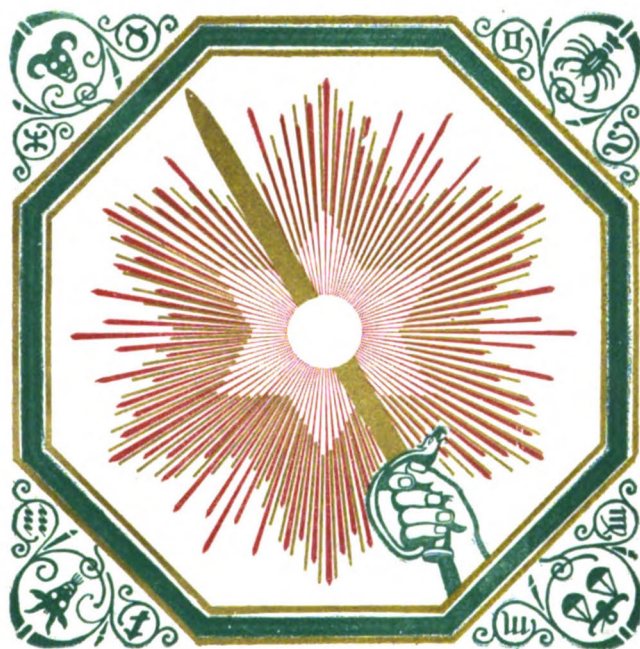


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The Flaming Sword



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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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Theocracy: Its Laws, Form, and Constitution

The True Manifestation of the Lord in Contrast with Many Counterfeits

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



THE MESSIAH of the Christian era is to this present fruitage what the wheat sown in the fall of the year is to the next summer's harvest.

This accords with the parable of Jesus as he explained it to his Disciples: "The field is the world; the good seed are the children of the kingdom;" "the harvest is the end of the world," (age or dispensation). The seed was sown through the translation (theocrasis), resulting in the direct sequence of that metamorphosis; namely, the outpouring and baptism of the Spirit which was the direct effect of the literal breaking of the Lord's body, and the transubstantiation and transmission of that structure by the Apostles and Disciples of the Lord, who appropriated it.

Could Jesus have remained until now, in his manifest form and structure, and continued his teaching and beneficent works among men, the world would have remained in ignorance of his doctrines and unsaved by his life, for the reason that the actual impartation of his broken body and shed blood, the very substance of his organism, was absolutely essential to the correct understanding of his doctrines, as well as to the life and perpetuity of the race. Hence he declared: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth:" "and he will shew you things to come." "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Spirit could not be imparted while He remained, because the spirit or force of transmission could not be engendered without the terminal conversion of the substance of his flesh to the coincident force or spirit of that flesh, the Holy Spirit, this being the very substance of his organic form and structure. The Spirit imparted to the church, which was the receptacle

of impregnation, was the seed or seminal potency of regeneration; and the process of regeneration is a progressive effort continued until the end of the age, when it will terminate in the manifestation of the Sons of God. This is the final new birth, the resurrection of the dead.

We are standing today upon the verge of the new social order. The social system to be inaugurated is the government in the supreme sense. Its integral form and function are the *compositus* of the male and female, so modified by the union or blending of the two forms and functions as to comprise the integral Grand Man in the outward or arch-natural domain, regulated by the arch-heavenly influx infusing the harmonies of celestial resonance. The initiatory step toward the reduction of society into systematic, orderly, and integral fellowship, is a special anatomical transformation of the individual. This will be accompanied with a corresponding change in physiological action.

The new kingdom, empire, or government upon which we are about to enter, is that predicted and declared to be the establishment of the Lord God of heaven. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." Before this kingdom can be inaugurated the power of antichrist must be overcome; and "before the coming of the great and dreadful day of the Lord," there "shall appear the sign of the Son of man in heaven." Said Jesus: "Then shall appear the sign of the Son of man in heaven." After the Sign (the indicator) appears, then "shall all the tribes of the earth mourn."

The tribes of the earth are the genera of the new church, seven in number, who now array themselves in sackcloth; that is, pure and genuine desire in them for the perfection of the process of regeneration. After the Sign is seen and believed, and after the true mourning

for the divine manifestation, then they, the tribes who have eyes, that is, who are being illumined in the understanding that the Lord is about to be manifest in the "clouds of heaven," that is, in the tribes, "shall see the Son of man coming in the clouds of heaven."

This is the order: First, the Sign will be seen; then comes the preparatory mourning of the seven genera. After the preparation the Lord will come in the "clouds of heaven." The above is the order of the divine manifestation as declared by the Lord Jesus himself. If there is to be a special sign or indicator to unmistakably mark, not only the time, but the manner of the Lord's coming, it is of the utmost importance that the Sign be so definitely outlined and portrayed, that when he appears he shall be acknowledged as the precursor of the coming kingdom.

Jesus declared that before the kingdom should be set up, the Sign of the Son of man should appear. Malachi declared: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant [conjunction], whom ye delight in: behold, he shall come, saith the Lord of hosts." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

When this Messenger appears, "He shall sit as a refiner and purifier of silver [silver signifies the truth of the Word, and its purification is the separation of truth from error]; and he shall purify the sons of Levi, and purge them as gold [transforming the life] and silver [revealing truth], that they may offer unto the Lord an offering in righteousness." The sons of Levi signify all those of the new order who shall be conjoined to the Lord's supreme kingdom. The word Levi means to be conjoined.

It must be concluded that the Sign of the Lord's coming, or he who shall correctly and unmistakably indicate the true manifestation of the Lord, and who shall differentiate the manifestation of the divine from its remarkable counterfeit, the beast, precursored by the false prophets, is no less than the personal Elijah. Further, the name Elijah implies, as the title of this august personality, all that the name itself embodies; which is God the Lord, the name being the contracted form of the two words, Eloah, God, and Jehovah, Lord. Therefore, God the Lord in his human personality must precede the coming of the "Son of man in the clouds of heaven," which means the manifestation of the Sons of God.

If it is settled in the mind of the searcher after truth, that the personal Spirit of Truth must be the precursor of the kingdom to come upon the earth, it is important that we look into the character of the credentials essential to be borne by this Messenger of the new Covenant. First, he must have a name by which his identification is unmistakable. Second, that name must agree with the prophetic record as declared by the

prophets and handed along down through the ages. Third, he must carry the message or gospel of immortal life to the world; that is, he must be in possession of the science of life; and while that science may be counterfeited by many false prophets (teachers), it must be so vitally differentiated from all others as to bear the mark of infallible truth to the real, chosen ones of God.

The Shepherd of the Gentiles Comes Through Joseph's Posterity

The predictions concerning the Lord Jesus all pointed to his manifestation through the posterity of Judah and the royal lineage of David. He came according to these predictions. The Shepherd to the Gentiles must also come according to prediction, which is, that he should come through Joseph's posterity and through the lineage of Ephraim. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the Stone of Israel)". (Gen. xlix: 22-24.) A careful perusal, in this connection, of the forty-eighth chapter of Genesis, clearly shows that through Ephraim the blessing upon Joseph must be fulfilled. In another chapter is traced the history of Ephraim's career, and an exposition given of the laws of biological transposition and progress.

While Jacob declares the lineage of this Shepherd, that he is to come of the line of Joseph, Isaiah declares his name and mission. "That saith of Cyrus, He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv: 28.) "Thus saith the Lord to his anointed [Christ or Messiah,] to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut." (Isa. xlv: 1.)

CYRUS, therefore, is the name of the Shepherd. To deny his name as the one chosen, applied, and prophetically declared, is to reject the Lord himself; for this is the name and only name given in heaven whereby men in this age can be saved. It will be claimed that this prophecy was fulfilled in Cyrus, the Persian king, who liberated the house of Judah from their Babylonish captivity. I admit that that Cyrus was a type of its fulfillment, but only a type. The prophecy points directly and unmistakably to the coming of the Lord to establish his kingdom at the culmination of the Christian church or age.

Who is the father of this CYRUS? "And there shall come forth a rod [Jesus the Lord] out of the stem [David] of Jesse, and a Branch shall grow out of his roots." (Isa. xi: 1.) When shall this BRANCH appear? "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isa. xi: 10.) This does not refer to Jesus in his coming more than nineteen centuries ago, because in no place

is he called the root of Jesse; but he does declare himself to be "the root and the offspring of David." But here is prophesied a root of Jesse who shall stand for an ensign. In what day shall this "root of Jesse" appear? "And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people." (Isa. xi: 11.)

This root of Jesse must appear when the time is ripe for the Lord to set his hand again the second time, which may naturally and rationally be regarded as the end of the Christian age, the natural time for the gathering of the remnant. CYRUS, therefore, should be the son of Jesse. To fulfil the prediction, this Shepherd must bear the name of CYRUS, and his father, that of Jesse. Is CYRUS the BRANCH? Jesus in his first coming was declared to be "the true Vine," "the rod from the stem of Jesse." CYRUS must be the BRANCH from the root, and not the rod from the stem of Jesse. A critical examination of the Scriptures will demonstrate that the predictions and declarations concerning CYRUS and the BRANCH refer to the same personality, and that Jesus in his first advent did not fulfil the mission of the BRANCH.

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the Branch. For behold the stone [see Gen. xlix: 24] that I have laid before Joshua; upon one stone shall be seven eyes [these seven eyes are the seven spirits of God]: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree." (Zech. iii: 8-10.) That is, every one shall be the neighbor of this BRANCH, who is in divine truth (the vine) and in divine life (the fig tree).

"And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne [that is, declare the truth of the Word]; and he shall be a priest upon his throne [that is, through the teaching and application of the genuine doctrine of the Word, he shall be translated, the only way by which the office of the priesthood can be performed]: and the counsel of peace shall be between them both." (Zech. vi: 12, 13.)

It is declared that this BRANCH shall build the temple of the Lord. This means that he shall establish the life of the body. While it is declared that the BRANCH shall build the temple, it is also declared of CYRUS that he shall build Jerusalem (establish the doctrine or science of life), and that he shall lay the foundation of the temple. The foundation of the temple is what the temple is founded upon. If the temple is the life, its foundation must be the doctrine or science of life. It is prophesied of CYRUS that he shall lay the foundation; but does he also build the superstructure? The Lord declares: "He shall perform

all my pleasure." The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it." (Zech. iv: 9.)

It is the office of the BRANCH to build the temple of the Lord. The BRANCH, then, must be the hands of Zerubbabel, for his hands are to both lay the foundation of the temple and to build the superstructure thereof. CYRUS lays the foundation of the temple, and the hands that lay the foundation must also finish it. Hence, CYRUS and the BRANCH must be identical. The word Zerubbabel means sown or begotten in Babylon.

The office of the Sign culminates in the theocrasis, for through this comes the baptism of fire by which the new life is formulated. CYRUS, the son of Jesse, is the Sign; and it is only through the fulfilment of his office of the high priesthood of this age, that the new kingdom can be established.

A Twofold Manifestation of Government in the Divine Kingdom

Two manifestations of government will immediately succeed the office of the Sign of the Son of man. One, the higher, is the republico-regal, wherein every member of the Theocracy is a sovereign, a king and priest unto God. This is the arch-celestial kingdom, which finally becomes invisible to the natural eye. This kingdom is the established genera of the order of Melchizedek. Those who comprise this kingdom or social order are the neuter beings, or the Sons of God; they embrace the two perfect sex principles in one integral form. These are the firstfruits unto God. This is the eternal kingdom which shall never have an end. It is the kingdom which never has had an end. This kingdom never increases by multiplication nor diminishes by subtraction.

The other manifestation, the lower, is the empire, founded on just principles, and constituting the complete secular order and form of government. This empire, which shall ultimately extend throughout the world, will reduce it to order. In later years this empire will gradually decline, until, at the end of the Koreshan age, the age now beginning, it will become a corrupt kingdom, and like all other earthly governments will fall by its own corruption and adultery. At such time the Lord will come again to renew his own heavenly kingdom.

As related to biological evolution and involution, the inception, progress, and terminus of every dispensation correspond to the movement of the sign along the line of the ecliptic, in what is called the precession of the equinoxes. The equinoctial cycle or grand year is supposed by scientists to be 25,816 of our ordinary years. There is, however, a modifying law not known to modern astronomers, but which was well known to the ancients, the influence of which is to so affect the precessional movement as to shorten the period to about 24,000 years.

The sun's ordinary retrograde along the line of the ecliptic is about fifty seconds of a degree every year; but by the law of the conservation and heaping up of force, the polar points of the celestial zones are influ-

enced by augmented attraction, and the sign moves backward a number of degrees. These suddenly augmented and accelerated movements of the signs on the ecliptic occur at long but stated intervals, the epochs of which correspond to the transpositions of the equinoctial from one Zodiacal constellation to another.

There are two contravene precessional movements, or rather a precessional and a retrocessional movement along the ecliptical cycle. The one not noted by the physicist is the one related to a second dimension in space, the laws of which are too transcendental to be introduced here; and yet, without a comprehension of their relation and operation, it is difficult to fully understand the causes of the augmented acceleration of the sun's retrograde movement. * * * We are nearing the period for the accelerated precessional movement from Pisces to Aquarius, and with this transposition of the sign is the ushering in of the new dispensation or Koreshan age.

Celestial and Spiritual Degrees of Impregnation of Every Age

Each dispensation culminates in its own peculiar order of fruit, no two dispensations of the same Zodiacal series terminating in the same or exactly similar fruition. In the culmination, however, of a complete evolutionary series, the fruition corresponds in its every specific character with the full fruition of the preceding series. The fruit of every dispensation is for the purpose of appropriation by an assimilation to the higher or celestial kingdom. Every dispensation is impregnated from its own celestial and spiritual degrees, and the process of gestation through any given dispensation or age, culminates in the specific fruit of the age, which, when ripe, is gathered by the invisible degrees and garnered for the use of those degrees, while progressing through the eternal cycle and awaiting the fruition of the succeeding age.

This fruit is biogenous, (the fruit which is coming into existence, the fruit of the Tree of Life,) and pertains to states and qualities of human life specifically relating to the various regions of the mind in its involutions and evolutions, the final or ultimate degree of which pertains to, and regards, the outward or natural life and structure; the last or final effort of the series being the incorruptible transformation of the visible and tangible form to the spiritual condition and state or domain. This is the final overcoming by which the process of the corruptible dissolution of the body is averted. It is the victory over the last and greatest enemy to humanity. It is death swallowed up in victory.

There is an absurd notion prevailing with many that, in the final victory of life over death, the physical body will remain in its outward and visible form. The belief that immortality will be acquired by the outward man, and that his physical organism will be perpetuated on the earth domain, is the result of impression independent of the science of immortal life. The people who entertain this belief invariably confess their ignorance of the law of immortality, or as to how immortality is to be attained, and they demonstrate their help-

lessness to avert the calamity toward which they are inevitably tending.

The final fruition of the biogenous cycles of the physical and terrestrial domain, is a fruitage developed for the express purpose of transposition; and when the fruit of immortality is ripe, the angelic heavens appropriate it, and re-impregnate the terrestrial biogenous cycle for the gestation and production of another harvest.

Social evolution, or the emergence of social order from social chaos, must depend upon, and be accompanied by, certain specific states of mind, the dominating force of which results in the universal diffusion of love toward society at large. When integralism obtains, and the influence of love actuates every individual or member of the universal society, all the interests of the individual become the interest of the mass, for whatsoever affects the one affects the other. This change of mind cannot obtain independently of corresponding anatomical and physical changes. Change of thought so radical as to completely revolutionize desire, purpose, and possibility, that essential change upon which the transformation of society depends, cannot be insured except through anatomical and hence physiological transformation.

Social evolution means nothing less than a new genus or race of beings; and the only obstacle, at least the greatest one, in the way of the adoption by the mind of the fact and law of such an evolution, is the inordinate conceit of the human, which impresses him with the conviction that there can be nothing in the line of development more perfect in organic form than the present genus. Consummate social development means also the status of ethnological perfection, because racial perfection must comprise the groundwork of societal order and fellowship.

It is beyond the scope of this present work, to enter into all the details and minutiae of the operation of the principles of the transformation of organic structure characterizing the transcendent genus, and of the prognostic signs or indications of racial evolution into the *status* of the progressed and perfected type. The general outline, however, of the essential changes, the laws of those changes, and the order of their application, with the constitutional form produced by the transformation,—metamorphosis, will here be given. Anatomists discover no anatomical differences in the male and female brains.

While there is a similarity in the outline of anatomical and microscopical characteristics, and a correspondence in the general physiological function, the specific physiological and pneumo-psychic activities determine toward antithetical ultimates in the male and female. The male brain is multicellular in its determinings. Its functions in the direction of reproduction culminate in the generation of many millions of sperms. Hence, the male organism as presided over by the male brain is disintegrative and segregative. It cannot even reproduce a new form within itself. On the contrary, the function of the female brain in its reproductive determinings is unicellular, all of its regenerative tendencies

being to ultimate the ovum, and through its fecundation to formulate the new being within the domain of its own structure and functions. These differences of functional capacity depend upon differences of organic activity in the two brains, and they unquestionably lie within the domain of legitimate investigation and inquiry.

To state this difference almost in a word; the male produces the germinal potency (the sperm force) through the fiber. The female produces the germinal potency (the germ) through the cortex or cellular substance. The fiber through the ganglionic centers is continuous, while it is interrupted or is terminal at the cell, and commences there to re-form. Therefore, the positive pole of the female brain is the cortical substance or gray matter; the positive pole of the male brain is the fibre or white substance.

The difference then in the sexual function is resolved primarily to the question of pneumo-psychic polarization, or electric and magnetic polarity; and still beyond this, to intellectuality and affectionality; the positive pole of the male being at the center of intellection or seat of the pneuma, and the positive pole of the female being at the center of affection or the seat of the psyche. In either sex the germ or sperm seeks for its complement outside of the organism in which it was formed.

The first transformation essential to the perpetuity of life in the already existing form, is to so modify and relate the two sex elements as to produce a neuter organism. The law of perpetuity, as now operative, is through the transmission and projection of the energy and potency of life from the parental organisms to the propagation of new structures, at the expense of the old or existing ones. This is the law by which is perpetuated that constantly recurring phenomenon called death. It is the perpetual dissolution of the physical organism by the process of corruption, and the change wrought by corruptible decay does not cease with what is called the death of the body.

