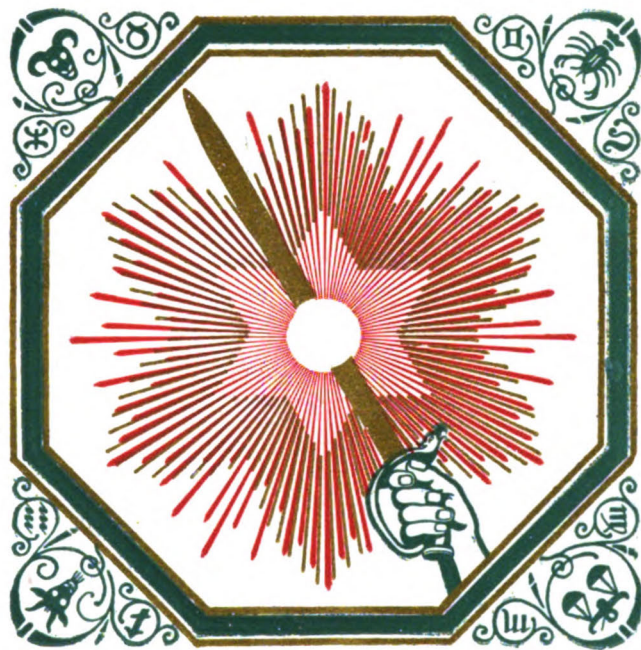


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The Flaming Sword



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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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Mystery of the Fellow-Heirship of the Gentiles

Christ, Abraham's Seed, Becoming Gentile, but by Miscegeneration Becomes the Resurrected Body

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

CHAPTER I

WE TRACE the descent of the flesh of Abraham in the nations, through the posterity of Joseph, showing how that flesh becomes Gentile through the miscegeneration and absorption of the "ten tribes," and finally, how it becomes the body of the resurrection in the fulness of the Gentile times, which succeed the completion of the two thousand three hundred prophetic days of Daniel, *now ended*.

"Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph. iii: 4-6.) The Gentiles cannot possibly be fellow-heirs with the Jews except through "his promise in Christ." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ." (Gal. iii: 13, 14.)

From the foregoing, it can be seen that salvation is to come to the Gentiles through "the blessing of Abraham." According to Paul, as declared in Gal. iii: 16, "To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." The statement is clear and pointed, that the promises were made to Abraham and his seed, and equally so that the seed to whom they were made is Christ. The declaration is emphatic that "He saith not, and to seeds, as of many; but as of one." From the above, then, we may rest absolutely and safely upon this postulate,—that Christ is Abraham's seed. And we may also rest upon this: that only to this seed were the promises made. It follows, then, that when the promise is confirmed in the finishing of the mystery of God, in his purpose to consummate the

fulness of the Gentiles, only upon Christ can the promise rest.

"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." As the promise was to Abraham and his seed, it logically follows, according to Paul's declaration, that all who come under this gospel of Jesus Christ, which was preached through Paul, constitute Christ. The manifestation of Jesus as the promised seed, in his advent more than nineteen hundred years ago, was the beginning of the confirmation of the first covenant; or more strictly, the fulfilment on God's part, of the promise in one stipulation of the agreement made with Abraham: "Thy name shall be Abraham." (Gen. xvii: 5.)

If we are to believe the words of Jesus himself, Abraham (father of a multitude) was not until Jesus' advent and mission; for he said: "Before Abraham was, I am." "I am," in this declaration, is in the present tense; and "before Abraham was," refers to a contingent future past state; that is, the future was in a prophetic-sense fulfilled and past. We have an example in Gen. xvii: 5: "A father of many nations have I made thee." Here the Patriarch is declared to be made the father of many nations before nations were made of him, or kings had come out of him. It may be stated in the following language: "You cannot say that Abraham was, until I have come to fulfil this stipulation; namely, to be a father of many nations; for the promise to Abraham, which confirms in him the stipulation to make him the father of many nations, cannot be verified until I come as its fulfilment. I *am* before Abraham was. I am the seed to whom the promises were made, and, being the promised seed, I am therefore Abraham (father of a multitude, whom I shall raise up), for the promise was made to Abraham."

