through the tail of Halley's comet, soon to come within range of our vision. They think it is of a gaseous nature; and they are congratulating us upon the fact that our air is heavier than the gases, and will push it aside; otherwise we would all, presumably, be asphyxiated, as were the people at the St. Martinique volcanic eruption, some years ago.

As these bodies form at regular intervals, and each one takes the same course as before, the scientists consider it the same comet, but it is a new one each time.

## Craters on the Moon

**P**ROFESSOR T. J. J. SEE, astronomer of the Mare Island Naval Observatory, is out with a new theory of the craters on the moon. Perhaps it will be remembered that some years ago he ventured the hypothesis that the moon is a planet captured from space, instead of being sloughed off from the earth, as long conjectured. This theory, as he says, having received favorable consideration by the scientists, I suppose he is encouraged to venture another guess,—that the so called craters of the moon are only depressions marking the impact of smaller satellites that have ended their independent existence by running into the lunar orb. The peculiar formation of these indentations, and the fact of their overlaying one another, as some of them do, preclude the idea, he thinks, that they are scooped out by volcanic action. Just why the moon's captives should dash into and become one with her, while the earth strangely holds her captive off at arm's length, so to speak, is one of the inconsistencies that scientists, but not laymen, are expected to understand.

**Diabolism in a New Guise**

**J**UST as we were complacently felicitating ourselves that the belief in witchcraft had at last died out, or at least been relegated to the outcasts of civilization, we are suddenly confronted with an exhibition of it in an entirely new phase and dress. So different indeed from the history of the ancient sorcerers, or the uncanny appearance of the witches at the dance in the Auld Kirk, disturbed by the maudlin encore of Tam O'Shanter, that it is not easy to recognize the relationship; for it does not appear among the lowly and ignorant, but among those claiming more than ordinary intelligence—the high functionaries of the church, if "christian science" may be admitted to a membership in that devoted circle.

In a late investigation of a leading practitioner and teacher of that so called science, it is made public that the power of thought was being perverted to afflict those inimical to the cult;—teaching that death itself might so be compassed, and that it was not wrong so to do with those who oppose the church. In addition to, and in accommodation with this diabolism, use was made of the doctrine of the inner and outer-self; or, as this cult puts it, I believe, the "immortal mind," or "absolute self" and the "mortal self," to excuse or exculpate from guilt.

This "absolute self," claimed to be sinless, and constituting the real man, could never be made guilty of what (or no matter what) the outer or mortal man did. Thus the prodigal outer twin might revel in evil inclination and acts, to the full, yet its saintly "inner double" would not only receive no taint from it, but it seems was also able to render the iniquitous one immune from the moral effect, or of conscious guilt. This indeed would seem a very convenient arrangement, wherein, by a dexterous game of bo-peep (now you see me, now you don't) manipulation of the two opposite selves, one could play battledore with the devil and his imps, and still go unscathed by the fires of hell. In fact, it was said that some boasted that they had borne false witness and suffered no compunction therefrom, as it had come from "the absolute."

This is a most excellent scheme by which we may do the devil's work, and yet escape his clutches in the end. It would have been worth millions to the "Sugar Trust," if it could have gotten the law to look at their misdeeds through these same glasses. It might at least have saved the head of that institution and some others from worrying themselves into their graves, or of trying so hard to lay the sole blame on their subordinates. They could just lay it to this graceless mortal self, and let it go at that.

It will work so nicely, too, with this newly discovered power, to "do one to death" by the mere exercise of mental force. No longer any need of the tell-tale "spider" in the dumpling, the poisoned candy, the silent stiletto, or the murderous hatpin,—the use of which proclaims the fact that a crime has been committed, and sets on the police to ferret out the perpetrator. But by this method one could unsheath the deadly knife in the secret recesses of one's chamber, the four walls of which have no eyes to see, ears to hear, or tell-tale tongue to betray; and when the keen edge of hate has reached the vitals, the victim dies in the doctor's hands, apparently of some one of the many diseases

the flesh is heir to. No gaping wounds, no finger mark, no stealthy footprints, nothing by which the shrewdest Sherlock Holmes could attach the faintest clue to the fact that a murder had been committed even, much less who did it. And withal, no sense of guilt to blanch the cheek of him or her who carried the guilty secret. Could magic, white or black, do more? Of what worse could witchcraft be accused? Could greater diabolism be taught a wicked and murderous generation?