The cause of the decay of the body inheres in the very vital essence of the whole being; namely, the soul itself; and until the source of all corruption is eradicated, and all the conduits from such proliferation of the death elements are obliterated by the extirpation of the fountain head of corruption, death continues, even with the spiritual being or nature, until the integrity of individual consciousness and memory is obliterated. The broken continuity in the career of the personal entity is what distinguishes the death existence from the existence called life.

The spirit, on leaving the body of corruption, enters the spiritual world with memory and consciousness. When, however, the spirit terminates the spiritual part of a minor cycle, it merges into another domain or sphere, in which the change is analogous to death in the body, except that, in entering from the spiritual into the domain of transposition, previous memory is obliterated. The resurrection of the dead (or reincarnation) is the return of consciousness when a series of retrogressive and progressive minor cycles culminate,

through reëmbodiment, in the termination of the grand cycle. Death continues to both body and spirit so long as the two sex elements pass from the paternal and maternal domains to the organization of new structures. Death will cease when the two sex forms and functions are so transformed and modified as to be blended into one organism, in which the double function is enabled to perpetuate the existing entity.

The fundamental laws of sex unism or biunism are opposed to dualism. The law of the transposition from distinct sexuality to biunistic life is, first, the conservation of sex force, and second, the energizing of that force through universal polarity of both the pneuma and the psyche. This polarity is effected through the recurrent termination of the Messianic cycle. The Messiah (Anointed one) of every cycle is the grand medium or mediator between the spheres of the greater or greatest areas, as mediums are the mediators between the areas of smaller domains. The recognition of the Messiah of the age, and his differentiation from the false christs and false prophets, comprise the most important factor in the line of the conservation or husbanding of sex potencies.

Another important factor is the concentrated venom of those who, in every age of the world, find themselves called upon as conservators of social and moral integrity, to kill the real Christs and prophets of the Lord. All translations are the result of the inflow into the Mediator, of these two forces. The polaric antagonism, the focal unity of the two forces, accomplishes the apotheosis. Without the influx of both love and hate, the transformation of the material organism of the Mediator to the spiritual quality or force of baptism, and its transfer to his followers, could not be effected.

(To be continued)

An Orderly Arrangement

(From the Writings of KORESH)

IT IS the province of the Messenger of the Covenant of this age to measure the city which now, in the spiritual world, lieth four square; which means that there is that which corresponds in spiritual quality to the natural number of the numerical cube. This is now manifest in the Messenger, who is none other than Elijah the Prophet, which means God the Lord. Elijah is God the Lord, for this is the significance of the word Elijah.

The aggregation of the males and females prepared of God through the processes of regeneration (reproduction), is the scientific utilization of the essential elements of form and function necessary to organically arrange into order the beginning of the kingdom. There will be no haphazard tumbling together of the personalities who are to constitute the grouping of the vital form that will insure immortality of the body, to be made manifest now in the last days of the Christian dispensation. One of the peculiarities of this choice is, that the persons ripe enough to enter into the formation of the primary groupings are such as accept the Gospel from natural conditions, and are not subject to the lunacies of those who self-choose and self-designate their assumed positions.

One Lord, One Faith, One Baptism

(From the Writings of KORESH)

THE KEYNOTE to the power of primitive Christianity was its unity of religious or binding affinity. The pedestal of its inherence was the solid rock of organic strength, made secure through the confession of the Godhead in the human personality of the God Man, even the Lord Jesus, the Christ of God.

In the re-establishment of an organic commonwealth possessing the force of its own perpetuating strength, there must first obtain—as the groundwork of constructive character—force, energy, and persistence of inherence, the sure basis of filial bond and obligation. There can be no bond or tie of consummate fellowship in humanity until there is cognized the common origin of a brotherhood seeking to construct and perpetuate such a bond.

A common brotherhood must obtain as the product of a common parentage. Koreshanity, in contradistinction to other systems and efforts to organize society, denies the common origin of that which is ordinarily denominated man. All men have not a common origin; all are not men who seem to be such from outward appearance.

The Lord Jesus was a Man, *the* Man. He alone was the first-born, (the only born man) of every creature. He was the Man, the first-born from the dead, the firstfruits of the new genus. All begotten and finally born of Him have one common origin and parentage, and can enter into an obligatory bond of unity, because there resides the principle of a religious inherence which is self-sustaining and self-perpetuating.

Said Jesus: "I am from above; ye are from beneath." Can men born of Jesus, the Christ of God, born again, and into newness of life, find a perpetuating fellowship with animals from beneath? Can men who have come down from heaven enter into perfect filial unison with men not begotten of and generated (reproduced) from the Lord? Yet socialism, communism, theosophy, and spiritualism—in so far as these isms are attempting to organize human society—ignore, in their constitution of constructive effort and purpose, the fact of two diametrical sources of "human" existence.

"I came down from heaven." "I came forth from the Father." "Ye are from beneath." "Ye are of your father, the devil." Is there unison between God and Belial? A house divided against itself is in danger of falling. Can the human race be made to deny the personality of God? Can it be taught to deny Him of whom it has been said: to him shall every knee be made to bow? There is a controversy. It is the law of conflict between the fittest to survive and that power of antichrist mobilizing its forces for the great battle of Armageddon.

There are no Christians; there are no Sons of God; there are none born of Jesus the Christ through the operation of the Spirit. But there are two classes of people. One class has been quickened by the living Word of God, even by the Lord Jesus. But as the seed sown (the Word or Logos) is not quickened into new-

ness of life except it die, so the Holy Ghost, proceeding from the Lord, had to die to be again brought forth in the reincarnation (resurrection), to show forth the form and power of Godliness.

One class is the genus who, having received the good word of God in the beginning of the age, are now beginning to awake in the new birth obtaining at the end of the process of regeneration or reproduction. The other class is composed of those who, in the beginning of the age, did not receive the good word of life, and therefore had no power of being regenerated into the condition of the firstfruits, or the fruits of the Tree of Life.

Between these two classes there must wage an "irrepressible conflict" which will wax hotter and hotter until the "fittest" to survive gains the mastery. This is Christianity; this is science. This is according to the declarations of prophecy; this is according to the dictates of the laws of social evolution,—and here stands Koreshanity.

Koreshans can never become Godless socialists, spiritualists, theosophists, nor Godless "christians." "One Lord, one Faith, one Baptism" is the motto of Koreshans. To them the Lord Jesus is King of kings and Lord of lords; he is to come in his "New Name," to construct and rule. He is the Master Builder. He shall rebuild Jerusalem and lay the foundation of the temple.

The great struggle of antichrist is to regain his seat, his power, his authority, moved by Catholicism and Protestantism (both having one head, namely, the three-headed god), having several heads,—adventism, spiritualism—running to seed in so called "christian science," Swedenborgianism, socialism, and theosophy. This power, standing upon a pedestal of iron and clay, is partly strong, but its pedestal will be broken to pieces by him who has the authority to re-establish the "One Faith, one Lord, and one Baptism."

This is the Stone cut out of the mountain; this is the White Stone (the truth-Stone of chastity) that "no man knoweth saving he that receiveth it." This shall break in pieces every other effort. This Stone will destroy and build, but it will build Koreshanity upon the everlasting foundation of the white Rock precipitated from the washings of the "Pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

The distinction between the ascending and descending man cannot be made too conspicuous. All men are not looking toward the Holy Temple. The two ways, the upward and the downward, are unmistakably present; and though men may prate of a universal brotherhood, those who are apparently the most vehement and vociferous in their propaganda of such a brotherhood would find, upon a rigid analysis of their motives and loves to men, but little to encourage even themselves in the hope of a speedy transformation of the degraded in man to the divine, that can only come to those who are on the truly ascending scale.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER II.

[This is the second installment of the article commenced in the February issue, entitled, "Discovery of the Law of Mutation." There is sufficient of this unpublished manuscript to run through several numbers of THE SWORD. We have given it a more fully expressed caption, "The Wonderful Discovery of the Law of Translation." The valuable and suggestive thoughts expressed therein are food in due season for the household of the earnest and intensely expectant ones.]

IN THE PRECEDING chapter, it was shown that Jesus was the true and only Lord God; that he constituted the Word made flesh, or the literal Word; that he was the seminal or seed product of Jehovah, and that he came into the world to be sown for the purpose of regeneration (reproduction). It was also made apparent that, according to the figure given to his Disciples, his body was to be eaten, as also it is declared in the Lord's own words, that "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." It does not follow that to eat Him, his flesh should be taken into the natural mouth; for anything that is appropriated and assimilated is eaten; but his literal, outward organism, the very body which came forth from the tomb of Joseph, was consumed, and the product was received in the will, and appropriated by the church.

I shall now proceed to prove that when Jesus was translated, he went into the church to impregnate it with the seed (cherub), and that from that seed the resurrection will be evolved. I shall first present as clear a statement as possible, of the manner of His translation and his subsequent reception into the wills of those who literally received him.

All operations depend upon law. If Jesus was translated, there was operative a law by which such an occurrence could obtain. The translation of Jesus Christ is not unique; Biblical history furnishes other accounts, and the sacred writings of so called heathen nations corroborate the testimony of our own Sacred Writings, as to the existence and operation of such a law. The organism of the Lord Jesus, he being the Lamb of God, which implies the Divine Human of God, was consumed by an active combustion, a literal fire, which reduced the body to active spiritual energy, called the Holy Spirit. This Holy Spirit contained the primal potency of life, the very seed essence of Jehovah, from the Lord Jesus, who is Jehovah.

This vital potency, dynamized by the translation of the Lord, was communicated to the Apostles by the law of intense desire, which is the law of attraction,—by desire on the part of Jesus to enter his people and be in absolute hypostatic conjunction with the Father, who had his throne high in the interior of that people, by which he could communicate his life continually; and desire on the part of the Disciples of Christ, that he might be received and enter their interiors, that they might come into a knowledge of the truth, and finally,

of eternal life. These two powers of attraction or desire coöperatively effected the distribution of the Holy Seed contained in Jesus, which Holy Seed was none else than the resurrection, in germ form, (to be planted,) of the twelve tribes. They were resurrected in Jesus, and by his translation and the coöperative desires of himself and his church, were deposited, each germ in his own receptacle or ovum, residing in the will of his particular tabernacle.

In Jesus they obtained as the unity of the two primate principles, love and wisdom, conjoined in him, not as two entities, but as one life; not abstract, but personated. In being communicated to receptacles who could not then come into the ultimate resurrection, to wills formed in dead (not living) bodies, the one life became cloven, the rended vail or flesh, as it sat upon the Apostles. As the vail was rent from the very top to the bottom, that is, from the time or point where the final conjunction of the Son was made with the Father, to the time of the final resurrection, so in the outward manifestation of the Lord's coming, "the vail, that is to say, his flesh," will be manifest in twain, Good and Truth separated.

The Truth, manifest as the Spirit of Truth, in Elijah the Prophet, who is the Sign of the Lord's coming; and the Good, which is the affection or desire for his coming, is manifest in the seven churches, but primarily in the Angels of the churches. When Elijah the Prophet is translated, interiorly Good and Truth, male and female, are conjoined in one Lord; but exteriorly, the church will be men and women who will now unite, in counter-partial or conjugal relations, to participate in the feast of Booths or Succoth; (booth signifying the two, or both). This condition will be transient, for the visible or outward flesh will be eaten or consumed by the White Lion, the Lion of the tribe of Judah,—supreme Celestial Love; and the church will enter upon its spiritual life, not by death, but by overcoming death, the last enemy, and passing out from the visible presence of the remaining sensual world, by a process the antithesis of spiritual materializations, by a process of dematerialization, not of a transiently materialized spirit, but by the dematerialization of living, physical men and women.

I have stated that Good and Truth exteriorly were separate, but not so, interiorly. In the Angel in whom is the spirit of prophecy, Spirit of Truth; and the church in which resided the affection or desire for the Lord's coming, these two essentials (Truth and Good) are not yet united in absolute use. This separation will not be entirely overcome until the literal flesh of the church is consumed by the Lion who prevails to open the Book. When this flesh is consumed, the feast of Succoth is finished; and the supreme angels stand forth in the resurrection, each angel of God, not male and female in two forms as during the feast of Booths, but as Sons of God, male and female in one form.

In reaching forward to the ultimate product of the planting of Christ; namely, to the resurrection, I have anticipated the subject somewhat, but will now return

to show from the teachings of the Bible itself, that the Holy Ghost received by the church was not a third person of the Trinity, but the substance, in another state or condition, of the very Word, the Lord Jesus. In the foregoing I have presented the rational or common sense view, the literal exposition; for the Lord comes in the clouds of heaven, the literal Word.

In presenting the Scripture proof that the Holy Ghost is Christ the Lord, I shall not enter upon an elaborate presentation of texts, although such texts are abundant, for I deem it unnecessary when two or three, or at least a few, cover the whole ground. In II Cor. iii: 2, 3, 6, 16, 17, we read as follows: "Ye are our epistle, written in our hearts, known and read of all men. For as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart; * * * who also hath made us able ministers of the new testament [covenant], not of the letter, but of the spirit; * * * nevertheless, when it shall turn to the Lord [when the vail, flesh which was rent, shall turn to the Lord], the vail [flesh] shall be taken away. Now the Lord is that Spirit."

When this Spirit was given the Lord's body was sacrificed; and in the rending of his flesh the Spirit was manifest, by which Spirit he descended, through the disintegration of his body, to the spirits in prison (in hell), to preach to the antediluvians. In other words, to communicate the Word, the Christ of God, to the dead, that they might be made alive. Now when this flesh, the product of the rending of the seed, shall return as the evolved church of Christ, the multiplied fruit of that seed, the flesh (vail) shall be taken away, and the church will be born into the liberty of the Sons of God. (Read the whole of the third chapter of II Cor.)

"What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I Cor. vi: 19.) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. iii: 16, 17.) "For God is in the generation of the righteous." (Ps. xiv: 5.) If there remains any doubt as to what constitutes the habitation of God and the place of his departure, take the Lord's parable of the Word and study it in the spirit of honest purpose, with an earnest prayer to know the very truth concerning this great mystery.

"Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side. * * * And other fell on good ground. * * * And He said unto them, know ye not this parable? And how then will ye know all parables? The Sower soweth the Word." Now it will be, and is, claimed that the Word sown was the truth which Jesus taught, and his parable was a mere figure of speech.

If the Bible contained but one "sense;" namely, the spiritual, such a conclusion would be legitimate; but "There are three that bear record in heaven, the Father,

the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, * * * and these three agree in one." Corresponding to these three primates are three "senses" of the Bible, and three perceptions of the Word himself: the most important of all, and the most mysterious of all, being the genuine literal understanding, for in this is the ultimate by which the life is wrought in the new body.

Jesus taught the truth; and with the natural ear some heard it, and with the natural mind variously received it; but if Jesus had remained in the form until this day, his teachings would have had no power to save or to redeem, for the simple reason that he not only *contained* the truth and the life, but that he was the truth and the life, physically and visibly manifest; and for him to impart that truth and life it was essential that he go away. "But ye know him [the Spirit of Truth]; for he dwelleth with you, and shall be in you. * * * I will come to you."

"I am the Way, the Truth, and the Life," said Jesus. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and when he, the spirit of truth, is come, he will guide you into all truth; * * * and bring all things to your remembrance, whatsoever I have said unto you, * * * and he will shew you things to come." Here it is plainly taught, that in his own withdrawal from visible personal appearance was the expectation of the Spirit of Truth ("For the Lord is this Spirit"), transmitted by his final and absolute conjunction, by which the sacrifice of his body was accomplished, and its product disseminated to the soil into which the literal Word, the Lord's humanity, was sown.

(To be continued.)

The Apostolic Succession

[From the writings of KORSH.]

THE DOGMA of the "Apostolic Succession" is a fundamental doctrine of the Roman Catholic church. The church had its origin in the Lord's choice of the twelve Apostles, and their representation of the twelve categories or principles of being. Peter, more especially than any other, was the impersonation of the principle of the apostolic succession, one of the principles and persons for whose resurrection the church was instituted.

The doctrine of the resurrection of the dead (a doctrine identical with reincarnation, for reincarnation, when its cycle is complete, is but the recurrent manifestation of those for whose resurrection the church was instituted) is one of the fundamental tenets of the Christian church. The church is the matrix of regeneration, and is reestablished in every ensuing age. By regeneration is meant, of course, reproduction.

Those who had attained, through previous degrees of transmigration, to the states enabling them to receive and appropriate the divine substance (pabulum of immortal life) from the Lord, through his theocrasis, began, from his baptism, their successive experiences in succeeding embodiments. These experiences through succeeding partial incarnations could not be wrought except through a matriculation—entering again into another church, that is, womb (matrix signifies womb), hence a succeeding regeneration, through which progressive development they could be brought to the point of a higher baptism, and the final or complete new birth,—even to the degree of the immaculate and matured Sons

of God; they being the firstfruits unto God and the Lamb, redeemed from among men.

While the Catholic church derived its primary and cardinal doctrines from the Lord, through the twelve Apostles, among which was the doctrine of the apostolic succession, this doctrine, like all the other doctrines of the church, passed through vitiations; that is, adulterations commensurate with the common decline of the church.

The declension of the church was necessarily in the order of regeneration. Regeneration, which is reproduction, cannot obtain except through death. Except a kernel of corn fall into the ground and die, it abideth alone. For this reason, and because of the operation of this law, it was said: "That day shall not come, except there come a falling away first, and that man of sin be revealed." According to this law the children of the kingdom (the good seed) fell into the field (the world, church), and "*while men slept*," during the dark ages, the enemy (death) sowed the tares, both principles in the same body, to grow together, in the same body, until the end of the age or dispensation, when the wheat (good seed) and tares are to be separated.