This was the manifestation of a part of the mystery. The pouring out of the Holy Ghost, which was one of

the witnesses that those who received it were the Sons of God; was the communication of the spirit of Abraham upon that which should ultimately become the flesh of Abraham; the spirit of Christ upon that which should ultimately become the flesh or body of Christ.

**Our Hope of the Resurrection not a Spiritual,
but a Material, Immortal Body**

God's promises to his people were not fulfilled in the advent of Jesus as the firstborn from the dead; but in the fact of his birth from the dead rests our hope, not of a spiritual resurrection, but of the resurrection of the body, our body; not simply in the fact of his having come forth from the rock-hewn sepulchre of Joseph, but from the womb of the house of Judah, as the firstfruit of immortal life to the body.

God's promises are consummated when, through Christ, the dead are raised, and the adoption is ours: "And not only they, but ourselves also, which have the firstfruits of the Spirit [not of the body, for Jesus only had that], even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." (Rom. viii: 23.) Jesus was the firstfruit of the body; but Paul and those who received the Holy Spirit were the firstfruits (or had received the firstfruits) of the Spirit. The second fruits of the body of Christ (the firstfruits unto God and the Lamb) are to be manifest when the body, the church, comes forth in the resurrection. When this body is manifest the great mystery of God, which so especially concerns the Gentiles, is finished.

It can be readily perceived how it is that both Jew and Gentile might be made receptive to the Spirit of Christ and subject to its operations, did not the original covenant stand in the way. But since the promise was made only to Abraham and his seed, how can it be possible that the Gentiles also shall become fellow-heirs through the promise to Abraham?

I have under consideration, let it be remembered, the subject of the mystery of the Gentiles, which can only be revealed in the establishment of the final fellow-heirship of the Gentiles to the inheritance in Christ. This is complete when the whole creation consummates its travail in the new birth of the body, the church, which is the resurrection of the dead, around which every hope of the Christian revolves. Jesus came of the tribe of Judah, but the promise was to be confirmed through Joseph, and especially through his son Ephraim.

"And he blessed Joseph, and said, God, before whom my fathers, Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name [Israel] be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father: for this is the firstborn; put thy right hand upon his head.

"And his father refused, and said, I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, in thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." (Gen. xlviii: 15-22.)

Let me now call the most careful attention of the reader to the two blessings of Jacob, the one upon Judah, and the other upon Joseph. "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [Shiloh] shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk." (Gen. xlix: 8-12.)

The blessing upon Joseph is greater than that upon Judah, for Judah should only retain the sceptre until Shiloh come, and the gathering is promised unto the Shiloh. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." And when he comes he will be the Shepherd,—he will gather the people. But who is this Shiloh upon whom greater blessings are conferred than upon Judah? Notice the blessing of Joseph:

"Joseph is a fruitful bough [Hebrew, *parath*, fruit-tree], even a fruitful bough by a well; whose branches run over the wall." The Hebrew rendering is, "a fruitful tree by a fountain, whose daughters [fruit] mount upon 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:) even by the God of my father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Gen. xlix: 22-26.)

Regarding these two blessings, I maintain that the first, the blessing upon Judah, has direct reference to Christ in his first coming, and the work of his office as King and Priest, which is to continue until the second

coming. The blessing upon Judah was not fulfilled in the reign of the house of Judah, culminating in David or David's house. Typically, it was fulfilled in David. The blessing upon Joseph has direct reference to the coming of Christ as the manifestation of the Father, in and through whom the Son is to perpetuate his kingdom. Typically, the blessing upon Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon, the type of the BRANCH, David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming,—the fulfilment of the blessing upon Joseph.

The Special Blessing upon Joseph

The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him. "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh." (Deut. xxxiii: 13-17.)

In further testimony of the line of Joseph (through Ephraim and Manasseh) being the channel through which the final purposes of God are to be fulfilled in the restoration of his people, to be consummated only in the resurrection of the dead, note the following Scripture:

It is said of Reuben, the firstborn of Israel: "(For he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler: but the birthright was Joseph's.)" (I Chron. v: 1, 2.)