Undoubtedly, superstitious imagination has endowed these ancient occult forces with mysterious powers they did not possess, and credited them with achievements of which they were incapable; and in the craze against witchcraft from the thirteenth to the seventeenth centuries, no doubt but thousands, yes, hundreds of thousands were executed, that had not the remotest connection with it, and it was magnified to an importance many times over all proportion to its prevalence or possibility of evil; but from what we now know of manipulating esoteric forces, the accredited power to work evil was not wholly imaginary. We know something of the possibilities of hypnotism; and thousands of persons believe in and claim to have experienced the power of healing by "christian science." These two powers are so nearly allied as to be classed together; and so long as used only to benefit, the world is apt to think well of them. But they are just as capable of doing ill as of doing good; and when this appears, shall we not attach to them the fitting epithet of witchcraft? The *modus operandi* is presumably different from that of the ancient dames, but the purpose and effects are substantially the same.

Hypnotism came early under suspicion and condemnation; but until this display of the cloven foot of this science, it has been taken, at the estimate of its friends, as a purely beneficial cult. They have been accused of obtaining money under false pretenses, and attempting the impossible, and of letting people die without the aid of properly accredited physicians; but never before has there been a suspicion of such malpractice.

Koreshans were not so deceived, for they knew it to be the power of antichrist that should be manifest in the latter days as predicted; hence they are not at all surprised at this uncovering of its real character now, when there is nothing secret that shall not be made manifest; neither anything hid that shall not be made known and come abroad.

**The Church Militant**

**T**HE crossing of the divine nature with the human by the baptism of the Holy Spirit nineteen hundred years ago, was a declaration of war upon the devil. The result was the church militant. We have had war and rumors of war, and will have, until everlasting peace is conquered by driving the devil completely out of the human soul.

**A Church's Eulogy**

**T**HE Catholic bishops of Belgium eulogized the late King Leopold as "an apostle of peace and justice, a glorifier of the Catholic faith, and a promoter of civilization." A church that hasn't virtue enough left to be ashamed of old King Leopold, hasn't enough saving grace to be worth tying to.

## Topics of Interest & Importance

### THE KORESHAN SCIENCE OF ALCHEMY

*The Connecting Link Between  
Cosmogony & Anthroposophy*

(From the Writings of KORESH)

**A**LCHEMY is the connecting link between cosmogony and anthroposophy. Alchemy means, literally, the light or science of Egypt or Kham. The modern lexicographers apply the term to the supposed immature chemistry of the medieval or dark ages. The fact remains, however, that the alchemy of the middle ages was the result of the declension of the science of life as it originally obtained with the Adamic man in the Golden Age, dating with the initiation of the cycle of the Zodiac twenty-six thousand years ago. Kham or Khem (Egyptian) was the father of generation, and the term signifies generator of life. Metzraim, the Son of Ham (Kham), is Egypt, and this signifies cell, shell, or womb.

Alchemy rather than chemistry is the true science. Chemistry as at present taught in the schools, is a further declension and corruption of the alchemic knowledge rather than the fall of original science into the dark ages, out of which sprang the modern so called science, of which atheism and the "higher criticism" of the present time are the fruit. Modern theology had its origin also in the dark ages, from the declension of the genuine alchemy.

Alchemy, for the sake of convenience and to facilitate its study, may be divided into non-vital and vital alchemy. The non-vital belongs to the system usually denominated physical, but which we have denominated the alchemico-organic world. The vital alchemy belongs to the functions of life, and especially to the attainment of immortality, to be reached through a knowledge and application of the laws of immortality.

"I have called my Son out of Egypt," (out of the womb). This refers to the Lord Jesus, who was the incarnate God—the Word made flesh. The law by which this flesh was transited to Spirit, to the Spirit called the Holy Ghost or Holy Spirit, was the law of transmutation. By its application to the flesh of the Lord, that flesh was changed by a process of alchemic combustion to spirit. This was by virtue of the discovery and application of the principle of the elixir of life, this elixir being the Holy Spirit.

In the declension of the church the science was lost, and hence the imperfect efforts of the medieval ages to re-discover the principle. Alchemy involves the law of that function by which the alchemico-organic world is held intact. Metamorphic combustion begins at the astral center, as the central limitation of its operative force. It reaches the distal extremity of its recurrent metamorphosis at the circumference or rind of the cosmogonic structure.

The laminæ or plates which comprise the shell or rind of the cosmic order of the alchemico-organic system are in constant process of dematerialization and deposition. The energies generated by the molecular and atomic action of the laminæ result in the conversion of the material atoms of

the shell to energy—the solution of the atoms to a refined essence so subtle that it may penetrate any substance of a less specific gravity than the substance dematerialized. All material things and the essences derived therefrom, are but the changes and modifications of the one original substance, never reduced, however, to the sole status of a homogeneous quality. All things are, primarily, love and wisdom, as to their spiritual origin, interconvertible as light and heat; that is, correlated.