The sowing of the seed was in the beginning of the age; the night in which men slept while the enemy operated, was the dark age, and the harvest is at the completion of the cycle. The coming of the harvest is the coming of the Sons of God. The Sons of God are those who stand on Mount Zion (the height or acme of development), the Lamb of God standing in their midst. "And there stood a Lamb on Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Differentiation of True and False Apostolic Succession

Peter was the true Apostolic Successor of the Lord, by virtue of the fact that of the three representative Apostles, namely, John, James, and Peter, he was the natural man. The keys of the kingdom were given to him, and by the Lord's own words he was denominated the Shepherd of the sheep. Said the Lord to Peter: "Feed my lambs." Feed my sheep." This office of Shepherd was not to be instituted until the end of the age, when Peter should have passed his degrees of progress through metempsychosis (transmigration), be the first to awake to the resurrection (his true apostolic state), and attain to his office as the Apostolic Successor of the Lord.

As being the Lord's Apostolic Successor he must come into the full authority of binding and loosing in heaven and hell, as absolutely as was the Lord when he, as the Son of man, had power in earth to forgive sins. The fallacy of this doctrine resides in the vitiated dogma that the popes of Rome were the apostolic successors. The Lord Christ must be his own sole, genuine, Apostolic Successor, raised up in the man in whom he was specifically planted for that purpose; that man being none other than Peter himself.

To be the Apostolic Successor, one must represent the natural principles or last things, things in ultimates;

for in last things he must acquire the victory over death. As in ultimates or last things (outermost things of being) what exists is in fulness, in power, and in holiness as to the Word, so when the final combat comes, the conflict must be where evils of life and fallacies of doctrine have reached the complete state of adulteration.

Peter represented the state of evil and fallacy in his denial of the Lord with an oath, thus indicating the law of sin and death in his own being; while at the same time power to overcome should be communicated to him through the impartation to him of the Lord's own life, the bread from heaven, which if a man should eat would raise him up at the last day; that is, at the end of the dispensation or age.

"That day shall not come, except there come a falling away first, and that man of sin be revealed." Who is that "man of sin"? That which was to fall must include all who fell. The fall implies the declension of the church. This declension included the children of the kingdom, the good seed to be sown; that is, cast out into outer darkness (the dark ages) where, according to natural observation, there has been an abundance of "weeping, wailing, and gnashing of teeth."

The Lord Christ, containing primarily the germs of regeneration (the children of the kingdom, he himself comprising the good seed to be sown for regeneration), included in himself the commencement of the fall. The body could not fall away without the fall of the head of the body. As the head includes the all of truth and life, this head had to fall, and, in the declension, become the "man of sin."

The Order of the Fall of the Two Witnesses

The Lord who fulfilled the law and the prophets, the "two witnesses who lay dead in the street of the great city," was the pure Truth and pure Good who came to give life to the world, and to bring that life to maturity at the end of the age, through a final and complete reincarnation, the resurrected or recurrent life. This must include an awakening of the primitive memory. To accomplish this, the pure Truth and Good, who also was and is personality, must of necessity plant himself in the race. As seed planting implies fatherhood, and consequently death, the seed sown or planted (the Word or Logos) met his death in the race through the descent and operation of the Holy Spirit. This was the substance of the Lord's body.

As the Lord descended, he successively took upon himself the states of the humanity into which he descended, until finally he re-assumes, in the restored Peter, Stone, or Rock, his recurrent manhood. Assuming this manhood by a re-birth of natural life through the law of sensual propagation, he is made to partake of the natural and sensual humanity, thus tasting death in its every detail. He awakens to a consciousness of the resurrection to doctrine, in the body of death, and hence, having become the "man of sin," fights the final battle, gains the final victory, and enters through the triumphal arch into the glories he originally had with the Father. This is his final exaltation.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE STANDARD OF SOCIAL EQUITY

The Central Mind Is Essential For Its Establishment

OF ALL THE offenses being proffered in the name of Koreshanity, the most disastrous to the progress of a Koreshan community, in the attainment of equity, is the demand for equality in the distribution of national resources, privileges, and immunities. All well-rounded characters attain the ability to in honor prefer the neighbor, according to his needs as a functionary or useful member of the general body, whatever his scientifically determined function may prove to be.

The Christian system of equity, applicable in Christianity's first ecclesias under the immediate and apostolic tuition of the Lord, presented a standard of social equity which cannot be superseded. The entire Christian world has abandoned it, and in this age a restoration of society in conformity to it is impossible apart from the world-promised baptism of water and of fire. In other words, a genuine science of man and his environing universe must be imparted to men, equal to awakening them to a rational effort at conformity to the laws of social organization, which such a science would make known.

When the great cosmic egg, eternally existent for the periodical reproduction of the Grand Man, (in harmony with his only true and living God, the microcosmically perfect man, male and female in one flesh,) is rightly understood by the rationally minded, a great impulse toward social order will be felt.

To the question: What would Jesus do? will ring out the answer: "Keep the commandments!" To the question, How? comes to the mind the saying, "Without me ye can do nothing." Where, then, is God the Lord,—not lords many and gods many, but the one Lord who can awaken one rational scientific faith in the progressive minds of the age, and impart on social head and heart a rebinding baptism for works in accord with such faith? Peter the Rock told the spiritually begotten but unborn church of the Lord: Him the "heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

At the time of the restitution, where, then, is the Lord to be found? "Behold, I will send my messenger, saith the Lord." "Elias must first come and restore all things." "I will send you Elijah the Prophet." The Lord's fundamental requisite, he having become the spirit of truth by the incorruptible dissolution of holy flesh, is a "New Name" for himself, to be as God to his people, for whom his body was broken and flesh sacrificed. The central Mind of the cosmic orders of creation and recreation deals directly with men, as a man with men, when he has infolded the fruition of the thought and life of the age as the ascending *esse* of spirit and

life, ripe and ready for conjunction with the offspring of his body, the church ripe and ready for birth into a new era.

When the Aquarian or scientific era is due, the essential prophet of the restoration of the order due for the era is the one pre-eminently, rationally scientific, i. e., one who can reason with men, equal to the ordeal from a demonstrated premise. At the present time, scientists of the passing order are reasoning from popularly avowed hypotheses. However logically they may reason, their conclusions are inevitably guesswork, satisfying only for vain or fast-vanishing glories. The Elias due for the new earth is to make such scientific attainment as the present ones foolishness, and to repudiate their worldly wisdom. To the world weary and heavy laden this will sound refreshing, and call forth the cry: "Oh, that I knew where I might find him!"

Koreshanity answers, He has been here, and has met the usual fate of prophets—martyrdom. He has, however, left all who desire it, a legacy that insures his reappearing to everyone who will love his appearing and kingdom enough to treasure the sure words of his prophecy, and those of all the God-anointed apostles and prophets before him, who wrote of his coming as the Lord's Anointed, Cyrus, the Shepherd and Stone of Israel. (Isa. xlv, xlv.) His legacy, the life impression of the martyred man, coupled with the archives of Koreshanity, attests the visitation of the Lord now due as the supreme indication of human progress. He must reappear as the firstfruits of the victory of life over death, and restore, not alone the scientific foundations of the kingdom of righteousness, but reign in the earth as the King of kings and Lord of lords, in the New Jerusalem the Golden, the heaven-descended Mother of all living.

Woman, the Soul of the Family

AN ITALIAN view of woman in modern society is presented in the *Review of Reviews*, as taken from the *Passegna Nazionale*, with Signor Mazzie as representative. He says, "If Nature made woman equal to man for her nobility, she also made woman unlike him in her aptitudes as well as dissimilar in her attributes. Therefore, all this tends to the conclusion that there should be a diversity in the mission of each sex." Recognizing the rapidly diminishing physical strength of the working families all over the world, he says: "This is due to the fact that the family no longer desires to assume its responsibilities toward the different affinities which compose society."

"In fact, man is only thinking of himself, and woman is rapidly following in his footsteps with her infatuation of wanting to make money, or prove her equal rights. Who are the sufferers by all this! The chil-

dren who are not responsible, and consequently are unwittingly the victims of a false environment."

The editor then says: "It is a truism that woman is the soul of the family. She is the necessary center from whom everything emanates, and often her devotion averts many misfortunes." When woman is desired as the living soul of the greater family of the nation, and a unit with the headship of the church, and is granted such equity with gladness, the dissolution of the golden calf will speedily follow. Then the constructive forces, the feminine forces, of God Almighty, will become vigorously operative, to reproduce the men who are to become known as the immortals, the Sons of God, to lesser lights of developing races who are yet unbegotten of God, and therefore not now due to be born again as the offspring of Deity. Such is the teaching of the one complete science of the universe, to be confirmed by the multiplying signs of the times.

Destruction of the Old Institutions

IT IS interesting to watch the high-priced food boycott spread from east to west. As in a case of disease, when disagreeing doctors experiment with the symptoms without any rational search for and removal of the cause, so the social experimenters experiment with the diseased body politic. The Great Physician told mankind what was the matter with it, and just how to get healed and be a whole man. Our kind must enjoy being miserable, to be so heedless of the best of counsel. We want to know the truth for ourselves, and so resign ourselves to the worst possible experiences, to be taught in the school of experience only. The house of competism is crumbling in response to the forces of its own generation, and its mortal remains will not be worth much to save as a testimonial to their true inwardness.

The general tear-down will, however, loosen from its captivity many precious stones, for a rebuilding into something far better. A new and far better type of civilization follows the now disintegrating old order. All who survive the burning of the tares will see the resulting blessings of the present and increasing awful destruction of time-worn traditions and institutions. Those who look forward and not backward, up and not down, out and not in, and stand ready to lend a hand to the fellowman without money and without price, will see the long-promised, world salvation of God.

Ring out the old and ring in the new, is the song of the hour. If we cease to regret the old, we will soon find it made new in the newest, and young in the youngest. He that loveth his life shall lose it, and he that loseth his life for my sake shall find it, being the same yesterday, today, and forever. Whenever He comes, as the beginning and ending of every age, he says the same thing. He rallies his own, gives them new wine in new bottles, and freshly broken bread and says, "Drink ye all of it; take, eat," and those who do, live on and on, forgetting the old because they find all things as often made new.

Times of Refreshing an Important Factor

THE DISCOVERY that the burial place or perpetuating crematory of the physical forces of a man's earth life is the star that corresponds to him in the firmament above and beneath, he looks up at the radiant constellations with a new line of queries, one of which may be, "How shall I ever shine forth as the Son?" There is no better answer than, pray without ceasing, and show your faith by your works. Man's aspiration once polated in the Son of Righteousness, backed up by a daily doing of his commandments, will draw him as to his true manhood into the very heart and center of the glory of the Lord. To be sure, it takes all the time there is to accomplish this aspiration for solar glory, but God's time for beginning is ever now, and the steps of progress must be taken in wisdom's ways to arrive at harmony with all things through knowledge. The day is at hand when men as Gods will deal with a well-known universe; and cosmogony and astro-biology, the twin sciences, will be all important in the regulation of all the affairs of life for the commonweal, to be known as the glory of God.

By and by, the best minds will leave their telescopes and get their microscopic eyes on the Lord God of Israel the Savior. Then the national chorus will be: "Magnify the Lord, O my soul, and all that is within me, bless His holy name." Men are to have their souls restored, and to live again in the approaching "time of refreshing" resulting from the presence of the Lord. Thousands, tens of thousands, are saying these comforting things. How many believe them enough to get ready? How many churches professing faith in the resurrection and renewal of the body of Christ, are willing to do as those did in the beginning of the era, who loved his appearing and kingdom—get together out of the daily increasing terrors of the competitive system, and have all things in common?

Why not cut loose from the competitive system, church by church, and if possible yield to "the lure of the land" and hie away from the congested marts of competitive trade? Make a fair trial of the primitive Christianity, which teaches all to in honor prefer one another, to bear one another's burdens, and so fulfil the law of Christ. Have community industries and exchange the products of one community for those of another on a labor credit basis, without usury,—the curse of Jew and Gentile alike, and the fell destroyer of the church of God.

The ministers and laymen who are loading up periodicals with their laments, queries, and defense relating to the no longer popular churches, can find ample scope for all their gifts in promulgating the genuine (primitive) Christianity and calling those out from Babylon into communities, who see the day approaching for the time of refreshing and the restitution of all things as a kingdom of heaven in earth. This would mean the destruction of Babylon the Greatest, for the unchurched masses of capital and labor competism would fly at each other's throats for the battle of Gog and Magog, which is a fight to the finish of the old order.

Fruits of the Competitive System

"THE CITY of brotherly love" seems to be the present vent for most unbrotherly animosity. The general demand for arbitration may be met. The whole competitive system, based as it is on fallacy and evil, is doomed to topple; so, to the eye of the Seer, the props of arbitration will only prolong the agony of desire to see that "great refuge of lies" swept away. No sane soul counsels violence, for the Almighty declares "vengeance" to be his, likewise the day of righteous wrath to be the portion of man's inhumanity to man.

The wealthy are becoming more and more disposed to disgorge their wealth, but only for efforts to patch up the old garment of filthy rags. Millions are needed for the destruction of the millionaire as such,—the product of the competitive system. Millions of American citizens are needed to turn their backs on the competitive system, and with courage to say to the millionaire, "Come with us and we will do thee good." "We made you, and wanted to be just like you," can be said by every competitive wage worker. Let each now say, we will labor and exchange the products of our labor without money and without price, but with equity, as needy men dealing with their equally needy fellows.

Now is the time to discover the ways of wisdom, to dispense with the money of the usurer and the mortgage maker; and they are discoverable in the light of the science of the law—Koreschan Science. God needs men, however, as much as men need God. Men must line up and declare for the one God of divine wisdom and love, faith and charity, and truth and good.

He is revealed by his universe and by the man Christ Jesus, who would have all men richly to enjoy all things without money and without price, in a kingdom of divine uses. A man can perform uses from a love of humanity. Thousands of men, in adultery with the competitive system, are doing thousands of things useful to their fellows, with no thought of pay,—often without even the hope of personal appreciation. Let thousands of such withdraw from the competitive system and do for each other systematically, conscientiously, all the useful things they now do for pay, eight or ten hours a day. Let the products of their industry be equitably distributed among themselves. They will find themselves overstocked with products exchangeable with the products of the wage slave for what they do not produce.

If the churches that aim to do as Jesus taught them, would regain the least likeness to Deity, let them take the lead in becoming coöperative, and revelators of the true commonwealth of Israel. They have by their vows made themselves responsible to humanity at large for this very thing. It is for them to come before society, not as patrons of its iniquities, to continue in its sins, but as saviors in obedience to the law of love to the neighbor as the other self.

The New Land of Promise

THE impulse of the present "land rush" in Florida has an origin few suspect, but which Koreschanity can define. Most of our readers know that KORESH located the "city of refuge" for his people, to become ultimately the civic New Jerusalem, in South Florida, for scientific reasons furnished by his knowledge of the movement of the sign on the ecliptic, and has also a widely published prophecy of a cataclysm approaching, occasioned by a transposition of the ecliptic thirty degrees. In the prophetic story of "The Great Red Dragon," the facts are related as follows: "In these predictions it was declared that in the birth of a new dispensation there would be a contraction of the great womb of Nature; and to effect this transposition the cycle of the ecliptic would move down across the equator to an obliquity of seven degrees in place of twenty-three and one half, as now related. It was claimed in the prophecy that at one time the ecliptic was at right angles to the equator; that every twelve thousand years it moved thirty degrees, and that in one hundred and forty-four thousand years the ecliptic passed all around the solstitial colure. When the ecliptic was at right angles to the equator, it was torrid at the poles; and this sudden change accounted for the existence of animals belonging to tropical and torrid zones being found in the frigid zones of the present."

KORESH tells us that there are twelve primary cataclysmic periods, which embrace a cosmic period of one hundred and forty-four thousand years. One just like the approaching one has not occurred for twenty-four thousand years. Since the earth abideth forever, and only worlds or cosmic orders are destroyed in the transposition of progressive humanity to a new era, all we need to know is, who to follow in the regeneration. The Lord is ever mindful of all who put their trust in him. The perpetually existing humanity is ever the habitat of the spiritual worlds awaiting their transposition to the natural. Our forces of character, set free by our personal dissolution, ever find spheres of activity and centers of consciousness in the intact personalities ripe to receive them.

When the great cataclysm comes, many will have heeded the warnings of the Prophet of God and sought the place of assured safety. Others who despise prophecies, will take their chances and learn the folly of their ignorance. Florida is to be the promised land, where the fountain of perpetual youth will be regarded as no fanciful myth, but drank as the pure river of the water of life, proceeding from the once again located throne of God and the Lamb.

The pure in heart alone see God. The recognition of God the Lord, in his coming as a consuming fire, is the most cleansing experience mortal man can know. In mortal humanity thus cleansed and purified, God tabernacles for the recreation of his temple of life, in which he dwells as the fountain-head of all purity.

GENIUS OF MADAME DE LA FAYETTE

The First Woman Author to Introduce Romance in French Literature

IMAGINE, in that far away time when Madeleine de Scudéry was trying her prentice hand at "Cyrus" and "Clélie," a young girl of twelve, modest and simple, but of great intellectual force. Her debut among the *beaux esprits* that frequented the salon of the Marquise de Rambouillet was not unremarked. It was of the nature of a sensation.

At that date the reigning spirit in French letters was Moliere. Among the characters that his wit touched so admirably in his famous comedy-satire, *Les Femmes Savantes*, is Ménage. He figures as Vadius in the play, and his quarrel with Abbé Cotin, who is Trissotin, has remained, like Addison's quarrel with Pope, embalmed in the amber of literature.

A few of Ménage's titles to respect were those of grammarian, historian, philosopher, lawyer, poet, antiquarian, and critic. In addition, Moliere dubbed him Vadius the pedant. French society was so proud of his attainments that it vaunted his erudition to the point of folly. He had Latin, Greek, Spanish, and Italian at his fingertips. An old historian naively remarks that he could even write in these languages.

Now the learned Ménage and Pere Rapin, the Jesuit, set themselves to form the mind of this young girl who was later to become known, wherever French is read, as the creator of a new style in literature.

"Let us teach her Latin," said Ménage.

"Agreed," rejoined Rapin.

What happened? Just what usually comes to the surface when a member of the "inferior sex" is placed in competition with her tutors. One day they were disputing over a difficult passage from a Latin author, when their ward, not out of tutelage, stepped in and proved to the two of them that they were both wrong and she was right.

Far from being a pedant and a bluestocking, the historian declares of her that she was fortunately endowed with wit and good sense to conceal her learning, especially from her sisters. Her solid education prevented her from aspiring to the role of "*precieuse*." It also gave her a style free from vulgarity and pretense.