Although it is here declared that the birthright was given to Joseph, yet the genealogy was not to be reckoned through him, but through Judah was to come the chief ruler; so that the genealogy was to be reckoned through him instead of Joseph, or through the tribes of Ephraim and Manasseh. It does not require a very critical study of the Bible to trace in their categories the lines of these two houses—the tribes of Israel and Judah, until the one (Judah) culminates in the affiliation of Judah and Benjamin, in the house of Judah, under Rehoboam; and Israel, the other, separates into a distinct kingdom under Jeroboam, the son of Nebat, of the tribe of Ephraim.

In the revolt of the ten tribes and their union in one kingdom under King Jeroboam, a direct descendant of Joseph through his son Ephraim, upon whom the greater blessing was pronounced, there seems apparent

the inception of the fulfilment of Ephraim's blessing. The division of the Hebrews into Judah and Israel, as actually constituting two distinct nations or kingdoms, occurred about 900 B. C. Jeroboam, after uniting the ten tribes into a kingdom under his dominion, instituted idolatrous worship, ostensibly to interpose a barrier between Israel and Judah, but really because the Egyptian worship was more compatible with his inclinations than the Hebrew. It will be remembered that his ancestor, Joseph, was reared among the Egyptians, and that the wife of Joseph, of whom was born Ephraim, was an Egyptian woman. Joseph's two children were born in Egypt, hence Egyptian as well as Jewish blood permeated the Ephraimic structure.

It is not strange, therefore, with the natural tendency of the Jews to decline from their adherence to the God of their fathers, that when Ephraim should become the dominant tribe, they should so much incline to idolatry as to separate themselves from the worship of the Hebrews' God. This separation of the ten tribes from the house of Judah, and their departure from the worship of the God of Abraham, instead of tending toward the immediate fulfilment of Joseph's and Ephraim's blessing, seemed to prove the means of forever precluding the possible accomplishment of God's purpose upon Joseph, as declared by Jacob, to the effect that Jacob's blessing had prevailed above all, and that it should be upon Joseph, and should extend to "the utmost bound of the lasting hills." This were a total failure, if we look to Jesus in his first coming as the fulfilment of all the law and the prophets.

Not only was the worship upon which the house of Israel had now entered, agreeable to their inherent proclivities, but it was in harmony with the divine supervision, through the operation of the laws upon which depends the perpetuity of being itself. Ephraim united in himself the blood of both Shem and Ham. His mother descended from Mizraim, the son of Ham, and his father, through the Shemitic line from Shem.

The birthright is Joseph's, and through his descendants, and not through Judah, is the line of natural or external transmission. Ephraim and Manasseh, thus separated from Judah in the revolt of the ten tribes, were prepared for the catastrophe which culminated in the absorption of Israel by the Gentile nations. Their tendency to idolatrous worship brought them in contact more and more with the surrounding nations, and through it, the inclination to commingle with other peoples augmented. This was the principal source of their declension as an integral structure, and their degeneracy rendered them an easy prey to stronger powers.

About 771 B. C., "The God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-Pileser, king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half tribe of Manasseh) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." (I. Chron. v: 26.) Where are Halah, Habor, and Hara, and the river Gozan?

About 721 B. C., Shalmaneser, king of Assyria, took Samaria and carried Israel away into Assyria, and placed them in Halah, Habor, and Hara, by the river Gozan, in the cities of the Medes. Thus the house of Joseph was carried into Assyria and located in Media, after a thorough preparation of Israel to unite with these people, through their compatible idolatries.

If we inquire as to the origin of the Medes, we trace them to Madai, the son of Japheth. Thus we perceive that God appointed the law and its operation, by which the blood of the three sons of Noah should commingle in the Median nation. While Judah's continuity is maintained as Hebrew until the coming of Jesus, Israel (upon whom the blessing was to fall) was absorbed into Media, and the national identity as Israelite was lost. About 606 B. C., the house of Judah was subjugated by the Babylonians, the temple at Jerusalem was destroyed, and Judah was carried away captive to Babylon. But during this captivity of seventy years, Judah's identity was maintained.