Love and wisdom cannot exist separately, for no mental combustion can obtain without either the generation of love and wisdom, or, antithetically, fallacy and lust; nor can physical combustion obtain without light and heat. Electricity is light of a more intense octave, as magnetism is heat of a corresponding tension of combustion. Love and wisdom, celestial, love and wisdom, spiritual, and love and wisdom, natural, have their physical or alchemico-organic correspondences in an interior or most interior electricity and magnetism; an interior electricity and magnetism, and light and heat, which are tangible to the outward sense of sight and touch. As love and wisdom comprise the interior essences of life, and the performance of uses the outward manifestation of the same, so electricity and magnetism comprise the interior of physical things. But there must also obtain something in the domain of physics (in the alchemico-organic field) which corresponds to truth and good.

### The Valley of the Shadow of Death

BY O. F. L'AMOREAUX

"Though I walk through the valley of the shadow of death,  
I will fear no evil: for thou art with me; thy rod and thy staff  
they comfort me."

**A** VALLEY lies between two mountains. A mountain, in the language of symbolism, means a humanity that has gotten up out of the death vale. To cross the valley of the shadow of death, one must come down from the mountain of holiness—wholeness, in which there is nothing that can die. Man was divine—whole in his origin, and will be again in his final destiny when he reaches it. The journey from his divine origin to that final destiny may be a long one, having many haltings—re-embodiments. Its symbol, the journey from the literal Egypt to the promised literal Canaan, had forty-two encampments.

David had to pass through this valley until he came to Christ, his reincarnation, in whom he got up out of it onto the mountain of holiness. Though fallen, the germ of his divine origin was in him, and he could say: "I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." God's rod and staff are his divine truth and good, to which belong power. The man who has them will pass through the valley and shadow of death, however long and fearful it may be, without fear which hath torment. This passing through the dark valley, in the expressive Greek phrase, is being saved through into eternal life.

**Deceptions of Modern Spiritualism**

BY OTTO L. FRINCKE

**T**O LIFT the veil that conceals the future, the occult, and the mysterious, has ever attracted not only the common people, but kings, statesmen, and philosophers. The fetichism of the savage, the vast number of sects that have developed since the fifteenth century, are proof that the majority of the race believes in a life after death. They all fear the terrors of hell, and the faithful members of the sects hope that their particular brand of religion will insure them entrance into the state of heavenly bliss. We, too, are striving to be the Sons of God, and we know that the scientific gospel as taught by the Universology of Koresh-anity reveals the way to that consummation.

Though the churches claim the Bible as their authority for doctrine and dogma, yet there are those among them who do not utterly condemn spiritualism; and a multitude outside the churches worship at its shrine. They are delighted when in a seance a spirit comes back from the invisible realms to make itself seen or heard.

Of all frauds sustained and encouraged by the powers of darkness, the methods of spiritualism in our day are the most repulsive and loathsome. The "controls" of the mediums appearing at seances smell of the graveyard; and generally the information conveyed by them has to do with absurd and trivial affairs. If such spirits are intelligent and honest, eager to instruct as to their own state and manner of life, why do they fail to give desirable instruction? Evidently, those spirits are intentional deceivers, or they are simply experimenting through the mediums, seeking the greater knowledge which they do not seem to be able to find in their own environment. The truth is, that dwellers in the spiritual world could acquire knowledge concerning the laws of creation and life, if they were willing to learn from the angels or superior spirits in the heavenly spheres. Spiritualists deceive themselves if they imagine that the "table-knocking" or "materialized entity" is a being of extraordinary intelligence. Yet thousands of more or less cultured people sit every day in seances, listening with awe and reverence to the silly babbling of mediums.

Moses forbade the calling of departed spirits; he knew it was a violation of spiritual and natural law. There have been some genuine manifestations of spirit intercommunication; warnings against disaster are now and then reliable; prophecies have been fulfilled—even without a medium; but such manifestations are exceptional. We wish to emphasize that modern spiritualism as a cult is upheld and controlled by vicious spirits, who are in reality demons, and who assume for their own sinister purposes, the voice and form of deceased human beings. It is inspired by lying spirits who are massing their forces at this epoch to sow the seeds of atheism and a noxious philosophy. Under cover of moral teachings pilfered from the Gospels, spiritualism denies the Divinity of Christ and his Messiahship.