Marie Madeleine de la Vergne, Countess de La Fayette, succeeded in combining two hitherto unknown qualities in her style—simplicity and the art of the novelist. Instead of crowding her pages with puppets stuffed with straw, she turned to Nature and depicted life. Therefore was she saluted as the first veritable woman novelist of la belle France. As such she comes down to us decked in her robes of pride, a woman with a firm touch, an assured pen, without affectation, without vanity.

Jean Regnault de Segrais is forgotten in his works. A classical author of the school of Virgil, he was not without merit. As one of the habitués of this talented woman's salon, he is better known as the man to whom she voluntarily attributed her works. A woman writer was so much of a *rara avis* that she shrank from publishing under her own signature; so she let "Mademoiselle de Montpensier" and "Zaïde" appear as his. They became famous, and being honest he was led to disavow the honor. He only claimed for himself the merit of advising her. She richly deserves what posterity, in the secret of her reluctance to push her claims, has decreed her—the authorship of her own books and the invention of the novel. While men slumbered she worked.

"La Princesse de Cleves" was printed in 1678. Pamela, the first English novel, did not appear at the hands of Richardson before 1740. Thus the French make good their claim as to the seigniority of invention.

Here is a member of the "inferior sex" so gifted as to actually discover a new style in writing—what the French call the *roman d'amour*; and withal so modest that she voluntarily gave the benefit of her discovery to another author of the opposite sex.

For many years Madame de La Fayette enjoyed the friendship of a very distinguished man, also an author, but one whose style justifies her independence of his genius. The Duke de la Rochefoucauld could never be suspected of writing romances. As George Eliot pointed to her own bosom when asked whence she drew the character of Casaubon, so the gifted Frenchwoman might have touched her own heart as the source of her "Princesse de Cleves." It develops a situation illustrated by Corneille in his tragedy of Polyucte. Her friendship with La Rochefoucauld, one of the purest and most devoted of Platonic alliances, suffered cruelly at the hands of gossip. Like that of Chateaubriand and Madame Recamier, it is full of interest for the reader of history. That scandal should touch in any way an intellectual attachment which lends grace and charm to life for two literary workers, is to be deplored. It saddens, but it does not grieve those who believe that Platonic friendship is not only possible, but actually necessary to the development of latent genius in certain characters.

The reveiling of Isis is the coming again in the flesh, which is the reincarnation of the Mother. The reincarnation of Divinity came from the East in the Oriental Christ. Isis is the Mother, and she is reveiled when enshrined in a new tabernacle of flesh. The veil of the Temple was rent when Jesus gave up the ghost (geist or spirit) that was in him. He held the true *zeitgeist*.

The New Internationalism

A BRIEF review of the situation between nations is a determinant to thought and action. A survey of Europe shows France with her new ministry, Premier Briand at its head, to keep her off Germany's throat; with her strike problems and her working girls giving her trouble and disaffection, with low growlings and mutterings of thunder. The sensation of the year is Bourget's new play—"La Baricade," dealing with the labor question.

Germany has Theodore Roosevelt holding her by the hand and leading her up to the *entente cordiale* with England. Will he induce her to make her curtsy? This latter power was in throes over her "budget," and the woman suffrage question is not very much in abeyance. Italy is concerned with her workingmen's wages. An almost bloodless revolution has accomplished the seemingly impossible in Turkey. The Sultan has been deposed, not by external, but by internal intervention, so the map of Europe has not been materially altered by the deposition of the "sick man." Persia, to quote from a prominent journal, "has this year dethroned an age-long tyranny, and made her first tottering step toward self-government." Japan has risen to the rank of a world power, and a new spirit has taken possession of the Chinese empire.

Mrs. Lucia Ames Mead lectured recently before the Mary Murray Chapter, D. A. R., on the subject of the New Internationalism or Universal Peace. She is an excellent speaker, and the ladies of the chapter, including the regent, Mrs. Mary D. Fiske, whose picture appeared in *The Club Woman* last spring, listened with the deepest interest to her remarks. She is showing some very startling figures, such as this: our Government spends 70 per cent of its revenues from taxation upon the munitions of war. She is in favor of disarmament, believes the United States has no enemies, and that the Japanese are too busy with their own affairs to molest us. Mrs. Mead said that she could place all the families of the earth in one of our states—Texas, and give them half an acre of land a piece.

Mrs. Mead defined the "New Internationalism," which she declared did not consist in killing people. Encouraging symptoms are the neutralization of certain portions of the surface of the earth, such as Switzerland, Belgium, Luxembourg, Norway, Honduras, the Suez Canal, and the Straits of Magellan; the establishment of an Intercollegiate Peace Society,—forty-seven colleges and universities affiliated; the Christ of the Andes; joint disarmament on Great Lakes by Canada and United States; proposed neutralization of Philipines, and the ocean trade routes.

"Peace shall reign hereafter
Throughout the earth,
And every nation shall bend the knee,
Not in supplication,
But in the rapture of delight and praise.
No more sighing heaves the breast;
No more crying shall deluge the eye with tears,

Because the sorrow of the world is soothed to
placid joy,
Sin with her plagues renounced—sickness and death,
Hold no more sway.

* * * * *

For with the Empire re-established,
The love of gold destroyed,
And competition to its limbo relegated,
The heart of love shall dominate."

No Physician's Fiat

MEDICAL practitioners should be forbidden by law from tampering with human life by their fiat. The strongest agent for good or ill is suggestion. No physician should be allowed to tell a patient that he has but two years or two months to live. The law should prevent it. Put a man under sentence of death, and he is stripped of the most helpful of remedial agents. Not even the *vis medicatrix naturæ* can withstand it. Anetiolated public sentiment permits licensed physicians of the highest reputation to brutally inform a young woman (the writer knows such a case) that she has an incurable nervous disorder. The doctor takes from the patient in such a case, the very substance of recovery,—hope and fearlessness. It often seems to be a part of the physician's policy to augment the patient's belief in his dangerous symptoms. The reason is obvious. He argues that the cure, if he produces it, will be a miracle and increase his revenues.

Nine tenths of the deaths recorded daily are produced by fright. "Why, man, you have Bright's disease!" The sick man begins to tremble in his boots. The very name of this dread monster shows him that he has nothing to do but make his will. Did the physician say, "Oh! well, you're a little under the weather, but we'll soon pull you through," then he gives the man a chance for life. A new disease with a new name, like la grippe or appendicitis, is worth thousands of dollars to the medical fraternity. It harvests victims by hundreds—from fright of the new monster.

"Mannish Women"

WOMEN refuse to enroll themselves as being in favor of equal suffrage, on the plea that it makes women "so mannish." What makes girls mannish? Swearing, cocktail drinking, and cigarette smoking. These are the vices of the "smart set," and they already exist quite independently of the ballot.

We contend that the mannish woman is not the product of voting at the polls. She can vote quietly, thus entering her protest against injustice toward her sex in laws and privileges, then go home and keep all the charm of her feminine character. Sometimes the mannish woman who wears trousers is seen upon the walls of the Metropolitan Museum; for instance, in Rosa Bonheur, whose costume belied her sex, though she never voted. The mannish woman has some culture when she is able to paint the "Horse Fair."

Princely Donations Versus Justice

THE GENEROUS and philanthropic and benevolent Mr. Rockefeller is to devise \$500,000,000 to the American people. Will that compensate it for the lives ruined, the corporations wrecked, the homes made desolate, the example set? This gift, princely in its proportions, throws dust in the eyes of a so called Christian nation. If Mr. Rockefeller's donations be accepted with eulogy, then charity, not justice, is to be the virtue of the future.

Let us all amass colossal fortunes with our genius for making money, which is Mr. Rockefeller's talent, in the exercise of which he has defrauded the Government, robbed the treasury, built up the trusts, whose iron heel is stamping out hope, stamping out courage, yea, life itself, in the breasts of thousands, millions! Look at our strikes, look at our scab workmen, look at the poor shop girls toiling for less than enough to keep soul and body together, selling themselves for food and finery! Look at these as the concomitants of a civilization founded in iniquity and maintained by the products of industry subtracted from the producers of industry. Look at the adulterations in food of every description, carried to such a point that it is unsafe to consume food products without testing by analysis to determine what per centage of harmful ingredients they contain! Look at paint put up for chocolate icing, and sold in cheap packages to allure the poor! Look at the rise in the price of provisions due to the exchequer at Washington foisting a fluctuating medium of exchange on the public! Look at the demonetization of silver, so that the gold standard may be maintained at any cost for the sake of a temporary prosperity!

What is prosperity? \$500,000,000 donated by one man to stop the rents in the old garment. Mr. Rockefeller in his private character may have every virtue, but what does he stand for in the business world? Standard Oil. And what does Standard Oil stand for? The defiance of law, the antithet of justice, a vast system of charitable organizations on the one hand, and of bribery and fraud on the other. When will the giant machinery of competition stop running? Not while its wheels are so well oiled.

This millionaire of millionaires has amassed a vast fortune which he is willing to devise for charitable purposes, to the exclusion of his own family. It is not probable that the members of his household will be left without money to buy peanuts. They are all frugal, and are trained in no spendthrift fashion. When American ministers of the Christian church apologize for him, and rise in meeting (in the *New York American*) to defer to him and insist that his "repentance" is sincere and should be accepted, it is time to demur. When did Mr. Rockefeller kneel on the penitential stool? When did he place his gift in the hands of Congress as an act of "repentance"? All his recorded acts and sayings prove that he believes in himself as a chosen servant of the Almighty; that he believes in his star, in his destiny, in his genius, in his manner of making money. Oh, no, Rev. John Temple Graves, it is futile to write that the

nation should forgive its millionaire in view of his "repentance," when if we take him at his own valuation we must laud him as a public benefactor.

To laud is to lord, and the complete canonization of Saint Rockefeller is to be expected. The Lord, whose spirit indited the Apocalypse, said: "I make all things new." When will charitable patchwork cease, and the reign of justice begin? The *New York World* represents Justice blindfolded and riding a tortoise. She is creeping toward the mark. God speed the day!

Man and Fellowman

SINCE writing that the women of America could in our opinion aid the striking shirtwaist makers most by increasing the demand for these articles, we have noticed that the girls of one college, Wellesley, have ordered one thousand waists. This is practical and concerted action.

What is the wage slave worth to his masters? Those who have heard that zealous and cheerful advocate of the colored people, Booker T. Washington, talk on the platform, will remember one of the stories with which he clinches his argument. He says that he returned to the old place where he was born. Delving into the plantation annals he found a book of values—so many acres of land, so many dollars; so many houses and appurtenances, so many dollars; so many horses and vehicles, so many dollars; so many sheep and cattle, so many dollars; so many swine, so many dollars; and last of all this item: "Booker, \$400." This is what the chattel slave was worth to his masters.

What of the wage slave again? We have under our hand a book called "Labor Problems," used as a text book for students. It is written by Miss Helen Sumner, of Denver, Colorado, in collaboration with T. S. Adams, Assistant Professor of Political Economy in the University of Wisconsin. Opening this book one learns that in the United States in the year 1900, more than 10,000 American workmen were killed at their work; 68,000 were disabled for life; 55,000 were temporarily disabled for more than thirteen weeks. 400,000 were disabled for a time under thirteen weeks. These were industrial accidents due to conditions of work. When one considers the concomitant evils, sweatshops and tenement houses, and remembers that a large percentage of American laborers do not receive even living wages, the melancholy conclusion is forced upon the mind that the wage slave would be set down in any book of values, as less than the horned cattle of the plains.

In England, to quote Mr. Booth's words, "Two out of every five men and women who live to be sixty-five, are destined under existing circumstances to become chargeable to the poor rates." Is the wage slave worth even \$1.00 to his masters, in this year of grace 1910?

What is forgiveness? It is the putting off of the sins of the flesh, as the Son of man develops in the race from age to age.

Health and Hygiene

Dr. J. Augustus Weimar

THE GLITTERING BRASS SERPENT UPON A POLE

The Importance of Comparison, Contrast, Differentiation, and Orientation

KORESH, IN *FLAMING SWORD*, Vol. I, 25, says: "You ought to be * * * aware that the Jewish nation was, in the external worship, a nation of *symbolic representation*. Its *figures*, manifest in tabernacles, tents, temples, and sacrifices, were simply *indices* to something to come, which should embody in real, actual essence and existence in the ultimate living structure, the very substantial of which *the types were but signal representations*."

Thus, KORESH gives each thinking, rational reader a key to the succeeding Biblical citation. With this key each one may unlock the treasure-house of truths. Indeed, even pearls of great price may be found. But, by all means, follow the prescribed plan, which is mentioned by the Lord, and is of three progressive degrees—positive, comparative, and superlative, in their intensity and determination: 1. "Ask and it shall be given unto you." 2. "Seek, and ye shall find." 3. "Knock, and it shall be opened unto you."

Our object in this article is to examine the Hebrew terms and learn the meaning or signification of the *animated* "fiery serpents" (verse 6), which the Lord sent among the people to bite them as a punishment, or for correction, if possible, for speaking against his Majesty, and against Moses, his mouth-piece and Prophet, also, for their expressed regret at having been brought up out of Egypt, and their loathing attitude against "the light bread," the heavenly manna. We want to critically consider, from every view-point possible, the signification of the words "fiery" and "serpents;" next, the *non-animated* "fiery serpent," "serpent of brass," or "brazen serpent," as mentioned in the following. For a thorough classification and orientation, comparison, contrast, and differentiation (discrimination), we have divided the entire subject into ten parts.

"And the soul of the people [of Israel, in the wilderness,] was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in this wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread [the manna]. And the Lord sent fiery [Heb. *seraphim*, dual term of the singular *seraph*] serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

"And the Lord said unto Moses, Make thee a fiery [*sahraph*, a slightly differently spelled word from the previous] serpent, and set it upon a pole [*ness*, from *nasas*, to lift up, also, to glitter; that is, a standard or banner that glitters, so that it can be seen throughout the camp of Israel]; and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent [*nachash*] of brass [*nechosheth*, copper] and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. xxi: 4-9.)

Hezekiah, king of Judah, who did that which was right in the sight of the Lord, "brake in pieces the brazen [*nechosheth*] serpent [*nachash*] that Moses had made; for unto those days

the children of Israel did burn incense to it: and he called it *Nehushtan*," that is, somewhat slightly paraphrased, I have smashed the brazen serpent into pieces. (2 Kings xviii: 1-4)

First. KORESH, the Founder of the only true system of religio-scientific Universology, which is in harmony with sound common sense, teaches that truth is best known "by comparison, contrast, differentiation or discrimination." Thus, truth gleaned and obtained in this manner, becomes gradually, so to speak, "pigeon-holed" or *orientated* in the myriad brain-cells and in the ventricles, cavities, or chambers of the brain. Truth differentiated or discriminated from fallacy, is at once clear and beautiful to a consistent and logical mind. Consequently, whatever one may hear or read concerning the subject under discussion, especially if it emanates from a so called orthodox (heterodox) standpoint, it is wise to neither take it in an affirmative, nor in a negative, but rather in a neuter sense, until one has for himself obtained the view-point from a thorough study of the subject. A thorough study implies, (a) a knowledge of the exact definition of the terms used; (b) a knowledge of the entire context; (c) a comparison with all possible means on the subject from an orthodox (heterodox), and specifically from a Koreschan Universology view-point. The reader, perhaps, will ejaculate, Why such a course of procedure in the study of a subject? The citation above mentioned from Koreschan Science shows it to be essential, as well as from the following:

Second. In clear-cut and well-differentiated terms we read: "Through the declension of the church, and the attenuation and adultery of the Spirit, the world (church) has lost sight of the demands of God upon his children. The world (church) is sensually corrupt. The *love* of money and the pleasures of the senses infatuate not merely the so called worldly, but *the membership of the church is given over to the devil and the lust of the flesh*. They have become *blinded* to the importance of the law of God, and the purification essential to a union with the Most High." (Science of the Decalogue.) "The declension of the church is so positively marked as to leave no room for doubt. * * * The church is *destitute* of organic force of pure doctrine and life." (FLAMING SWORD, Vol. I, No. 36.) With such positive and absolute truth in mind, no Koreschan student will be in haste to accept what comes from teachers of orthodoxy (heterodoxy), or through their words in print, without a thorough investigation of the subject, as to its truth or fallacy.

Third. In the examination of the terms used under consideration, we note that the words, "brazen serpent," do not occur in the Mosaic account, but they do occur in II Kings, as will be seen from the above-cited Biblical narrative. The Mosaic account, according to the book of Numbers, speaks of two kinds of serpents, the *animated*, "fiery," that is, poisonous or death-producing, and a *non-animated* "serpent of brass," or literally, of copper. In verse 8 the reader will find the term "serpent" *italicized*. According to grammars and dictionaries, italicized words signify

emphasis of words. But this universal rule is turned around, in the stately King James' or Common Version; for it italicizes all its *interpolations*, of which there are, from Genesis to end of book of Revelation, over 20,000. Lay-members read these interpolations as belonging to the text, which is often a serious mistake; as frequently, they imply a fallacy. It would have been wise if all interpolations were enclosed in brackets, which would be in harmony with present usage and understanding; and also for the reason that nothing is more consistent, logical, rational, and beautiful, than harmony of spheres, whensoever and wheresoever it is possible.

Fourth. In the Hebrew Bible, the reader will find those Hebrew words as we have given them, in brackets—in the above Scriptural citation. Even a non-scholastic student can discern a difference in the Hebrew terms. The word *sahraph*, singular, in verse 8, translated "fiery," truthfully rendered "poisonous," is to be taken and understood only in its *antithetical* sense, as the word *sahraph* cannot possibly have reference to an angelic or celestial being; for this *sahraph* was made of brass, in the form of a serpent. Can the context give it any plainer? Any other interpretation is *lari fari*. True, the lifting up of the shinning serpent of brass, or copper, upon a "pole," as the rendering says, literally, standard or banner, was a type of the Lord Jesus. (See John iii: 14.) The context proves conclusively, in unambiguous terms, that the term *sahraph*, in Numbers, xxi: 8 and 9, and in II Kings, xviii: 4, has reference *only* to a non-animated, mechanically made serpent of brass.