Israel has been absorbed and lost among the Gentiles. Judah also has declined in religious purity, and is carried into Babylon. Israel (Jerusalem) is in Media. Zion has been removed out of her place. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. xl:9-11.)

We have shown (in the types) the relation of Judah and Israel, at the time Judah is in captivity to Babylon. To what source must Judah look for succor and release from her bondage? The God of Israel has already prepared the way for Judah's escape. Beforetime he had stirred up the spirit of the king of Assyria; and the descendants of Joseph, to whom the blessing of the birthright was given, had been absorbed by the Assyrian power. In Media, a subject power to Assyria, the blood of the three sons of Noah united and commingled.

CHAPTER II

The Transmission of the Birthright through the Posterity of Joseph and Ephraim

In the preceding chapter, the reader will notice three particulars; namely, the promise made to Abram; the fact that the birthright should be transmitted through the posterity of Joseph, especially through Ephraim, his youngest son; and the separation of the tribes of Joseph, with the rest of Israel made captive and carried to Media by the Assyrian power. By a reference to the blessing of Jacob upon Joseph and his two sons, it will be seen that his (Jacob's) name was to be named on Ephraim and Manasseh. This name was Israel. In the advancement of the tribe of Ephraim to the leadership of the ten tribes, and their separation from the other tribes, with their organization into a kingdom

under the name of Israel, is a partial fulfilment of this prophecy. In evidence of the certainty of the execution of Jacob's blessing by the God in whom Israel trusted, I cite the following Scripture:

"So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, what portion have we in David? neither have we inheritance in the son of Jesse. To your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only." (I Kings xii: 16-20.)

In the revolt of the ten tribes, Ephraim is the dominant one, and Jeroboam, the son of Nebat, of the tribe of Ephraim, becomes king of Israel. And thus according to, and in fulfilment of, Jacob's blessing, his name is named upon the lads, Ephraim and Manasseh; hitherto only the name of Israel had been named upon them. But Jacob's blessing provides further than this—the names of his fathers, Isaac and Abraham, are also to be named upon these children. Ephraim and Manasseh, the tribes through which the blessing of Jacob was to come, were carried into Media and all traces of them have been lost to the world. To the time of the captivity and the beginning of the obliteration of Israel, Ephraim and Manasseh had become but one nation, while Jacob's promise to Ephraim was: "Truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." (Gen. xlviii:19.)

The identification of this "multitude of nations," which, through the promise to Abraham, and confirmed by the blessing of Jacob, were to come in the line of Joseph's posterity, will be the occasion of the greatest joy; for such identification can only come through the regeneration of the Lord Christ himself, and thence in the reunion of Judah and Israel in and through the power of the resurrection. Israel felt that, through their fall, the Gentiles might come under the promise to Abraham.

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh [Paul was a Jew and those whom he desired to provoke to emulation were his flesh], and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

"For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if

some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches [the house of Israel which was carried into Assyria], take heed lest he also spare not thee.

“Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

The Promise of the Great Deliverer

“And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.” (Rom. xi: 12-32.)

Let the reader make a clear distinction between those Jews of whom Paul here speaks, those who constitute the unholy or unrighteous branches which were cut off because of unbelief, and through it carried away by the kings of Assyria, and those who constituted the house of Judah, and comprised the root, or the channel through which the root was made manifest. The Lord himself declared: “I am the root and the offspring of David.” David was of Judah. Judah comprised the root, whence the branches were cut off.

The Gentiles to whom the Gospel was sent through Paul, were no part of lost Israel. I mean by this, as being or having become Israel in the regeneration, or as being Jew before infiltration with the Gentile world. The Greeks of Asia Minor had absorbed a portion of Israel; mainly Reuben and Gad, and probably a portion of Naphtali. The ancient Gauls from Galatia, who constituted a branch of the Celtic or Keltic race, were the descendants of Japheth, admixed with the Israelites of the first Assyrian captivity, those Jews taken captive

by Pul and Tiglath-Pileser. The Irish are their representative people.