Spiritualists quote the Bible without regard to the context, and deny its divine inspiration. They are ignorant of the first principles of natural and spiritual law, and yet have the audacity to pose as teachers of morality and the future life. They do not know that the very "ghosts" with whom they talk, are the demons who laugh at their credulity.

The American prophet of spiritualism, Andrew Jackson Davis, wrote numerous so called revelations, which in fact were dictated by the aforesaid lying spirits, and were as devoid of truth as the vaporings of Mrs. Eddy's "Science and Health."

But these evils must needs come now of necessity, as they always do, to oppose the Truth,—even the scientific gospel of immortality revealed by KORESH. It was so in the days of Jesus the Christ of God; it is noteworthy that during his three years' sojourn in Judea, persons suffering from obsession had increased in numbers. Informed by his santantic majesty, unclean spirits knew that the Christ had come into the natural world; and, following their wicked impulses, they entered into the minds and bodies of their victims to torment them, and to challenge the Lord. The many sufferers brought before him gave Jesus the opportunity to cast out the devils, thereby demonstrating his Divinity and his power over the demons.

In the "country of the Gadarenes" Jesus found a man out of whom he drove "a legion" of devils. Here we have Scriptural proof that spirits enter and take full possession of men. Daily experience offers the same evidence. If the wicked entities of the spirit world enter men and women to plague and torture them, or to render them cruel and selfish, then good and pure spirits may also descend into individuals to make them good and true. We declare a fact by saying that the spiritual world is in humanity. Its inhabitants, however, are divided into societies, and they may enter or leave such spheres according to the law of attraction.

There are three spheres in the human brain; the natural, the spiritual, and the celestial or heavenly. Separated by veils, the spheres are insulated; but the veil may be rent, and polarization unite them. It should now be clear how the capacity and character of spirits within the brain determine the character and mentality of the individual; although we say that man is not individual until perfected in the resurrection. In the mind of a Shakespeare, a Beethoven, or a Napoleon, spirits of marvelous capacity of mind and vast experience have come from the spiritual sphere and polarized within the natural after partial rending of the veil. The mind of a Messiah is in a state of illumination because the three spheres are united. The home of the Gods, the celestial sphere, has imparted to the other two all the science and knowledge of God's being, the laws of universal form and function, of immortality and perpetuity.

**The Purpose of Creative Energy**

(From the Writings of KORESH)

**T**HE absolutely perfected humanity is the reproduction (regeneration) of God. For this purpose the creative energy is operative. As man in his perfected state, theanthropos, comprises in his structure the subjective universe, the microcosm, so physical creation in its perfect state comprises in its structure the objective universe or macrocosm. By correspondence, the truthful exposition of the one is the truthful exposition of the other. Therefore, while the description of creation in Genesis primarily applies to the creation of the Word, or the propagation of the Word or Logos, the God-Man, by the language of correspondence it may also be an ascribed exposition of the physical creation.

## The Renewal of Cosmic Youth

BY MADISON WARDER

**H**UMANITY'S only hope of relief from the intolerable conditions of the present, lies in that principle of periodic rejuvenation inherent in universal being, expressed in the declaration of the Almighty: "Behold, I make all things new." Out of the turmoil of confusion that characterizes modern mentality, various voices arise that cry for change; but all alike partake of the uncertainty of empiricism. The fatal defect of an assumed premise directing their logic in the channels of the hypothetical so called science of the day, renders nugatory their efforts to effect social regeneration.

Our modern reformers seem to be incapable of the mental effort required to establish, beyond the possibility of doubt, a fundamental premise upon which to base their social theories. It is so much easier to accept the dictum of some recognized expert in "scientific" guesswork, and allow the mind to be guided by the spirits of fallacy flocking in his train. Truth, pioneering in the trackless wilderness, invariably has a "hard row to hoe;" and the puny mentalities of ultimate racial decadence find her ways too strenuous for their attenuated capabilities.

The world is in its dotage. It is afflicted with all the ills,—mental and physical,—that are possible to the decrepitude of extreme senility. But the inherent cosmic power of self-perpetuation is at work, marshaling the forces that transform the old to the new, merge old age into youth, and change the blackness of dying night into the roseate hues of newborn day. We have reached that point in the timic aspect of universal existence, which marks alike the ending of the old cycle and the beginning of the new.

There is manifest the nexus of world-transformation; the personality into whom flow all the spent forces of the old order, for revitalization and projection into the succeeding age. The promulgation of the absolute science of cosmic being, as given to the world in Koreshan Universology, is effecting the polarization of the substance of human desire in the Man who is the door of entrance into the new order. The time now is, when the Master of human destiny sets his hand to the work of making "all things new."