The reader will do well to learn the meaning of the word "context," from a Dictionary, if not already familiar with it; for to take a word, like *sahraph*, or any other word, out of its context, and interpret it accordingly, in a *hypothetical* manner, is a sort of lottery business. Beware of such carelessness! If a person is not familiar with the original languages, the Hebrew and Greek, in which the Old and the New Testament were written, then read the text and context according to several old and recent versions, as this method often assists in obtaining the true meaning of terms. Even aside from a knowledge of both Hebrew and Greek, a careful comparison of various Bible renderings often throws light on the subject, which perhaps has been overlooked in either the Hebrew or Greek Biblical Lexicon. With this truth and fact in mind, we have examined nine versions. 1. The excellent Old Testament Version, by Isaac Leeser, the standard of all Jewish synagogues and schools, renders the dual feminine term *seraphim*, with "poisonous," the term *sahraph*, singular, with "serpent," the term *nechosheth nachash* with "serpent of copper," and the same terms, in II Kings, with "coppery serpent." 2. Newberry Student's Bible, and 3, the very recent masterly German Version, by Dekan Schmoller, with their unique marginal readings, are the only consistent, logical, and accurate translators we have any knowledge of, out of the nine which we have consulted.

These three translators have considered and followed the law of *opposites*, as mentioned in Koreshan Universology, as, for instance, truth and fallacy, good and evil, interior and exterior, or commonly known, as up and down, etc. This one rule of opposites, if the reader comprehends it thoroughly, will serve as a key, by means of which one can

understand thousands of Scripture passages that otherwise are misunderstood. Thus, also, according to this law of opposites, the Biblical word here under discussion, has a *thetical* and *antithetical* sense of definition and interpretation, *which is always known by its context*. According to the law of opposites, thetical and antithetical, the following translators were inconsistent, illogical, and inaccurate. 1. The Douay, the standard Bible for the Catholic church and schools; 2, the stately King James' or Common Version; 3, Martin Luther's, the standard for German state schools; 4, Dr. Stier's, the student's Bible; 5, the Elberfeld, the Pietist Bible, and 6, the Calwer, a later student's Bible. Thus, whosoever interprets the dual term *seraphim*, or the singular *sahraph*, in this passage of Scripture, to signify an angelic or celestial being, is surely not a thorough or careful student of the Bible, much less a thoughtful Hebrew scholar. For the first duty of a scholar is *to compare*, and the second, *to study the context*. Every Hebrew and Greek scholar ought to know that words have a *thetical* and *antithetical* application and definition. For instance, turn to the book of Job ii: 9; here we read: "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die." The Hebrew word *bahreek*, rendered "curse," stands here in its antithetical sense. In its thetical sense it should be rendered, "bless God, and die." But, the reader ejaculates, How am I to know this? From the context;—always from the context. Surely, this is not a difficult rule to remember! It is very strange that some translators have overlooked this all-important and all-essential rule, and thousands of Biblical teachers have followed and are following in their misleading and fallacious course.

Fifth. What is the definition of the term *seraphim*, according to Hebrew Lexicons? The student's Hebrew Lexicon, a compilation from Gesenius and Fürst Hebrew-German Lexicons, defines the term in its antithetical sense, as venomous, inflammatory, and poisonous; but in its thetical sense, as burning-ones. Davidson's Analytical Hebrew and Chaldee Lexicon defines the term, in its antithetical sense, as poisonous, and in its thetical sense, as burning-ones. Dr. Strong's Hebrew Epitomized Lexicon defines the term as the previous mentioned. Thus, from the Hebrew Lexicons, Leeser's Old Testament Version, and from the marginal readings of Newberry and Dekan Schmoller, *seraphim* should be rendered poisonous, *sahraph*, serpent, and *nechosheth nachash*, serpent of brass, as such a rendering is in harmony with the context, for the animating seraphic serpents were real, living serpents that did bite the children of Israel, so much so, that "much people died." In the thetical sense, the feminine term has reference, antotypically, to a female being; for in the Golden Age, both the masculoid cherub and the feminoid seraph will be conjoined and united, and both will constitute but one being, as will be seen by a study of the articles by KORESH—"The Divine Motherhood," and "The Organ and Function of the Glandula Vitae." Of this, however, no orthodox (heterodox) teacher or layman has any knowledge now. To inform him of such, without a previous degree of knowledge leading thereto, would be, as the German speaking people very fittingly say, *das waere wie Boehmische Doerfer*.

(To be continued)

For the Younger Minds

Eunice Hussey

ATHEISM, ITS CAUSE AND CURE

The Hells of Humanity Necessary as Schools of Experience

AGNOSTICISM, the condition of a mind bewildered by many creeds, and driven at last to confess, "I do not know," may have obtained in the earlier days of the present cycle; but atheism, the denial of the very existence of a Deity, is essentially a modern belief, aptly illustrating the extreme condition into which mankind has fallen.

Of late years the class of people professing atheism has grown very large, and their belief is confirmed to an alarming degree by the so called science of today. They have no cult of their own, and are content with denying all the wonders that Christians accept concerning God and his prophets, as contradictory to the laws of Nature and human life.

To confess acceptance of this worst of falsehoods is to confess the densest ignorance of the laws of Nature and human life as they actually exist. Those who do so have yet to learn that there are spheres of being as much higher than humanity, as humanity is higher than the brute creation. This is not, however, (as Christians falsely inform them,) entirely beyond human comprehension. The present day is the one set apart for the revelation of God's mysteries, even the mystery of his being. And His hidden things are to be known by logical reasoning from the things that are seen. Reasoning from a demonstrated premise would quickly give them the truth, but this is where the atheist fails. For the premise of the science (?) that he accepts has never been proven at all, hence his reasoning, however logical, from this standpoint results in conclusions that are also unreliable. This accounts for the fact that there are so many unsolved mysteries in the universe, and the constant discovery of new factors which necessitate a different arrangement of the old ideas.

The utmost light which they have brought to bear on the world's great history, illumines only a scant five or six thousand years, beyond which all is darkness to present-day man. And in this light (none too vivid), with hypotheses formulated for him by observation of a few of the earth's myriad functions, he thinks to weigh the chances of the existence of an eternal Godhead, understanding nothing of the mighty universal functions which are only accomplished in a period of time longer than he believes mankind to have lived on earth. As well might an ephemeral insect of daylight, born after sunrise, dead long before its setting, think to dispute the "ridiculous" conception among longer-lived creatures than himself, that there was such a thing as night. "So contrary to all laws of Nature," he might sniff. "The idea of such a phenomenon is quite too absurd. In my whole lifetime I have not observed any such event, and no indications of its approach. The wise men of our tribe have conclusively proven that such a thing could not occur."

But the silly fly dies, the sun goes down, and twilight

comes. The darker side of the ever-rotating heavenly spheres comes into view, and moon and stars shine beautifully forth. Man gazes up at them and believes, because the wise men of his tribe have told him so, that they are great worlds, similar to his own. Pondering the possibility of inhabitants on Mars, he remembers the scientific story of the beginning of the earth. "So simple and natural a process," he soliloquizes, thinking of the great burning fragment thrown off by the sun, requiring countless ages to cool sufficiently for the formation of its surface of land and water, and the subsequent generation of its many forms of life. "How could there be a necessity for a Creator?" But the world goes on in the Creator's own way, and the atheist may soon find that it makes a "world of difference" whether the universe is convex or concave. His pretty theories, his arrangements to dispense with Deity, may not be altogether to the Central Man's liking.

Yet the fact of the influence of the spiritual spheres, which the atheist disclaims, convicts the Christian church, after all, of creating this condition and its own dreaded foe. The reason lies in the false conception they have given of heaven. Their belief that all the inhabitants of this world must go, after death, either to heaven or hell, and their enlightening descriptions of both places; one as a great lake of fire and brimstone, where sinners are eternally burning and never consumed; the other, as the home of perpetual peace and rest, its inhabitants' only occupation, the playing of harps and singing hallelujahs to the Lord (with whom they are on intimate terms), has really played havoc with "church attendance."

In course of time the believers in this doctrine die. They go to the spiritual spheres for which they have fitted themselves by their lives on earth. They find no lake of fire and brimstone, and they find no idle heaven. The Lord they do not see. Their fellow spirits know as little of Him as they do themselves. Is it any wonder that when they return to the natural life (though they have forgotten their spiritual existence), the deep impression of their disappointment remains, and they cry, "There is no God," ready now to believe any doctrine which might do away with the necessity for this being whom they have not been able to find?

The church in its declension has lost the true conception of the two states of heaven and hell (for states or conditions they are, and not separate places). It sends its followers who search for God on the wrong path, in a direction that will never discover him to them. The wide difference between its teachings and those of science must be reconciled by a system that combines knowledge with its faith.

The cause of atheism is the separation of these two principles, with the consequent misleading and often ridiculous doctrines of the Christian church, which lead men to fly to the other extreme of belief; its cure is their reunion in a wonderful religious science, which opens the true path to the knowledge of God and immortal life.

The atheist must have his experience in the hells where he unconsciously abides, till he learns unmistakably that he is also within a great cell, whose perfect activities include many grand laws that he is now unwilling to admit, which make the working of the miracles he denies a simple matter, and the developing of its highest activities into the personal God, at whom he now scoffs.

Signs of Spring

SPRING in Estero! Spring—and but the first of March. Mulberry and guava vied with the bamboo and umbrella trees in hastening to clothe themselves with fresh green leaves. Orange and grapefruit, despoiled of their luscious golden fruit, were already beginning to bloom anew, and the fragrance of their waxy blossoms was flung on the air. Even the evergreen trees looked fresher than during the long, chill, winter months, whose days of fair weather were so often abruptly followed by frost and cold, turning all vegetation to lifeless brown. In the field, a burned area, where a month before a fire had raged, was now almost covered with spears of young grass.

But most insistent of all signs was the continual chirping and twittering of the birds—meadow lark, robin, and blackbird, “in fine feather” and singing at the top of their throats. In the cool, dewy morning they were most noisy. One of them perched on the great eucalyptus tree, and gave vent to his outraged feelings thus: “Cheat! cheat! cheater! cheat!” Evidently some of his comrades had made off with his own particular worm. A rabbit ran through the little park, leaping in the strange way that soft little cottontail rabbits have, never pausing long in the open, but looking for cover.

The days were warm and the air was balmy; but before the sun went down in the West, the white fog crept from the woods, and the breeze soon freshened to a sharp night wind. With the exhilarated feeling of the season, one rather pitied poor city dwellers, whose only signs of spring are the fresh vegetables in the market place, a few, very few budding trees, and a tiny grass plot viewed from a third story window. But one did not sympathize with them long—simply because there was so much else to think of. The day was beautiful, the pine woods alluring. The minds of all were open to one tiny attractive suggestion. Thus it came about that the surest signs of all came to Estero, and the picnic was inaugurated.

March

“**H**ARK! a blustering roar!
 Some one stands at the door,
 Haste ye quickly and bid him in!
 Who is it next waits,
 With his quota of fates?
 Now, a new month doth begin.”
 With the snow on his cap,
 With the wind at his back,
 With a smile that was droll and arch,
 (As he'd some hidden joke)
 Entered there as I spoke,
 Prince Magician of Spring—young March!

The Story of the Flaxseed

BY EULA HUSSEY

A LITTLE boy was playing with some flaxseed in the garden one day, when he saw an organ-grinder and a monkey. He ran away to see the monkey dance, and left his flaxseed on the ground. Soon a shower came up and buried the seeds under the earth. During the night the little roots began to push their way deep down in the soil, while the sprouts pushed their way up to the light. Some time later, when the little boy was passing through the garden, he saw a tiny patch of yellowish leaves where he had left the flaxseed. These were the cotyledons, and they were like puffy balls, full of nourishment for the little plants until they were strong enough to derive their own nourishment directly from the earth and the air. The little boy started toward the house to tell his mother of what he had seen, but his attention was distracted by two fierce cocks fighting; he paused to watch them, and forgot to tell of his discovery.

The next time he went to see the little plants he found that they had become green and thin. Two more leaves formed, a little above the first ones, but the stem between could hardly be seen. The little boy was very much interested in their growth, and came out every day to see if they had grown any more. He was very much pleased to find that they grew a little larger each day. Next came a leaf all by itself, and the little boy learned that the place where the leaf was conjoined to the stock was called a node, and the naked stock between the nodes was an internode. The flax plants kept growing, which afforded him much pleasure.

In three or four weeks they were in bloom. The little boy plucked a blossom and ran to ask the gardener the name of the “little sticks that stand up in the middle.” The gardener told him that they were not sticks. There were five of them, which he said were called stamens. They were quite tall, and had wee knobs on the ends. These knobs the gardener called anthers, and the stems he said were filaments. Then there were five other tiny stems with knobs as well. These were about half as tall as the stamens, called pistils; their knobs, stigmas, while the straight stem was called a style. The gardener said that the five petals of the blossom were called the corolla. There was a powdery substance, which he learned was pollen, on the stamens, that would finally drop to the stigma of the pistils.

So the little boy learned a great deal about flax plants and their dainty blue flowers, and was rather glad he had left them on the ground when he ran down the street to hear the organ-grinder, and see his monkey dance.

The Spirit of Genuine Freedom


THE principles for which George Washington and Abraham Lincoln stood are curiously alike. The spirit of freedom was that which found expression in their life-work. Washington led the rebellion against an unjust English law, and Lincoln was foremost in freeing a race unjustly enslaved. But it remains for a greater Hero than either to lead men to victory over themselves, to a glorious freedom that must and shall be attained; not the freedom to defy the divine law, but the freedom and liberty which come from implicit obedience to it. For the rising generation there is work to do; the conquering of self, and the forgetfulness of all save the needs of a world that, by great and sudden changes, shall be redeemed. Led by the Messiah of the new age, they shall strive and overcome.

Light on Current Events

John S. Sargent

THE "CONQUEST OF POVERTY"

Obliteration of Poverty
By Brotherly Communism

 LD AGE is said to be honorable; at least we are led by this sentiment to a becoming reverence for the head bowed down with the weight of years, and the accumulations of wisdom from a long life of experience and careful reflection. A mind indulging only in such healthy exercise as fittingly to prepare it for the discrete consideration and decision of the widest possible range of the delicately complicated subjects of human life, is what we ought to, and do, expect of a patriarch whose life has been wisely and well spent. But on the other hand, if the life be ill spent, we get, instead, little except by contrast, that is worthy of respect or attention. This being the possible and too often opposite result of human life in a space of less than one century, how shall we judge the life of a church, spanning more than twenty times the allotted days of man?

We do not, at least we should not, honor age because of the years that have bleached the hoary locks, but because of the accumulated mental and moral riches those years have wrought within that circle of whitened fringe. The Christian church began its lusty youth with no rich, no poor; that is, considered from a material standpoint. With a common purse, and hearts enlisted in a common cause, it went forth to battle against sin, with a fortitude that sustained its members to die at the stake, to be thrown to wild beasts, to be mangled, and tortured by every conceivable horror and cruel device that fiendish paganism could invent.

Thus it conquered; its weapon of war being to endure, not to resent; to love, not hate; to cherish one another with an affection that brooked no selfishness of purpose, or that declined to share all joys and blessings to the utmost, and all sorrow and pain, even unto death. This they did, until stony-hearted paganism was touched. Awed by that mysterious power that could suffer but not surrender convictions, at last the soldiers that came to pile on the fagots or drive the cruel steel, turned away to praise and to honor. They had exhausted their resources of persecution, and here was a spirit that refused to quail. It would not yield, perforce they must. They then embraced it with a zeal that swept Europe to its uttermost confines, and drove the proud Moslem from its shores.

With such an illustrious beginning, we should expect the church to pile up wisdom and worth, but alas! the embrace of paganism has been her ruin. She conquered, only to be conquered herself in turn. The insinuating wiles of the serpent have completely beguiled her. From having one only God, she has come to worship three gods; and from holding all wealth in common, she is now as ready to resent any innovation or criticism of pagan competition, and to condone its evils, as were the early Christians to die for brotherly communism. We cannot but wonder when we realize how entirely the church has forgotten the virtues of her

maiden days, and how perversely her conduct and sentiment are now in comparison.

From the tenor of a disquisition on the "Conquest of Poverty" by Cardinal Gibbons in a late *Metropolitan*, we must come to the conclusion, at least, that the lament of our Savior, that "the poor ye have always with you," is an edict from which we are never to attempt, or to expect, to be relieved. The voice of the Cardinal cannot be other than the voice of the Catholic church to America. He has grown old in its service, and has doubtless imbibed fully her sentiment. Indulging a pardonable pride of the church's charitable efforts to assist the poor and the sick, and to help the wayward return to the paths of virtue, he recounts the work of the various orders, institutions, homes, and the self-sacrifice of the devoted sisters of charity, and also of priests in patient persevering and heroic efforts to alleviate the miseries of suffering humanity. But while wishing that the requirement might be less, he allows himself no hope, and gives no encouragement or belief that they will ever, or ought to, become entirely unnecessary. Evidently he takes no stock in the sacred promise. "Behold the tabernacle of God is with men. * * * And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." Rev. xxi: 3, 4.

The Cardinal has the acumen to look into the social and economic conditions and perceive that there is something radically wrong, that permits the employer to grow suddenly rich, while the toiler can scarcely keep the wolf from the door, and after a few years at starvation wages, becomes incapacitated for work, and is thrown upon the charity of the world. Yet he says: "You can no more legislate penury than you can vice out of existence." Nor is it desirous, in his estimation, that you should. He characterizes those that advocate such attempts, as "most mischievous and dangerous demagogues, sowing the seeds of discontent, and disseminating a baneful doctrine that would bring all men down to a dead level; would paralyze industry, and destroy all healthy competition." He claims that the inequality of human mentality, of physique, and of learning, must also extend to inequality of fortune, and the varied conditions of society result from a law of life, established by an overruling Providence. "Some," he says "are impoverished by a life of sin; others by improvident habits; and still others by the mysterious dispensation of God," and that the "unequal distribution of goods is the law of divine economy."