The divine virtue which had been contained in the house of Judah was conserved and manifest in the Lord and his church; and those Jews in and about Jerusalem at the time of the Lord’s advent, and who rejected the gospel of Jesus the Lord, did not comprise either Judah or Israel. They were the remnant of the adulterous part of the house of Judah who came from the Babylonish captivity. The Gentiles to whom the gospel of Christ was sent through Paul and the Apostles were no part of lost Israel, but were purely a “wild olive tree.” Therefore to them the “gifts and calling of God are without repentance,” so far as the law was concerned that was given to the Jews. They never had been in possession of it, hence they could not repent for having violated it; yet repentance for sin was as essential to them as to any who had violated the laws of immortality. The Jews had been possessors of the divine Spirit, and had received the law of God. They therefore, in rejecting the gospel, committed the sin against the Holy Ghost, and for them there is no repentance. The Gentiles to whom the law of God had never been committed, could not commit this sin. The Jews of the house of Judah, who rejected Christ, having committed the sin against the Holy Spirit, and who are therefore left without the hope of the resurrection through the gospel of the Lord, could not have been the ones alluded to by Paul in the language: “For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”

Paul had reference to the house of Israel stricken from the root, and, through their departure from following the Lord God, made to commingle with the pagan or Gentile world, whereby the natural flesh of Abraham should be assimilated to the flesh of the Gentile by retrogressive metamorphosis, that through progressive metamorphosis the Gentile flesh should become the flesh of Abraham. When this double ethnic metamorphosis is complete, the Gentile world is no more Gentile, but the seed of Abraham. Such a conversion can only obtain with the fulness of the Gentiles. When this change is effected in its completion, then will be the resurrection, or life from the dead. This will be at the coming of Christ. Immediately preceding this life from the dead, the restoration through Ephraim and Manasseh, the words of the Lord will be fulfilled. “And again he said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.” (Luke xiii: 20, 21.)

If the reader will carefully compare the two states, that which is leavened and that which is not, he will in no wise confound the kingdom of heaven as proceeding from Christ, through the gospel transmitted through spiritual regeneration and descending through the ecclesiastical order, with the kingdom of heaven proceeding from the house of Israel through the posterity of Joseph by natural transmission. The Lord Jesus

was the living bread which came down from heaven—the unfermented, unleavened bread. He was not soured, either in doctrine or in life; there was no leaven in him. The natural flesh of Abraham, which had become degenerated through the decline of the house of Israel, through an idolatrous determination inherited from the Egyptians, and stimulated by the intercourse of Israel with the surrounding Gentile nations, encouraged by Jeroboam, had been partaken of by the Gentiles of the earth, and the process of appropriation and change must continue until the whole lump, into which the leaven of the Jews was put, has become leaven, or the seed of Abraham.

The name of Israel has been named upon Ephraim and Manasseh, but the names of Abraham and Isaac have not yet been named upon them, neither do we find that they have become a "multitude of nations" as declared in the words of Jacob: "Truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

(To be continued)

Comets and Their Functions in the Celestial Sphere

(From the Writings of KORESH)

THE WORD comet is derived or Anglicized from the Greek and Latin *cometas*, and means hair. The comets are productions of the relations of the sun's motion to the colures. The colures are the two prime meridians. The solar and lunar orbits are respectively related to these meridians. The term colure means docktail, or the tail cut off. The points on the equator and at the tropics where the two prime meridians—the colures—cross, are the principal points on the ecliptic (cutting off) where cometic force is generated.

The comets are composed of cruosic force, caused by condensation of energy through the dissipation of the caloric energy at the opening of the electro-magnetic circuits, which closes the conduits of solar and lunar energy. This cut-off energy forms itself—according to circumstances—into lenticular shapes of various forms, such as double convex or convexo-convex, double concave, or concavo-concave, plano-concave, and plano-convex, diverging meniscus, and converging meniscus. These condensations of energy into lenses, through which the sun's rays pass, sometimes cause refractions of light through them to appear as long trains, while it is nothing but the sun's diverted rays of light. They whirl through space in a spiral, approaching nearer the sun, until they enter the sun's vortex and supply it as one of the principal sources of solar energy.