In this work of cosmic rejuvenation, none of the current reform theories will have part. Only the solid substance of demonstrated truth can enter into the structure of the future; iridescent bubbles of the hypothetist will not serve as building material in the construction of the order of social righteousness. All theories that are tainted with the influence of a selfish spirit—and this includes all cults except the Koreshan—are doomed to dissolution in the crucible of social transformation.

There is no system of modern thought, outside of Koreshanity, that cannot be traced back through the mazes of delusion to the original fallacious premise of the convexity of the earth's surface, the common basis of all theories that emphasize vidual rather than social benefit. The socialist movement seems pronouncedly revolutionary, yet it is predicated upon the delusions of modern astronomy, and its most advanced and aggressive leaders continually emphasize the fact that its moment is derived from "enlightened" selfishness. It is a matter of common knowledge that self-

ishness is the very essence of competism; but the false evolutionary theory that modern "scientific" socialism is foster-fathering so successfully, precludes the possibility of an orthodox socialist recognizing the antithetical nature of competism and true socialism. The socialist movement is therefore simply one of the many modifications of the spirit of the old order, and is just as much in need of regeneration as any of its kindred fallacies.

No modification of any part or phase of degeneracy will suffice in the work of reconstruction now inaugurated. It is to be an entirely new creation. "Behold, I make all things new." The world need entertain no doubt of the ability of KORESH to continue and finish the work of renewal so signally begun. His Universology is so completely revolutionary, so entirely antithetical to all forms of modern thought, and so utterly unlike any other system of cult now extant, that he can with perfect propriety claim to make all things new. An absolutely demonstrated premise his foundation, logical reasoning his procedure, and scientific and unassailable conclusion his power and authority, he cannot fail in his mission to regenerate the cosmos, and bring it into the full enjoyment of youth renewed.

## We Await Thee

BY ALICE J. LOWE.

**T**HROUGH the night of tribulation  
 Turn our thoughts to Thee;  
 While we wait for thine appearing,  
 Bid all fears to flee;  
 Not a doubt our hearts dismaying,  
 Strong to serve and wait,—  
 Thoughts of Thee our souls inspiring  
 With hope and courage great.  
 In the dawn of earth's bright morning  
 Darkness shall depart;  
 Radiant beams of truth rejoicing  
 Every drooping heart.  
 Then the glorious Sun returning,  
 Life will victor be:—  
 Come to us—our night dispelling,  
 With joys fulfilled in Thee.  
 Foes may scoff and foes may threaten,  
 There is naught to fear:  
 None can harm and none affright us,—  
 We await Thee here.

The object of all truth is to demonstrate the processes of life. All truth points to the one central and final truth; namely, the "Philosopher's Stone," which is the great truth and law of immortality. No attainment of truth is complete until we have discovered the law of life itself and are able to apply it. Hence, the great search for truth is really that we may apply it to life, wherein is its supreme pleasure. Therefore, truth is acquired that the pleasures accruing from it may be insured: and those pleasures are in the attainment of immortal life.—*Koresh.*

## The Law a Cover For Crime

BY O. F. L'AMOREAUX

"There is nothing so common among men as charges of fraud between debtors and creditors. It seems that fraud has almost been reduced to a science, and the law itself, it seems, has become, in some instances, its protector."—Judge Anthony, in *Chicago News*.

**T**HERE are no more trustworthy, reliable or better informed witnesses of the utter abandon of injustice and fraud and crime—law sustained and law protected—than the judges of our courts. Their evidence, clear and oft-repeated, is to the effect that these are the times of which the prophet Isaiah spake, when he cried out: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."

When, according to the prophet, the Lord awakened out of humanity as a strong man out of sleep, and saw that such was the unjust and intolerable condition of human life, that the rewards of human labor were systematically and legally given to injustice, fraud, and crime; that great masses of men were forced to steal or starve; that the favored few (by legal theft) stole the very life blood of honest poverty,—the lion's share of the results of its labor, he immediately set about providing a remedy. "And he saw that there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him."

God's ways are not man's ways. He destroys the wicked by destroying in them the disposition to do wickedly. Nineteen hundred years ago, when the world was in the same selfish, lost, hellish condition as now, He took vengeance on it by sending his own Son to die for it on the cross. The result was that a new spirit came into it from crucifixion,—crossing of the Divine and human, the real cross of Christ, and such as had possessions sold them, and they had all things common. This primitive (real) Christianity had circled the world, and, according to Roman history, numbered among its adherents, in vast provinces of her universal empire, a large majority of their inhabitants, before it stopped to build churches. According to the record, the first Christian church was built in A. D. 160. Though they lacked the present evidences of church prosperity—costly church edifices and other church institutions, they lacked also the modern accompaniments of these—the dreadful injustice, inequality, and crime which now nestle securely among church institutions, and sky-piercing steeples of modern Christianity. This is no mere coincidence. Their relation is that of cause and effect; and as in the case of the tramp and millionaire, when one takes its final departure, (as it certainly will in the near future, for we are on the eve of "new heavens and a new earth, wherein dwelleth righteousness,") the other will bear it company.