It certainly is soothing to the lately much blamed financiers of Wall Street, to be informed thus by a high functionary of the church, that they are assisting the "mysterious dispensations of God," "an overruling Providence," and "the divine economy," in creating and maintaining the "varied conditions of society" by their labors for the "unequal distribution of goods," and also saving us from that dire calamity—"a dead level," in the constantly

diverging increase of the height and depth between the rich and the poor. It is also very flattering to this age, that a high prelate of the twentieth century can so approve its conditions as to characterize the work of Jesus and the Apostles in establishing "a dead level" among the primitive Christians, as that of malicious and dangerous demagogues, a violation of the laws of Providence and of divine economy, and thwarting the mysterious dispensation of God, in providing an equal distribution of goods by having all things common.

According to the Cardinal's philosophy, this condition of the early Christians was exceedingly pernicious, and destructive to proper and desirable social conditions, in that it prevented that "inequality decreed by a wise dispensation of providence for the exercise of social virtues, that the strong may aid the weak, the learned instruct the ignorant, the rich help the poor." "God," he says, "has given some wealth that they may practice benevolence toward the needy. He has permitted others to live in indigence, that they may exercise patience and self-denial, and manifest gratitude to their benefactors." He thinks if all men were equal of fortune, "the benevolent affections, which add a charm to life, would grow torpid, and there would be little room left for the discharge of those reciprocal duties which strengthen the bonds of society."

With a blind fatuity, he persistently labors under the delusion that there can be no social or economic system that denies or abrogates the right of private ownership or private wealth. And he valorously belabors a straw man of his own setting up, by citing a supposititious case of a thousand young men of equal wealth being allotted an equal capital, and sent into the world. The diverse results would prove, he claims, how futile it is to oppose the law of social inequality. If any one ever seriously proposed such a division of wealth, or expected to thereby, or by any other means, establish an absolute social equality, then they may consider themselves vanquished by this illustration. But such division of wealth would by no means establish a commonwealth.

A commonwealth would make all one great family, a common brotherhood, wherein each contributed to the extent of his ability to a general fund, from which all would be supplied as they had need. This would make each his brother's keeper, as a matter of business, and not merely as subjects of charity to be doled a pittance, for the belittled purpose of exciting the virtue of gratitude on the one hand, or that of a condescending compassion on the other.

A people wise enough to enter a commonwealth would be wise enough to recognize a social inequality whose distinctions would be drawn along the lines marking their varying degrees of usefulness to society, and from that they would gauge their needs. That man who could use the most in the common service of his fellows, would necessarily need the most; and as a consequence, would naturally stand higher, and would be accorded greater honor in the estimation of his fellows.

In such a commonwealth there would undoubtedly still be the rich and the poor, but their riches would not be counted in dollars and cents, or measured by the possession of worldly goods, but by moral and mental acquirement, and

the measure of social esteem. Nor would charity consist in the bestowal of alms, for all material needs would be provided as a common duty of the whole commonwealth; but charity would consist in the exercise of a love to our fellows that could cheerfully overlook and forgive, while kindly seeking to correct the mental and moral weaknesses of those who are yet poor in those qualities that go to make most valuable citizenship.

Nothing is here intended to discredit or to discourage that kindliness of heart that prompts the church membership or others to seek the alleviation or prevention of suffering to the greatest possible extent. But what is objected to, is that the church shall constitute herself a mere camp follower to bind up the wounds, and brace up the exhausted who have fallen in the relentless warfare of commerce, and send them back into the battle. The church—the true church, has a higher, nobler, and far greater work than that. It should constitute itself a leader, a builder of social progress, not a follower or mere cobbler to mend up its frayed out conditions. It should seek to put a stop to the internecine warfare of competition by withdrawing, as it does, its priesthood from the battle of trade, and place them all under the blessing of having all things common, as did the early Christians. If it no longer has the grace and moral stamina (and it hasn't), then it should and will step down and out. "Why cumbereth it the ground?"

Danger of Endowed Charity

THE sensation of the hour is the "Rockefeller Foundation." A bill is now pending in the United States Senate, to incorporate the Oil Magnate's millions (most of them, at least) into a gigantic charity fund, to be perpetuated throughout all time, if that be possible. In fact, it will, it is said, have incorporated Mr. Rockefeller himself, so that though dead he is to live on in the archives of state, as chief almoner to an ever-increasing constituency of mendicants.

The purpose as stated is "To promote the well being, and to advance the civilization of the people of the United States, its territories and its possessions, and of foreign lands, in the acquisition and dissemination of knowledge; in the prevention and the relief of suffering, and in the promotion of any and all the elements of human progress." The purposes, powers, and far-reaching possibilities of such dedicated fund cannot be summed up, or more than partially indicated by the student of sociology, or the donor's motives more than guessed at; but it would appear that while being possibly the most abused man of the times, this gentleman has labored, schemed, and in silence planned to heap coals of fire upon the head of an ungrateful public.

Whether intended or not, the effect will likely be to dazzle the world with his magnanimity and munificence. He has toiled, he has suffered the heaped-up measure of unkind criticism in unresenting silence, chewing in fancy the cud of sweet revenge upon his ingrate contemporaries, feeling perhaps that the motive discovered in the end, would sanctify his money and silence his traducers.

But however a confounded beneficiary may view the matter, it should not be considered unwise to calmly look

this gift horse in the mouth. Whatever good may eventually accrue to mankind from these piled-up millions, it may still be questioned if his genius has added one dollar to the sum of aggregate wealth. He has for the most part simply diverted the flood into his own reservoir. He has relegated thousands from independent enterprises back into wage slavery, and other thousands, by his monopoly of opportunity, have been irrevocably bound to a lifetime of such slavery. The whole tendency of his career, his methods, and popular adoption of them by the world of industry and business, is to reduce to, and unalterably fix upon, the masses that state of dependency which makes them eager subjects of the charity he now proposes to render them. In other words, instead of leaving the people and posterity in possession of its own, and the unfettered manhood to meet and care for its own misfortunes, he will have entailed his illgotten gain to fasten a quasi-mendicancy upon them for centuries.

The tendency in another direction is to relieve society of the sense of responsibility that we are our brother's keeper, with a feeling that Mr. Rockefeller has already provided for his needs. But worse than all, perhaps, is that the great power of this vast sum of money is to be perpetually exerted to keep men in their present bondage to capital, and in wage slavery. Its dividends and usury must be gained by robbing toil of its just earnings, so that the freedom of endowed (or would-be endowed) colleges, teachers, papers, magazines, or what not, seeking to impart knowledge, relieve suffering, or promote progress, must of necessity be constrained to support the curse of money and the system of money-getting, whereby their endowment comes.

Then, don't forget that however good and unselfish the donor's motives may seem to him to be, he is self-deceived. It is a cunning scheme of the devil to perpetuate the curse of money. In the progress of human declension to the point of reaction, the genius of this financier has been invoked to raise money through organization, to its highest power; and now at the end of the most wonderfully successful career, this genius is again to be utilized to indefinitely, if possible, perpetuate that power.

"Chopping Sand"

M. SEVERANCE, in *Truth Seeker*, in an attempt to cast doubt on the hope of immortality, says that "Words piled mountains high, unless accompanied by, or with, a practical demonstration of the object sought to be proven, amount to nothing; * * * and to argue a theory day after day, year in and year out, that is not susceptible of demonstration to the whole world, is a wanton waste of time and energy; it is about as profitable," says he, "as 'chopping sand.'" When this writer, who is noted for "piling up words" in descriptive confirmation of the wonders of modern astronomy, whose premise has never yet been, nor is it now, susceptible of a "practical demonstration," we are reminded of the dangers of throwing stones from glass houses. Until his own theory—that the earth is convex, and that matter is the only substance—is proven, his efforts to disprove immortality must be regarded as only "chopping sand."

Family Reconciliation

ACCORDING to the Church News Association, there is now a movement on foot in the middle West and Northwest to form a church merger—a "defensive alliance for the spread of religion." Strangely enough, the Catholic priests are accredited with first broaching the subject, to which the secretaries of Protestant missionary societies readily responded, and a conference was held, making a preliminary survey of the grounds of union, to fight the common enemies of the churches. These points, as mapped out, require no sacrifice on either side, but a general agreement on the "Divinity of Christ, the evils of divorce, and the care of the spiritual welfare of immigrants."

Nothing whatever is said about the temporal welfare of these usually indigent persons, so it is purposed, no doubt, to continue the getting-to-be threadbare game of selling them the "gold bricks" of a vaguely promised luxury and happiness beyond the grave, in exchange for the realistic support of the churches on this side. This movement of the "Mother church," in connection with the Protestant churches, suggests two or three interesting aspects in which to consider the condition, the purport, and the result of this move to the so called religious world:

First; despite the straits urging to this precautionary and strategic step, the church (speaking in the generic sense), after having the kings of the earth to live deliciously with her so long, will not now, nor ever will, unbend from her dignity to aid the common people, further than the gracious bestowal of alms, and the soothing promises of an immortality veiled beneath the hideous pall of death. What the world wants is redemption, here and now, from an iniquity that is appalling and oppressive beyond endurance. This the church will not (because it cannot) give; but it seeks to hide its depleted treasury of the assets of human happiness, by a pretense to having the keys to spiritual joys and bliss beyond the grave, to be opened only to those who give her moral and material support here.

Second; it is another proof of that which is quite apparent to the unbiased observer; namely, that the church has long since fallen away from the head of the procession, in the march of human progress. She no longer leads in the upward way, but follows on, in belated pursuit of the popular favor, caring not so much whither she is led in the chase, as she does for the gain or loss of prestige with the powerful and the wealthy. Thus, instead of divining and opposing popular errors and practices, she comes finally to endorse and adopt, as they appeal to her advantage. Hence this trust merger of the churches.

Third; it indicates a somewhat tardy move on the part of the great harlot "that sitteth upon many waters," mentioned in Revelation, to effect a reconciliation with her hitherto unfilial daughters, the harlots spoken of in this same connection. This evinces a realizing sense of senile weakness and inability to cope with the rapidly growing unbelief, and a general contempt for the pretensions of the church. The masses are slipping from her grasp; the waters threaten to open and let the waves of unrestrained human passion roll over her, hence the grasping at straws—an alliance that will result only in the engulfing together of the whole unsavory lot.

Topics of Interest & Importance

THE COMING OF THE DIVINE GOVERNMENT

BY MADISON WARDER

IN COMMON with the other institutions of modern life, government in all its phases partakes of the conditions of chaos characteristic of the dying world-order. Nothing speaks more eloquently of the failure of present powers of government, than the universal agitation for their reformation. The desire for change permeates all classes except the dominant industrial class, for whose benefit and at whose behest modern government continues to exist. The expression of dissatisfaction with administrative organization is world-wide; demonstrating thoroughly the incapacity of the ruling class in society to direct social functions to meet the needs of mankind.

So great have been the economic blunders of the masters of industry, and so pronounced has become the public disgust at their inefficiency, that an upheaval of some sort is inevitable; and the overthrow of the entire social system of competition is the most logical sequence of the revolutionary tendencies engendered by the ruthless avarice of its devotees. That speedy relief from the horrors of the competitive regime is of pressing importance, is a proposition that admits of no denial; but it is also true that simple transference of social power from one class to another, is not necessarily an unmixed blessing. Neither can it be demonstrated by any logical process of reasoning, nor by the citation of any example in the domain of natural being, that organic social unity can proceed from the universal diffusion of social power.

Class government of whatever sort is evil, and inseparably connected with the principles of competition; and the so called social democracy, in which each cell in the social organism would partake in equal measure of the social authority, is a state characteristic only of institutions in the ultimate stage of disintegration. The world needs to be careful in its choice of a form of government to supplant the present chaos of administrative confusion. It would seem, to the unbiased investigator, that any system designed to administer to the public welfare must be, above all, scientific; that is, based upon positive knowledge of the needs of man, and so constructed as to satisfy those needs with all possible ease and dispatch.

But who in the modern world is able with certainty to know the needs of man? Not the "scientists," for the one pre-eminently noticeable characteristic of their brand of "knowledge" is its bewildering uncertainty. Neither can we depend on the educators, for they put their trust in the scientists, and keep the bandage over their eyes. As for the theologians, they have long since buried themselves in the delusion that death will solve all problems, and the chance of their resurrection is infinitesimal.

A brief survey of the world of intellect serves to shatter all hopes that it might furnish a rational basis for the formation of the perfect government. Given ignorance of the universal form, there can be no knowledge of the

universal function. The world's acceptance of the Copernican conception of the universe, a theory teeming with contradictions, and admittedly based upon an assumed premise, carries with it proof of the world's ignorance of the laws that govern and perpetuate universal existence. The processes of cosmic life are unknown to those ignorant of cosmic form. Biology as a science is unfathomed by modern pretenders to knowledge; therefore we cannot expect them to determine the laws of man's relations to his fellows. Lacking the science of human relations, our self-styled wise men cannot be trusted to build a government that will conserve and perpetuate human happiness.

The discovery by KORESH, in 1870, of the cellular cosmic form and its coördinate function, forever invalidated the credentials of modern thought to participation in the constructive work of the new regime. It flooded the mental cosmos with the light of truth, and modern science stood revealed as a colossal network of fallacy, the complete antithesis of the facts of universal being. In the resultant mental earthquake, the intellectual world has been shaken to its foundation, and the demolition of cherished fallacies is proceeding with augmenting intensity.

When its dearest delusions are thus ruthlessly proven valueless, the attention of mankind can be more easily drawn to the beauty and utility of the newly-discovered universe. For in the structured cosmos, viewed from the standpoint of the man of all knowledge; is seen the pattern for the coming divine government. Even as the energies that recreate the physical cosmos are radiated from the central sun through successive spheres from the innermost to the outermost, subject to continual modifications according to the degree of substance to be sustained, so will social authority in the perfect state radiate from the anthropotic Sun, through successive spheres of human existence, from the highest to the lowest, modified in its application according to the various orders of humanity subject to its influence.

All human relations will be ordered from positive knowledge of the science of those relations, as determined analogically from knowledge of the form and function of the cosmic cell. It has been demonstrated absolutely that the earth is the universal cell; that organo-vital existence constitutes the governing life within the cell; that the vitality of the universal cell exists in various degrees of quality, of which humanity is the highest; and that the apex or central point of human existence embodies the universal ego, or involution of all cosmic power. Therefore, we know that when the perfect Man is manifested in his period of external existence, he will come into the conscious and voluntary phase of his government of the anthropotic realm, and society will be reconstructed to accord with the principles of truth and good.

Immortality will be manifest when the law of conservation insures the perpetual unity of the individual.—
Koresh.

The Seed of the Universe

BY LOU H. STATON

THE universal seed of life in all
 Domains, alchemico-organic and
 Organo-vital, including man and spirit realm,
 Is periodically manifest as immortal, perfect man.
 This seed-man, Microcosm, recreates all things,
 Is product of the old regime, beginning of the new,
 The Alpha and Omega, first and last.
 'Twas He who made the world, by him all things consist;
 Without him there was nothing made; he is Deus.
 Two thousand years ago this first man was
 In earth, and talked with beings who supposed
 That they were men; alas! their nobler half
 Was clothed in separate form, He was biune;
 For Jesus was the first man Adam. The Gods
 Commanded him: "Increase and multiply."
 To mortal man was given no such command,
 But they the curse do well fulfil:
 In sorrow shalt thou bring forth child;
 Thou shalt eat bread by sweat of brow.
 And thy conception greatly multiplied shall be.
 And He to reproduce, perpetuate his kind,
 Must be received as other seed in soil prepared,
 The garden of the Gods. This soil on higher plane,
 The metaphysical, was mind of mortal man;
 There was no other place prepared to lay His head,
 There is no spirit world up in the sky.
 He said to them: If I go not away,
 The Comforter will never come to you;
 But if I go, he will come unto you.
 I will come in and sup with you, and you with me.
 He dematerialized and was caught up from sight,—
 The science of alchemy by him was proven true,
 For there his flesh to spirit did transmute;
 His beloved, the higher spheres of spirit world contained;
 They did appropriate, absorb the Lord.
 His flesh and blood were meat and drink indeed.
 Oh! men of Galilee, why stand ye gazing up?
 His life with theirs was crossed, in turn he will
 Absorb; regenerate in them the Sons of God.
 Those who received the Lord two thousand years ago,
 (We claim we are the same, brought down
 To end of age, by re-embodiment;
 Through office of Elijah—God the Lord,
 Raised up among us, and translated by
 His chariot of fire), will yet become
 His offspring, Gods, arch-natural men.

Essentials of Organic Life

The communism of the early church depended upon the religious power wrought through the operation of the Holy Spirit. No such spirit actuates the hearts of men today, and the socialistic spirit of the age and generation is devoid of the essentials of organic life. A new fire must be kindled in the soul, the energies of which will result in a revolution of thought and purpose. Koreshanity alone holds the keys to socialistic structure and united and organic life.—*Koresh.*

Rest Is the Keynote of Life

(From the Writings of KORESH)

THE great controversy of life and death hangs upon the solution of the problem of rest. Everything is restful which involves the factor of pure and useful delight. Labor drudgery is a curse, and forever will be. The original curse pronounced upon the man was: "In the sweat of thy face shalt thou eat bread." The equitable adjustment of wealth and the mitigation of labor, through its modification, to a state of pleasurable use in which enters the prime factor,—love to the neighbor as the incentive to exercise, will insure those conditions implied and understood in the origination of the term rest.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

The Sabbath or rest condition established in one domain, will be followed by equilibrium in every other. Rest, I repeat, is the key-note of life. "Remember the Sabbath day to keep it holy," is the pivot of the covenant of God, and has the same significance as the statement of John: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

When man reaches that period in the progress of human affairs wherein he is enabled to husband the potencies of his being, he begins to rest upon the seventh principle and element of that which comprises the essence of being; he begins to appropriate the hidden manna. In a word, he begins to live. It is not so difficult to theorize upon the question of a remedy for the moral and social evils of the age, as to apply the remedy.

The great superstructure of righteousness and kingdom of equation to be inaugurated, cannot be built upon a foundation of iron and clay. It cannot be established upon any other basis than that of the solid rock of truth, the ten foundation principles of which the world received through the great Lawgiver. Koreshanity goes back to first principles, evolving from the ten categories of the original covenant all the sciences of morals and religion as they pertain to, and will eventually control, human affairs and relations.'