The sun is a helix. Its motion through space—north and south, in that complex activity which occasions the seasons—is a spiral like that of an induction wire around the piece of steel in the induced magnet called the helix, from *helios*, the Greek for sun. While in its passage north and south the sun reaches its solstitial place at the tropics, its rays extend to the spherical limit and terminate around the poles in zones or rings of cruosic force, the motions of which are

derived from the impetus of the sun's motion in its orbit at the solstices. These rings of aggregated energy whirl around the poles at a rapid rate and break at that point in either tropic where the sun enters and departs from his solstitial genuflections and bearings. They then contract in their circular longitude and attain the characteristic lenticular form which the relation of the break to the motion causes the rings to assume in their longitudinal contraction into lenses. Then, after breaking and contracting into lenticular form, they start out in the spiral motion and orbit, ultimately falling into the sun, whence the energy was originally derived. At long intervals the same continuation of the sun's impetus and derived energy produces a corresponding ring, and another comet of the same order starts out in the same spiral, and is regarded by the astronomers as the return of the same comet.

Truths of Immortality

(From the Writings of KORESH)

THE Holy Spirit was the seminal *essence* of Deity, the regenerating seed of the Lord God. It is because of the planting of this seed, that is, of God himself, that the Sons of God will be regenerated (reproduced), and that, therefore, when the process of regeneration is complete in the resurrection (reincarnation), those who are redeemed will be the Sons of God—the offspring of Deity.

We are now at the end of the dispensation, and rapidly approaching the fruition of the Tree of Life. The manifestation of the Sons of God must be brought about by a rigid conformity to the laws of God. Faith in the Lord Jesus will not save men, without a strict application of the principles of obedience to God's laws. Our faith must be demonstrated by our works. The *profession* of faith does not comprise the evidence of its existence. Obedience to the commands of God is evidence of our faith in the Lord Jesus—the incarnate God. Those who live in the world today, and who are ready to embrace the truths of immortal life as set forth in the gospel of Koreshanity, will overcome the corruptible dissolution of the body, passing through an incorruptible dissolution, thence attaining the condition of a perfect spiritual body as visible and tangible as any material form. The spiritual life will be clothed upon with an outward *material* form, thus dwelling both in the spiritual and the material worlds. The ordinary death will be overcome, and this mortal (here in this world, in this age, and in this generation) shall put on immortality, and this corruptible shall put on incorruption.

The divine earthly kingdom will be so intimately related to the things of this world as to constitute the fulfilment of the divine purpose in humanity, in establishing peace and good will. It has not yet matured. When its fruition manifests, every person in the kingdom will be a subject of the equitable distribution of the products of industry. It will not proceed from a simple progressive evolution.—*Koresh*.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER VI (Continued)

MODERN spiritualism—I allude to that phase of supra-naturalism branded with atheism and declaring itself antichristian—is now, through the powerful and subtle influence of the will (natural desire), attempting to bring the spirit world into the forms by appropriating the seed potency of man, the very substance of the will (flesh), to so called materializations. This substance is taken from the will by the magi, or wise men in the world of spirits, in coöperation with the magi, or wise men in the form or world of matter. It is the very substance which in man is transmitted as spermatozoa in the male and ova in the female. It is united through consummate spiritual adultery, the very profanation of the Word; it is the product and offspring of the consortation of males and female, and is the ultimate fruit of internal sexual gratification, a species of adultery no less destructive than the worst form of external adultery, because more subtle and internal.

“And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [or seed of men and ova of women]; but they shall not cleave one to another, even as iron is not mixed with clay.” (Dan. ii: 43.) The present attempt to conjoin the spirit world with the material and corruptible seed of man, or mortal flesh, which is the same thing, will prove a great failure, for they will not “cleave one to another, as iron is not mixed with clay.” And except these days be shortened no flesh will be saved (Matt. xxiv: 22), made immortal, because there is a drain upon those who provide the material, and the spirits can retain it but a short time; for it is decaying and shrinking meat (flesh), such as was ordered anciently to be given to aliens.