Equitable interest or ownership, common interest, holding all things in common—as did the early church, with love to the neighbor and love for the performance of use, will insure cheerful activity.—*Koresh*.

## The United State

BY LOU H. STATON

**A**S Eve was Adam's counterpart,  
 They twain one flesh in Adam's side,  
 His inner self, his strength and guide, so he  
 In that deep sleep was widowed from his bride.  
 They rent in twain left ever since,  
 A yearning never satisfied. Since she,  
 The life and strength, is taken from the man.  
 He only has semblance of life not real,  
 And all attempts to reproduce the kind  
 Before the fall, in other way  
 Than God's decree, are curtailed  
 To production of infinite vidual man, not whole,  
 But masculoid and feminoid;  
 Unlike Adam, God's son in Eden-field,  
 Who was individual, finite and complete.  
 And so until she does return,  
 To comfort and abide with man,  
 He never will his equipoise regain,  
 Which he attempts in vain to finally achieve,  
 By pleasures fleeting and unreal.  
 But hope of restoration soon is ours;  
 We, who KORESH, God's Messenger, receive.  
 She, New Jerusalem, is gathered now,  
 The measure of a man; her function is  
 Deific Motherhood, and offspring she doth bear  
 From the discrete degree, to his immortal form.  
 'Tis true that none hath immortality but God,  
 And God his glory to another will not give;  
 Yet ultimately woman shall encompass him,  
 The two made one, *vinculum matrimonii*;  
 Male attribute within, God's Womanhood revealed.  
 She, then, is Lord Our Righteousness, in immortality.  
 To yearn for bride true and divine,  
 Is as desire for God; so man, thou fallen son,  
 To reunite the bride and groom in one,  
 Be thou sustained in truth, and cleansed  
 From evil and all fallacy,  
 And thus receptive, pray not for  
 A substitute transient and incomplete,  
 But by his grace, receive unto thyself  
 Thy Lord translated, and inbreathe the bride.  
 This spirit bride is called baptismal fire,  
 Because, received, it kindles and consumes.  
 Thus dematerialized, thou perfect Pneuma, flow  
 To meet and blend in ecstasy  
 With Psyche, found in crucible of God.  
 Projected then, again appear the twain, one flesh,—  
 Integral, undivided man;  
 Male and female, biune,  
 In likeness of the Gods.

Jesus, as manifest to the world, was the perfected man of many previous embodiments, through which he became involved as the perfect Word. He reached that stage of his being in which he became the *generated* man, the divine man, and the parent of the new genus to proceed from the implantation of his life in the race.—*Koresh*.

# Literary Review & Comment

E. Benson Steele

## THE INADEQUACY OF SOCIALISM

**T**HE SINGLE tax advocate, John Z. White, is reported as saying: "This word 'Socialism' has no precise meaning. We have voluntary and involuntary Socialists, Utopian, Christian, and Scientific Socialists. [To say nothing of the Atheist variety.] When I meet a man who calls himself a Socialist, I always ask him, 'Of what brand?'"

*The Christian Socialist* comments on this as follows: "Nonsense. The Socialists of all factions and countries belong to one International Socialist Party. They all unite in the class struggle. They strive for the same economic revolution in all nations. Any honest observer may easily see that we are all branded with the same Marx. It is not what Socialists differ about, but *what they agree upon*, that scares kings, capitalists, and all other grafters!"

Modern Socialism is as much united as modern Christianity. There are not as many divisions, perhaps, but still there are divisions. We could as truthfully say in regard to Christianity: Christians of all sects and countries belong to one "holy church universal." They all unite in the struggle against sin and unrighteousness. It is not what Christians differ about, but what they agree upon, that scares "the world, the flesh, and the devil." And they are all branded with the same marks. Sure! Christianity and Socialism are both divided; and a house divided against itself cannot stand.