The Purpose of Education

BY BERTHA M. BOOMER

THE true object of education is to develop the natural endowments for the service of God and humanity. Education not only gives you the power to think and reason for yourself, but it elevates the moral and physical qualities as well as the mental. The thoughts and words of the greatest masters cannot be thoroughly comprehended and appreciated without it. The acme of education is to come into conjunctive unity with the Master mind. This cannot be accomplished until all there is to be known of good and evil has been learned through successive embodiments, and the principles of good have been chosen and applied to life, and a desire to "walk with God" pervades the soul.

There can be no system of lasting social science not predicated upon the knowledge of the laws and principles of cosmic construction and order.—*Koresh.*

The Law of Reciprocal Relation

BY O. F. L'AMOREAUX

"**T**HERE is nothing but matter," says a respected friend. What are said to be operations of mind (or spirit) are only phenomena of matter. A comparison of the words matter and mater, in several languages, shows that they are identical; that the original word means mother, and mother implies offspring. Matter is continually going away as matter, and coming again as spirit, else there could be no life or change in the world. I know that this is not according to the boasted science of the present, but so much the worse for so called science. The materialist must see that matter goes away, but not as matter,—for one of its properties is inertia. Matter is not active, but passive. If it goes away, some other power or property that is not in, or a part of, matter must help it.

The great Scotch Professor of Natural Science, Henry Drummond, informs us that, "If the germs that produced the tree from which the apple, falling on Newton's head, startled him into discovering the law of gravitation, and that which produced his dog, Diamond, and the one which produced the great philosopher himself, were placed before us, no mechanical, chemical, or other test known to science, could possibly tell the one from the other. Yet without the possibility of error or confusion, when each was placed in its own environment, by some spiritual life power or potency hidden within, one took on the form and functions of a tree, another of a dog, the other, of a great philosopher. More wonder still; these three invisible potters each used the very same clay!"

Men build machines that seem to work almost with human intelligence, but it takes men with much of the intelligence of the inventor to run them successfully. The Psalmist says: "I will praise thee, for I am fearfully and wonderfully made." This most wonderful piece of mechanism not only works automatically, but thinks. If it requires the labor of one who not only works, but thinks, to invent a machine that can only work, it must require far higher ability to invent a piece of mechanism that both works and thinks, and runs automatically.

As it requires great intelligence and care to run, successfully, the most intricate and delicate machinery of man's invention, so it requires considerable care to run this higher human mechanism, which care does not come automatically, as it would seem that it should do, if it were merely a phenomenon of matter. Nature's works are all perfect. The fact that this self-propelling human machine does not get the care it needs, is painfully evident in the wrecks that thickly strew the path of the progress of the race, from childhood to old age.

The wonderful dynamo that not only runs automatically the human mechanism, but provides, ready prepared, the means to do so, is the human brain, necessarily an instrument of surpassing delicacy, and one which is easily damaged. It is a well-known fact that alcoholic substances, when taken into the stomach, not only damage and prevent the normal working of that organ for the time being, but permanently damage it by hardening it, and so prevent it doing its perfect work—its highest and best thinking. The man in charge of a man-made piece of

delicate machinery, and who would so misuse it, would merit and soon receive his discharge, or the machine would be destroyed. There are other narcotic substances, like tobacco, chewed or smoked, which, while they do not permanently change the structure of this wonderful dynamo, yet they arrest its working and tend to defeat its wonderful powers. It has long been an established fact in our highest schools of training, that the student who uses tobacco is so handicapped that he can never reach the goal of excellence of which he would be capable, if he had never used the deadly narcotic.

Similar deleterious effects of many other poisonous drugs in which men indulge are well known. What wonder, then, when vast numbers of men daily do that which incapacitates them for perfect seeing, (it is the mind that sees,) that they fail to discern the highest things, and live in the depths of hell, with all its sufferings, when they might rise out of it into the heights of heavenly bliss! God says: "My people have gone into captivity because they have no knowledge;" and they fail of the highest knowledge because in their ignorance they do the things which render them incapable of knowing.

Naturally, the things of the spiritual world (which is in the natural world, being the thought world) are most apt to escape the knowledge of these damaged minds, and they are likely to believe there is no spiritual world, or get a wrong idea of it. Their view is probably the result of perverted education as to the real nature and conditions of the spiritual world.

Finally, when this wonderful dynamo has given out, and, as we say, the man dies, the higher change from matter to spirit, and from spirit to matter ceases, and there is no more intelligence or activity. Now, a slow form of combustion sets in, which removes what is only matter, still organized, though dead, back into what is called the inorganic world. Its protoplasm is still perfect, although the thinking, active being is forever gone. It had life before beginning to build this house of clay, must still have life somewhere, and that cannot be a phenomenon of matter.

The Fruit of the Tree of Life

(From the Writings of KORESH)

IMMORTALITY is the fruit of the Tree of Life, the food to be eaten by the Gods into whom the fruit will be absorbed without the loss of consciousness or identity. The state of immortality is the intermediate condition between the mortal existence and the state of eternal consciousness and is identical with the condition called devachan in the Buddhistic philosophy. It is but a temporary condition. It is not only the intermediate state, but it is also the point of conjunctive unity with the Eternals, into whose consciousness the immortals are absorbed. When the fruit of the Tree of Life is attained and the immortals are perfected, they are ready to be transited to their eternal homes; but there cannot be added one individuality to that perfected number, which must forever constitute the sphere of numerical amplitude, hence there is a mental conjunctive unity in which the perfected external mentality blends into an indissoluble unity with the eternal consciousness and identity, which receives the impulse of its rejuvenation and perpetuity through such absorption.

Abortive Attempts of Spiritists

BY OTTO L. FRINCKE

THE MASS of spiritualists know that mediums are liable to exhaust their physical and mental strength by oft repeated "sittings" to effect communication with spirits. Frequently, moral and mental collapse is the sad result, and the cause may be traced to the loss of vital powers and essences in the brain, and the nervous and vascular systems. Whether the manifestations are simply "whisperings" or "rappings" of spirits, or their materialization, the energy wasted is the same in either case. Materialization is a hot-bed production, a transient form; and the continued effort to produce it is a direct violation of divine order. Mediums are not familiar with the higher psychology, and cannot conceive the necessity of insulation, hence they are ignorant of the law that governs their experiments. This applies also to those who do not practise mediumship, but meddle more or less, as spiritualists, with the subtle forces of natural and supernatural being. We know cases of obsession and insanity, where the subject had been left uninsulated and under the influence of evil "spirit control."

It should be known that the power of the "control" projected from the spirit sphere, is in reality a force exchanged with the medium, causing polarization between them. It is a magnetization which occurs through the fibers of the dura-mater (hard mother), the outermost of the three membranes inclosing the external region of the brain. Spiritualists boast that inter-communication with departed spirits is proof of the immortality of the soul; yet immortality and the mere existence of the spirit after death are two vastly distinct propositions. The spirits, on the other hand, conceal the truth from their dupes, and are well aware that they must die again; that they cannot attain to immortality until the true reincarnation (the resurrection) occurs, at the end of the present dispensation.

In obedience to the law of re-embodiment the spirit dies, that is to say, it descends into the natural world and is born again as a new personality. At the divinely appointed time of the resurrection, the spirits of the New Jerusalem will achieve immortality; the angels in the spiritual degree shall be promoted to the higher sphere of angel life; and those in the flesh will merge, by the change wrought through reincarnation, into the heavenly, the celestial angelhood. This doctrine is taught only by Koreshan theology, and it is the truth.

Materializations of spirits are abortive attempts at reincarnation, but the forms are without an organic base, therefore they are soon dissolved. And this fact ought to be convincing,—that spiritualism cannot be defended on any ground of morality and true religion. What is the law? There is here to be considered supernatural law, and its co-ordinate, the natural law. The former includes the processes and principles which are operative above tangible or material things. The corresponding relationship between the natural and spiritual gives us a basis for our knowledge of the laws operative in both domains. Transmutation, the fundamental law of life, reveals the process of the metamorphosis, and shows how the temporary body is created through electro-magnetic alchemy, which imparts to desire its efficacy to achieve the transformation.

To comprehend the method, it is essential to know that the spirits also form a group or band and select a control, who, in fact, is the medium in the spirit sphere. The potency of reciprocal attraction is included in the desire of both groups to see the visible manifestation, and hence desire, with attraction of the minds, provides the substance from which the forms are moulded. An analogy drawn from a lower plane, showing the transmuting of spirit to matter, will add clearness to the understanding of the law in the higher. Corresponding to principles active in the spirit domain, there are alchemical energies operative in physics. Water (a fluid matter) is created from two qualities of non-vital spirit substance—oxygen and hydrogen. As the union of hydrogen and oxygen produces water by the proper application of heat (say, an electric spark), so we discover and can define the law of transmutation in the spiritual world.

Materialization, then, is the result of the union of sex forces; it is the copulation of the two, the pneumatic or male control of the group in the spirit sphere, and the psychic or female desire from those forming the "circle" with the medium. The spirits project their intense desire to materialize downward toward the flesh. The band, with the medium, on this side of spirit existence, ardently desire the outward form to manifest, and their thoughts tend upward toward the spirits. The forces thus active extract pneumatic elements from the spirits, and the finest essences from those in the flesh. At the nexus or point of convergence between the spirit control and the medium, the desire or force of the spirit control meets the psychic force of the medium, and materialization is effected. This is merely an outline of that wonderful law.

Invisible, "rapping," and "trumpeting" spirits are mischievous and vicious; often they are the earth-bound spirits of Indians who seem dissatisfied with the happy hunting grounds in the spirit world. Momentarily materialized spirits are frauds, an adulterous imitation of reincarnation. "Spirit controls" in the spirit spheres are experimenters who endeavor to put on the fleshly form, and thereby escape death in the spirit sphere. That death will cease to be in due time; and meanwhile, one should not dissipate his pneumatic and psychic force, but center his love and desire on the personality who is preparing for the resurrection according to the law of immortal life. Mediumship is now disorderly and destructive, because it is seeking results before due time, and in the wrong way; it is therefore an opponent of divine law and knowledge. The only true and genuine medium or Mediator—the Elijah of the age, understood all science and philosophy. His analysis of the law of inter-communication with departed spirits, renders it clear that every spiritistic medium abuses the supreme potencies of being.

The world is upon the verge of a tremendous revolution. Empires and kingdoms will be dissipated as the chaff of the summer threshing floors, and the old dissolute church will go up in smoke,—the smoke of the torment of prostitution and wrath. Empires, kingdoms, and democracies will dissolve in the great conflagration, but from their debris will arise the glorious Theocracy.—*Koresh.*

Literary Review & Comment

Rollin W. Gray

ALL IS NOT GOLD THAT GLITTERS

IN THE February number of *Good Health*, the editor makes a severe attack on "christian science," in the course of which he says some very pertinent things regarding "christian science" practitioners neglecting common hygienic and sanitary rules, in their supreme trust that their faith will overcome all things to the betterment and recovery of their patients. The fact is, that not all of the sick recover health. This may be said, no matter by what class of practitioners they are treated. All classes of faith healers cry out against the old school of Allopaths as being conducive to the suffering of humanity rather than otherwise, and point with enthusiasm to a case where medicine has failed to cure. It looks like a case of the pot calling the kettle black, of the blind begging for the authority to lead the blind.

When doctors disagree, whose medicine shall we take? Some prefer to suffer the ravages of disease in their system, to subjecting themselves to the evils of a course in *materia medica* in the hands of a practitioner of a profession that is avowedly based on empiricism.

"Christian science," so called, is neither christian, in that its adherents do not obey the teachings, teach the same, or understand the Christ of 1900 years ago, nor scientific, in that its practitioners have no definite knowledge of what they are doing. A similar criticism might be offered on the entire medical fraternity of the old schools; evidence the disregard that the formulas of Hippocrates have fallen into.

It may be truthfully said that there is no field of human activity in which there are greater opportunities for humbug than in the healing art, so called, and scarcely any in which there are less phases left unexploited. This much may be said, that the patient should have the liberty to choose by which school of supposed healing he shall be made to suffer. As each practitioner has the liberty to choose which particular school of healing he or she will follow in their practice, so give the victim the same liberty to choose.

Man today is in the pathos of his existence, and therefore suffering is unavoidable, but there are practitioners who, finding people at death's door suffering, are quite often able to pull them through in a manner that even pleases the patient himself.

Some one has taken Editor Davis of the *Humanitarian Review* to task for being too orthodox, whereupon he says his motto is, "Let the truth prevail though the heavens fall." This is a good attitude for all to take, and bespeaks a desire to learn as much as to teach. Truth must have its foundation in facts. The trouble with most rationalists and so called free thinkers, is, they are willing to take notice of facts, but they accept too readily the deductions of scientists so called as regarding facts. Take for instance, the statement of chemists that H^2O is the correct formula for water. Strictly speaking H^2O never has, never will, nor can it produce water. There is left out a very important item, and that is the caloric spark which completes the

formula; yet it is not taken into account by the ordinary scientist, which, if scientist means one who knows, he is sadly miscalled.

Koreshan alchemy teaches the truth about such things, and agrees with the facts, which is more than can be said of modern chemistry.

If we call the attention of rationalists to the truth as expressed in Koreshanity, it is because we have been over the ground and know that the truth can be found.

The Nautilus for February is a Burbank number, and is especially interesting on that account to all lovers of that part of Nature which belongs to the vegetable kingdom. We agree perfectly with Burbank when he says in a letter to the editor:

"The trouble with much of the new thought is, in my opinion, that it is very crude and impractical, and acres of this kind of stuff which I have read might better never have been published if any benefit to humanity was desired. Much of it is written as space fillers and to produce an income for the writers."

The Entertaining magazine will be found very interesting, and an invaluable assistant to those who entertain either by acting at home or on the stage. It is quite a serious matter in the entertainment of one's friends to be able to choose something with which to delight them when they visit. Here is where the magazine comes to your assistance and proves its worth to you. The February number is up to the usual standard, which is diversified in music, theatricals, and social entertaining. *Entertaining*, a magazine of amusements; Entertaining Magazine Pub. Co., 144-146 West 37th St., New York. \$1.00 the year.

The Twentieth Century magazine is a strong, forceful periodical of the reform movement. Its editor, B. O. Flower, has been in reform work for many years, and seems to have the idea that reform, to mean anything, must be applied to practical, everyday life. The magazine will appeal to all lovers of reform; and in the editor's writings will be found some practical figures and statement of facts that are unanswerable as argument that reform in America is sorely needed.

In the *Review of Reviews* for March will be found some very interesting figures anent the cost of high living, at least as regards meats, under the caption of "Our Beef Supply as a Great Business," by Walter C. Howey. Among many interesting subjects in the "progress of the world," none is more so than the political outlook in "Another Term for Taft." To the student of American history as it is being enacted today, this magazine presents many interesting pages.

The Woman's Home Companion for March comes to us with over 100 pages replete with all that pertains to the care, interest, or welfare of the feminine portion of humanity. This is the advance fashion number, which makes it doubly interesting to women. 15 cents the copy or \$1.50 the year. Crowell Pub. Co., N. Y.

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE ENMITY BETWEEN THE TWO SEEDS

The Church in the True and the False Condition

Question 1. "What is the seed of the woman that shall bruise the serpent's head?"

THE BIBLE reference reads: "And I will put enmity between thee and the woman, and between thy seed and her seed; it [*lit.* he] shall bruise thy head, and thou shalt bruise his heel." KORESH says: "The Hebrew word [rendered, seed] does not imply posterity, offspring, or children; it is *zava*, the primary meaning of which is to scatter or disperse; to scatter or sow seed. If the serpent signifies wisdom, it follows that the seed of the serpent constitutes the principles of wisdom that may be disseminated as doctrines which, through a false relation of the male and female, place them at enmity toward the seed of the woman. The seed of the woman is something distinct from the seed of the serpent. If the seed of the serpent is wisdom, then the seed of the woman must be its coöordinate—love, which, in this case, is *opposed* to wisdom, because of the violation of the laws of righteous relation.

"Love and wisdom should act in concord or harmony; but the *fall* has so insured their separation as to preclude an harmonious coöperation, and consequently, there is a divorce of state and church. Neither love nor wisdom is an abstract thing; they belong to one aggregate personality; but in their separation they have become two distinct manifestations and forms. As the fall has produced an abnormal relation between the seed of the serpent and the seed of the woman, so an abnormal relation correspondingly exists between the male and female forms of man. The curse provides that the desire of the female shall be unto the male, and he shall rule over her. This is not only a fact, but it is an unnatural relation of the sexes, and follows as a sequence of the fall.

"It shall bruise thy head, and thou shalt bruise his heel," refers to the seed of the woman which, as stated, shall bruise the head of wisdom. What is the head of wisdom? It is the Lord Christ himself, as to his *good*; for it is said of him: 'He was bruised for our iniquities, and by his stripes are we healed.' According to Scripture, some person alluded to in the text quoted, was to be bruised; and the church regards this as a prophecy pointing to the crucifixion of the Christ. He was either the head of the serpent or the heel of the seed of the woman, or he was both the head of the serpent and the heel of the seed of the woman. The first signification of the Hebrew word *akol*, rendered heel, is to be high. *Akol*, from the same root, means to be heaped up or to make a hill. Hill and heel come from the same primitive idea, and are the same in Hebrew. Again, *akol* means the end or last of anything. Jesus said of himself: 'I am Alpha and Omega, the beginning and the end, the first and the last.'

"The Lord Christ is not the seed of the woman, but the heel of her seed: he is both the head of the serpent and the heel of the seed of the woman. The Lord Jesus was

bruised. Was this done by the seed of the woman? In other words, was it done by the evil life of the church? The church is always called the *woman*; this needs no corroboration. The seed of the woman is the life of the church, which in her true state is *good*, but in the untrue or false state it is *evil*. It was the evil of the Jewish church that instigated the bruising of the Lord. (F. S., Vol. xvi, No. 13, p. 4.)

The Genuine Mental Food

Question 2. "What constituted the meat to eat, which the disciples knew not of?"