We quote the following from the pen of KORESH in regard to modern Socialism: "We are in no sense socialists after the order of modern socialism. Socialism is individualism; Koreshanity is imperialism. \* \* \* Modern Socialism is entirely theoretical and experimental. It assumes that because kingdoms and democracies have failed to meet the requirements of the age, in such an adjustment of the race as to supply its wants and insure its happiness, the institution of socialism will answer the end in view. Socialism as an experiment would prove a disastrous failure, because it is an attempt to place society upon a basis which is entirely contrary to the laws of order as they obtain in the universe as a whole. Socialism is the insanity of democracy."

This is the way *The Woman's Magazine* sizes up the situation: "In almost two thousand years, the world has not caught up with the genius of the Man who taught by act and word that love is the sum of human existence. In almost two thousand years, the human race has not bred a man up to the point of teaching the forgiveness He taught and practised."

The above statement is misleading. One would infer from reading it, that the world had been approaching the ideal for the past nineteen hundred years, but had not quite reached it yet. The truth is, the world has been moving the other way. Jesus the Christ taught the fulfilling of the law in love to God and the neighbor. The apostolic church exemplified the teaching of the Lord in its communistic

life. Degenerating forces soon began to work, and the church departed from its first love. It has been getting farther and farther away as the centuries rolled around, till now the church is as far removed from its primitive condition, as the east is from the west. Those who see in the signs of the times, evidences that the world is growing better, and that it will shortly catch up with ideals set up by the Man of nineteen hundred years ago, are sadly deceived.

The human race has bred a man up to the point of teaching the scientific gospel. He has preached this gospel for forty years. He has shown how the love of God and the neighbor is to be again implanted in the human heart. This is not a matter, however, of the gradual improvement of humanity as it exists today. There must be a revolution in human nature; there must be a new birth. Old things must pass away, and all things become new. The time is coming when love will be the mainspring of human action; but it will not be till the old selfish system of competition is wiped off the face of the earth, to make room for a better system. Then the Gods—the arch-natural race of men—will reign in the world, and righteousness will cover the earth as the waters cover the face of the great deep.

We had occasion some months ago to notice the first issue of *The Common Sense Bible Teacher*. We have just received the fourth number of this quarterly. It is "a medium for conducting a Bible class on evolutionary principles." During the past year there have been given translations of Paul's Epistles to the Corinthians, Galatians, and Thessalonians. At this rate of procedure, it will take about eight years to translate the New Testament. But we must remember that evolution is a slow process, and not get impatient.

The translations are certainly crisp. The style is vigorous, and at times even crosses the border into the realm of slang. A translation, however, to be a correct expression of the original, must be free from the translator's own idiosyncrasies. We do not consider an evolutionary translation any better than a theological one. The translator has mutilated II Thessalonians ii, badly, by introducing bracketed interpolations of his own. We must say we prefer the stately English of King James' Version.

The New Year's *Woman's Home Companion* is a very good beginning for the coming year. The bill of fare contains a number of good stories, illustrations, hints for parties and clubs, besides other interesting matter. It will be remembered that in the October number there was an article entitled, "Why I Left the Ministry." In the current issue there is an article containing the views of ministers who dissent from the conclusions of the writer in the October number. Thus we are given two sides of a question that may prove interesting to many readers.

*Entertaining* is a "magazine of amusements planned for the home, church, society, and school." It contains plays, recitations, music, and other material suitable for entertainments, also hints and suggestions for putting these to successful use. The magazine will be found very useful to those getting up entertainments. It is published by the Entertaining Magazine Publishing Co., 144-146 West 37th St., New York; and the price is one dollar a year.

# THE PUBLISHERS' DEPARTMENT

## The Flaming Sword

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

Established by Koresh (Dr. C. R. Teed) in 1889.  
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Unity.

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## Little Words With Our Readers

With the present issue, THE FLAMING SWORD begins its twenty-fourth volume. For over twenty years we have been promulgating the truths of Koreshanity. Year after year our sphere of influence has widened; and at the present time, the SWORD finds its way into almost every state in the Union, as well as a number of foreign countries. We should like to see THE SWORD in every home in the land. We believe Koreshanity is in the world to stay, and that the world is destined to come under its influence. We are therefore striving to increase our circle of readers. We are making special offers to subscribers; these we mentioned last month, and we repeat them now.

We offer THE FLAMING SWORD, either renewals or new subscriptions, for 75 cts. a year. At the usual price of \$1.00, we offer as premium, a copy of The Cellular Cosmogony, The Immortal Manhood, or The Great Red Dragon. These offers are open till February 28, 1910.

We have also some excellent clubbing offers. See the "Big Four" combination offer on the opposite page; also our combination offer with the *Thrice-a-Week World*. In addition to these combinations, we will make a combination of any magazine or group of magazines in the United States, with THE FLAMING SWORD.