ACCORDING to Wilson's Rendering, which the reader may compare with the King James Common Version, the reference reads: "I have food to eat, of which you know not." This meat or food is the "hidden manna." Concerning this passage, KORESH says: "The seed of the human tree is the hidden manna; it is the vital fluid, the secret essence, the veritable resource of immortality." The questioning reader will do well to read the entire page from which we have taken the citation. (See FLAMING SWORD, Vol. xxiii, No. 7, page 220.) This conserved vital fluid, secret essence, or hidden manna, is also the only means by which the desire for salacious animo-human life and pleasure is held in check, and every downward tendency of sex thought is eradicated—daily, hourly, and every moment of mortal life. If the sex essence is thus conserved, the energy may be used for various uses of life; for literary, artistic, musical, inventive, mechanical, and other purposes. And, ultimately, as stated, it is the "veritable resource of immortality." (Read, in this connection, the "Guiding Star," Vol. 1, No. 2, page 242; also page 84.)

This meat, food, vital fluid, secret essence, or hidden manna, is the seventh or last principle in man. This principle represents the scientific light or truth, typified by the seven-armed, golden candle-stick in the typical tabernacle. (See F. S., Vol. iii, No. 2, p. 11; also, G. S., Vol. i, No. 5, p. 89.) The seven principles in man correspond with the seven senses: Seeing, hearing, tasting, smelling, feeling, sense of orgasm, namely, the deep muscular sense or organic perpetuity, the lyra or harp organ and musical or vibratory function in the brain (of which the entire modern medical profession, as such, is in abject ignorance; see Brain Series Articles, by KORESH.) The seventh sense is the gestative sense or sensation, belonging exclusively to the female, (of which the medical fraternity is also ignorant, and yet the truth of it is self-evident). The seven principles in man correspond to the seven principles in the plant domain: Germ, sprout, shoot, stalk, leaf, flower, and the seed. (See F. S., Vol. 1, No. 47, p. 3; also, G. S., Vol. 11, No. 8, p. 250.) The principles in man correspond to the seed, embryo, infant, child, youth, man, and woman.

The seven principles in man correspond, also, to the seven organs and functions over the superciliary (eyebrows) ridge: Individuality or undividedness; form or shape; size, dimension or measure of power, both pneumatic and psychic;

weight, balance, equilibrium, including rational conclusion, poise of mind, and equipoise of body; color, light, integrity, conscientiousness, regulation, and stratification; order or harmony; and the seventh, number or calculation. These seven organs, with their functions, act directly upon seven body organs and functions; namely, the stomach, duodenum, jejunum, ileum, cecum (at end of which is attached the appendix), colon, and last, the rectum.

The above cited numerous references to the Koreshan literature we have given with the purpose of stimulating and encouraging the self-searching for the pearls of truth, where they can be found.

The Purpose of Celibacy

Question 3. "If all the people would practice celibacy, as KORESH enjoins, would not the world become depopulated?"

ENTERTAIN no fear, nor become obfuscated concerning such a calamity. There is not the slightest indication that the world will become depopulated, due to the practice of celibacy. The practice of celibacy (the equilibrium and preservation of the animo-human race) is, by KORESH, not enjoined for the entire race of man, but only for "the little flock" of which the Scripture speaks; for the planes of hells of salacious humanity are just as necessary and essential as the spheres of the heavens. But the real fact of the case is, Koreshan Universology embraces two orders; the celibate and communistic, and the marital and coöperative.

Aside from the truth that the scientifico-religious law does not enjoin celibacy for all people, the real fact of the case is, that the salacious animo-human race, as a whole, is so wedded to a marital, onanistic and nymphomaniac life, that it is simply impossible to enjoin celibacy for all people; for there are, at all times, progressive and retrogressive people in earth. The greatest desire of the mass of mankind is sex gratification, and, in addition, horrible sex perversion. This abnormal desire is so strong and overwhelming, in both male and female, in comparison and contrast, with other evil desires and destructive habits, such as the alcoholic habit, nicotine tobacco habit, poisonous drug habit, etc., that the Creator would ere long have to wipe out the various nations of the earth, as he commanded the Israelites to wipe out the seven useless nations that occupied the original Palestina, in little Asia, before he could, by law or otherwise, enjoin celibacy upon such perverse nations or peoples.

Those who practice celibacy in truth and sincerity, with an aim and purpose in view, have been very gradually prepared, during the last twenty-four thousand years, and, in a special sense, during their last forty-two re-embodiments or earth-lives. According to Koreshan Universology and Holy Writ, there are only 144,000 who "will stand with the Lamb of God on Mount Zion," the kingdom of Immortality; and who will "follow the Lamb whithersoever he goeth." These "were redeemed from among men, being the firstfruits unto God and to the Lamb," who have "his Father's name written in their foreheads." (Rev. xiv: 1-5. These are "the saviors that shall come up on Mount Zion to judge the Mount of Esau;" that is, the last or ultimate. (Obadiah, verse 21.) "These saviors are the Sons of God, who are anointed. * * * They are the one hundred and forty-four thousand anointed ones; and, if anointed with power to anoint, then they are Christs or Saviors; that is, divinely appointed and commissioned teachers." (F. S., Vol. v. page 403.)

"Mount Zion is the immortal condition in the Sons of God, which constitutes them immortal. The Sons of God, when they appear, constitute a mountain, because they are in the supreme arch-natural state,—the most exalted condition of life possible to attain in the flesh; for it is the

veritable flesh of God. It is supreme; it is the most exalted; it is the highest state of perfection, therefore it is the Mount Zion." (F. S., Vol. xvii, No. 21, page 6.)

The entire population of the earth, at the present time, is 1,522,700,000. Now, out of this immense number of animo-human beings, there are only 144,000 men, and the same number of females, willing to live a celibate and chaste life, having the aim and view as stated in the foregoing. Thus, dear questioner, we reiterate, with additional emphasis; entertain no fear nor become obfuscated concerning the truth and fact that KORESH enjoins a celibate life for males, and a chaste life for females, in order to attain to life immortal in the flesh, in the Christ flesh, right here in this visible and tangible earth.

From the preceding you may also discern that there will be, comparatively, only a "little flock," who will attain immortality in the Christ flesh. This little flock is the "Order of Melchizedek," priests and kings unto God and the Lamb, their Father-Mother Deity. This little flock, this Order of Melchizedek, will be "the divinely appointed and commissioned teachers." Marvelous and glorious privilege! Is it not truly worth forsaking all earthly ties, of whatever nature they may be? Is it not actually worth making every effort to live a celibate and chaste life, in the true and full sense of the term, in view of such a marvelous station and office? Our constant desire (prayer) ought to be: "Help us to arise in aspiration and to the application of the principles of life, to meet the Holy City, the Bride, coming out of heaven, that through our conjunction we may become one with her Bridehood. Preserve us from entering the 'silence,' because there we find the corruptions of the sinful flesh and are open to the filthiness of the hells. * * * We beseech thee to enforce upon us the deepest appreciation of the consequences of evil, and the power of death and the grave, for which the Lord—the Redeemer of men, made his sacrifice; and while we comprehend the power of death and hell, virtually enthuse us with the possibility of life in our body." (The Koreshan Safeguard Against Fallacy, by KORESH.)

Practical Commonwealth in Due Time

Question 4. "Is it possible to establish, at the present stage of the world's progress, a practical commonwealth?"

KORESH says: "The establishment of a practical commonwealth is not possible until the world has experienced its baptism of the divine fire, the love that finds its supreme pleasure demonstrated in the practical performance of use to the neighbor. So long as the world is destitute of the incentive, you may well imagine that the contest of brother with brother for the larger share of the world's commodities is the only impulse to action." (F. S., Vol. 1, No. 40.)

Again: "Every form of effort outside of the Koreshan movement is disintegrative, and will be found in the precipitation of the final catastrophe. The new social empire, the empire in which the Lord God shall dwell and reign, will have a form as absolute as the form of the alchemico-organic kosmos, after which it is patterned. Behold the sun, moon, and stars in the physical heavens; they constitute an absolute empire. Every star retains its relation to every other star. They move in the line of least resistance, maintaining their orbits, and never encroaching upon the orbit of any other star. We are prolix in the presentation of this great truth of organic order, because it is so difficult for those not devoted to thinking on these lines, to perceive the relation between the order of the universal empire as obtaining in the physical kosmos, and the order as it will obtain in the physical empire about to be ordained in the world." (The Immortal Manhood.)

THE PUBLISHERS' DEPARTMENT

The Flaming Sword

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

Little Words With Our Readers

WITH the February issue we began a series of articles, from the pen of KORESH, "The Theocracy: Its Law, Form, and Constitution." This very interesting subject will be continued through several numbers of THE SWORD. The second article, "Discovery of the Law of Mutation," which also began in the February issue, will be continued through several numbers, under the more fully expressed caption, "The Wonderful Discovery of the Law of Translation. We are living in the times when the prophecies mentioned in the first article will obtain their fulfilment: and the remarkable message contained in the second article, has direct bearing upon the present time. Many of our readers have already expressed their great interest in the first installments of both articles. One subscriber writes:

"I am in receipt of your January journal and think it fine; as full of mental food as an egg is full of meat."

Referring to the Cellular Cosmogony, another writes:

"Having procured a copy of Cellular

Cosmogony, I read it, and must say that you certainly have much better evidence of the concavity of the earth than what I have been taught in regard to its convexity. I said I had read the work; then I re-read it, and then I read it some more, and yet I think I do not thoroughly understand it.

I expect the opportunity before long of talking before a school of 200 or 300 adult students, and if I can I intend to wake them up, the most of them at least, to perhaps the greatest discovery ever made. * * * I think it would start them to thinking."—W. J. S., Iowa.

With this issue we offer, as a premium for every *three new* subscribers, the very interesting Brain Chart. It is printed on heavy Litho-super paper, and mounted on cloth, with substantial wood rollers, fitted for hanging. Size, 31 x 41 inches. This is a very desirable Chart of the Human Brain. It is accompanied with key to the numbers, giving names of the various organs and parts of the Left Hemisphere of the brain.

This is an excellent offer as a premium, for the Chart will enable the reader to locate any of the various brain organs, which are so often mentioned in Koreshan literature. *Orientation* is one of the fundamental means of a clear conception of any subject under consideration, and by means of this Chart, the student of Koreshanity is at once able to see the three principal divisions, also the ventricles or chambers, the corpus callosum or hard body, together with fifty of the various organs of the Brain.

We would remind our readers that, our combination offer with *The Thrice-a-Week World* at \$1.50 a year for the two papers, still holds good; and also our combination offer with *The American Eagle*, at the same price. The announcement was made in the last issue of THE SWORD that the "Big Four" combination offer would be withdrawn. We have reconsidered it, and although the advertisement has been omitted, the offer is still open to our readers, which is as follows:

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Leaf from a Diary

BY AN EX-AGENT

(Continued from last issue)

Theologian. Does Koreshan Science include theology?

Agent. It is the science of Universology, and contains the knowledge of all things. The Koreshan University is the only institution that has the science of theology to give to the world.

T. How do you prove that? What are your articles of faith?

A. The reply to your first question is included in the answer to the second. Koreshans believe in the Fundamental Principles of the Assembly of the New Covenant, of which there are ten, as follows:

"First. God is one in person, possessing a triunity of attributes—Fatherhood, Motherhood, and Sonship. In these three attributes reside the progressive principles of the divine nature, the creative power and function of everlasting perpetuity.

"Second. Jesus contained the fulness of the Godhead bodily. He was therefore Father, Mother, and Son, hence the incarnate God, the Created and Creator of all things.

"Third. As God the invisible clothed himself with his own concrete visible form in the perfecting of a manhood through the law of progressive and ascending involution, selecting one from the people, carrying him through the ages by successive incarnations until born into the world in his holy state, thence merging him into Divinity, so do all men, in their progressive states, by the co-ordinate law—evolution, unfold by successive incarnations until the harvest time. As Jesus the Son conjoined himself to the Father and was made one with him, so will the evolved humanity become one with Deity, in the gathering of the fruit of the harvest."

T. Please excuse an interruption. I notice that one of the articles of faith you read, states that God selects a man from the people and carries him through the ages for a specific purpose. Does God also choose a woman, and carry her through the ages to fulfil a special function?

A. Yes, for "God the Lord [is] alternately male and female." "The masculine and feminine in God are equal." KORESH has written that "The Lord God made choice of a woman, chosen from the race, to exalt her above all other women.

List of ———— 4

Koreshan Publications

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

The Book Series

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH & Prof. U. G. Morrow. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. Paper, 35 cts.; Cloth, \$1.00.

The Immortal Manhood. The Laws and Processes of its Attainment in the Flesh. By KORESH. Paper, 35 cents, Cloth, 75 cents.

The Great Red Dragon. By LORD CHESTER. A prophetic story of the future, involving the ultimate fulfillment of Koreshan predictions concerning the end of the age. Paper, 35 cents. Cloth, 75 cents.

The Pamphlet Series:

10 cts. each.—Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. All for 40 cents.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshan Unity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH.

The Leaflet Series:

5 cts. per 100.—What is Koreshan Unity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Forecasting.

The German Series

10 cts. for both.—Kapital, Lohnsklaverei und Industrielle Freiheit. Translated from the English of KORESH, by Dr. J. A. Weimar, and Ein kurzer Inbegriff der Koreshanischen Universologie. Translated from the English of Prof. Morrow, by Dr. J. A. Weimar.

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He has brought her, through many embodiments, down through the generations, many times rendering her conspicuous in the offices she has performed for the race of men while perfecting herself and the race for the consummation of the fruit of the Tree of Life. As the wife of Joseph, the patriarch, and the mother of Ephraim, as the espoused of Joseph, and the mother of Jesus, she became conspicuous." KORESH also mentions "Ann Lee, the foundress of the Society of the Shakers," as one of the embodiments of this chosen woman.

T. What will this chosen woman become when made perfect? What is her name to be? What part will she play in the great drama of life?

A. She will be the God-woman, the "immaculate Motherhood." "She shall be called the Lord our Righteousness," and through her office the Sons of God shall come forth in the arch-natural.

T. Will the coming of the Sons of God solve all problems, whether theological, social, or political?

A. Certainly; and no problem will be solved in any other way. If one desires to become a true philanthropist on any line whatsoever, the only way he can gratify this wish is to become a disciple of KORESH.

(To be continued)

Electrical Notes

An ozone generator has been installed in the Chicago Public Library which will generate 10,000 cubic feet of air per minute. This system not only keeps pure air in the large reading room, but acts as an automatic deodorizer and disinfectant.

A large Curtis steam turbine generator was recently shipped from Schenectady to Honolulu where it will supply the electricity for a large plantation.

The city of Durban, South Africa, will spend a million dollars for electric lights and railways

The wireless transmission of electrical power is now attracting the attention of scientists and inventors.

It is claimed that the Bell telephone system has four and a half million telephones in service.

What is the Number on Your Address Tab?

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Half a million telephone messages were sent from the Waldorf-Astoria hotel in New York last year.

By the aid of wireless telegraphy the sinking steamship Kentucky called a sister ship sixty five miles away and secured assistance.

The work of compiling a magnetic survey of Africa has been practically completed.

During the past year 64,408 applications were received for patents at Washington, the most of which were for electrical applications.

Previous to 1800, tallow dips and wax candles were the only sources of light; then came gas lighting and about 1850 the oil lamps came, becoming very widely used in the sixties. In 1876 the first arc light was used in a lighthouse and later they were installed for street illumination. The incandescent light was discovered by Edison in 1880 and the latest development in electric lighting, the new metal filament lamps, is only about a year old.—*Electric News.*

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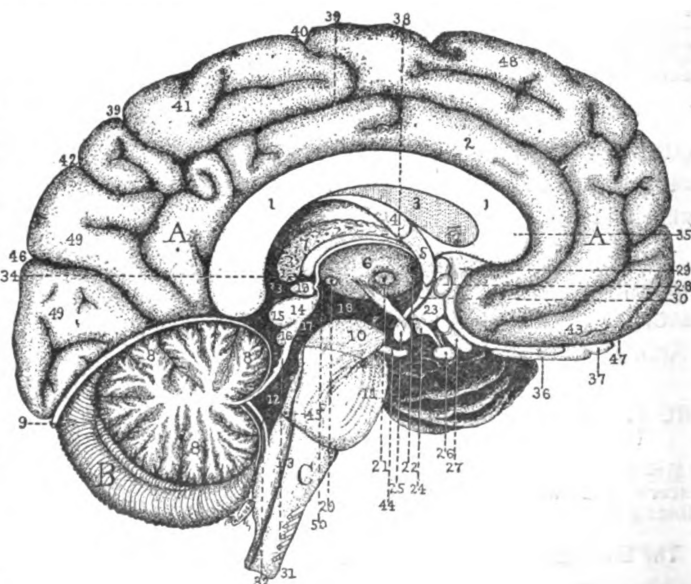
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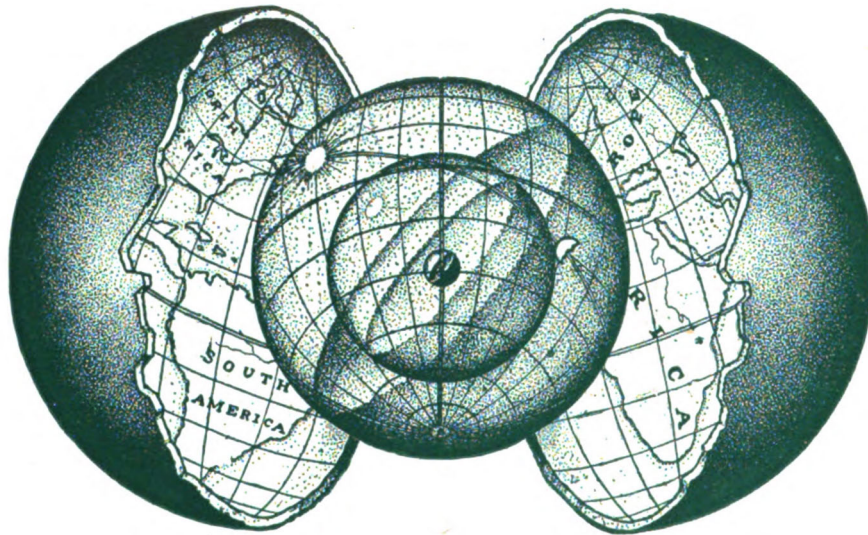
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