Let us know what magazine you would like to subscribe for in connection with THE SWORD, and we will quote you special price.

### Notice.

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

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

One of the best magazines we know of is the *American Review of Reviews*. It contains the important news from all over the world, arranged in such a way that the reader can easily grasp its import. It gives the views of the leading journals on the important topics agitating the public mind. It presents in a concise way what the world is doing and saying. A staff of contributors furnishes articles on subjects of interest. It is always well illustrated. Cartoons from a number of journals are reproduced. This magazine can be secured with THE FLAMING SWORD at reduced club rates. See advertisement in another column.

### Leaf from a Diary

BY AN EX-AGENT

(Continued from last issue)

Socialist. What difference does it make to humanity whether the earth is convex, flat, or concave? What the people need are comfortable homes, the "full dinner pail," plenty of clothing, and "all the good things of life." How is an understanding of the Cellular Cosmogony going to bring peace and prosperity to the distracted, suffering, starving multitudes?

Agent. I will answer your questions in the words of the Founder of the Koreshan System of Universology, a system which, when its laws and principles are understood and applied, will furnish the people more of the "good things of life" than it is possible for you or any other man to conceive. This is one of his statements in regard to the matter: "The stress that we are laying upon the constitution of the physical universe, is not that in itself it is so important, but that a knowledge of the laws of the forms and functions of the physical (alchemico-organic) universe must constitute the foundation of the knowledge of theology, of all human relations, and hence of the laws of the organic construction of the social fabric." Again, he states that "A knowledge of the structure and function of the alchemico-organic world has a direct bearing upon social life, its organic structure and function, also upon the moral obligation and spiritual character of man and his being."

S. How can a knowledge of the physical world have any bearing upon social life?

A. The physical world has been proved

to be a cell, having a center and a circumference which are reciprocally related. This one law understood and practically applied to social life, would banish both the pauper and the millionaire.

S. That is what humanity needs, but how can it be accomplished?

A. First locate the center of the anthropotic cosmos, and the central star of the universe. By the term universe as here applied, I mean "that complex system in which is embraced all substance, whether of a material or spiritual character."

S. Who knows what or where the center of humanity is?

A. KORESH answers your question in THE FLAMING SWORD of October, 1908, in these words: "The Lord was the central star (astral nucleus) of humanity. The invisible Divinity within him was the central star of the universe, the personality of the Lord being the visible clothing of the invisible Godhead."

S. The Lord is not personally manifest now.

A. That is true; but at stated periods in the world's progress God's personality is manifest. Koreshans are hopefully, expectantly awaiting one of these manifestations, through "the ultimate reincarnation or resurrection of the dead." The coming of the Lord at this time will be succeeded by the production of the Sons of God and the establishment of the kingdom of righteousness. When this is accomplished the center and circumference of the anthropotic world will be reciprocally related, the same as the center and circumference of the physical world are now. Then true socialism will obtain.

(To be continued)

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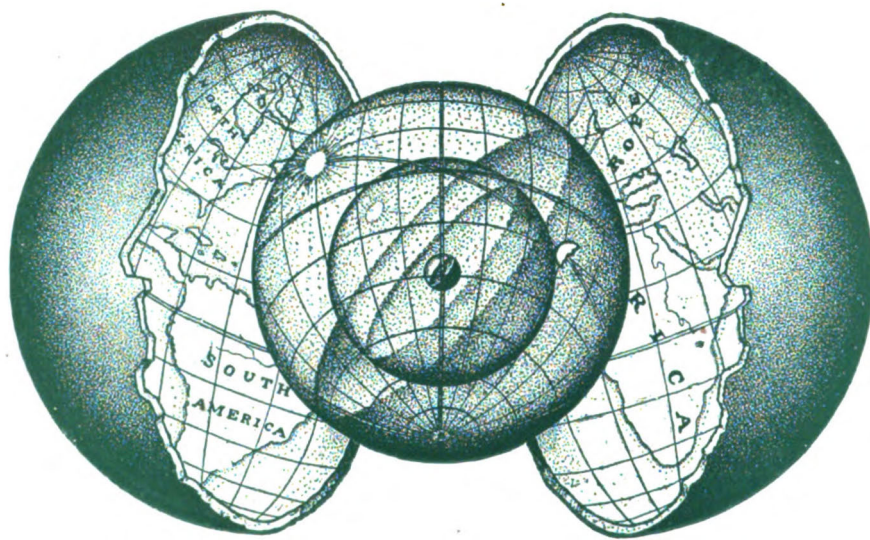
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