Materialization is the product of internal sex congress—the blending and mixing of magnetisms (Babylon); and the materialized forms thus engendered and temporarily acquired by the spirit are bastard productions. When the two processes are carefully compared, it will be discovered that the process of materialization is the complete antithesis of the true or genuine resurrection, which is the union of the new heavens, saved from those who have passed out of the natural world by physical death or dissolution of the body, with the new earth, those who have been born into the world matured, and become receptive to the influx of this new heaven. This conjunction will effect the dematerialization of the existing human organisms, which will be the true resurrection.

The above process of dematerialization is the appropriation of that flesh which, by this conjunction, has been made incorruptible or immortal. The flesh is eaten by the Lion of the tribe of Judah. If we could suppose the attempt to be successful, for the spiritual world to materialize to such an extent as to be able to take upon itself a materialized physical form, what

special useful end would be subserved? Nothing more than a sensual, selfish, sordid desire.

The mere fact that spirits can manifest themselves, is no proof of an immortal existence. If *their* manifestation furnishes such proof, then *our* existence furnishes equally good proof of immortality. The spirit world, like the opposite forces of a galvanic battery, is flowing in opposite directions, upward and downward, some passing toward the negative pole or extreme, while other pass in a contrary direction toward the positive pole. Those gravitating toward the earth, after passing through various spheres of retrogressive existence, by which they gradually lose their identity as conscious intelligences, ultimately pass through a change corresponding to physical death here, and become reincarnated in new bodies through natural birth, thus losing their consciousness and identity.

Those in the spirit world who are passing toward the positive center of being, by the acknowledgment of the Lord, and who aim to live according to such acknowledgment, are passing through degrees of development corresponding to the progressive man in earth life, who is in the same acknowledgment. And when the grand cycle is completed, which marks the close of the Christian dispensation and the commencement of the new, those of the spirit or angelic world who have thus been made worthy, will flow into the natural physical forms which now exist, and who are also worthy to receive that inflow. They will flow orderly, through definite channels; and when all those who constitute the first (highest) heaven, not the old heaven, are gathered into one man, as the spirit of prophecy, as the Head, the Way, and the new body has become sufficiently unfolded as to manifest in perfect function its seven seals, its seven centers of functional activity, then the translation of Elias will take place, and through this translation the angelic world will be imparted to its receptacles, the spirits to their respective forms, the visible and natural humanity. By this conjunction the old will is subdued, removed, and a new one imparted, and both the spirit and the external man awake into an amplified consciousness and their ancient identity, and become immortal beings.

From this point dematerialization begins, the new flesh is consumed, and the angelic forms, the Sons of God, stand forth on Mount Zion, in all their celestial glory, in the grandeur of a life in the sunshine of the infinite Jehovah. In this change will be manifest the great power, viz., love of attraction between the two worlds; and also the necessity for reincarnation of the true order, that man may be redeemed and made food (flesh) to be served at the Supper of the great God.

This final consummation, through the dematerialization of the external or visible humanity by the reciprocal desire of the two spheres, the natural and spiritual, the spirit and the body, is the consummating work of the Lion of the tribe of Judah. Judah signifies celestial or supreme divine love. The lion is the king of beasts, walks upon the earth, and is fourfooted. Not only so, but he is a carnivorous (flesh eating) animal. The

Lamb of God is the humanity of God, whether as manifest in Jesus, or the offspring of his planting, the offspring of the Word, the immortal Sons of God.

The Symbolism of the Lion and the Lamb

The four feet of the lion symbolize the conjunction on the earth, the natural humanity, of the four ultimates, the natural, spiritual, and celestial heavens, with the new earth. His power to subdue the mortal by consuming the flesh of the Lamb, which becomes the food of the Lion, that it may not pass to corruption, renders him king of beasts. In this conjunction the Lion and the Lamb will lie down together, and a little child, the product of the unity of the heavens and the earth, shall lead them.

I stated above that Judah signified supreme divine love. Through this great power of attraction (God's love to man and man's love to God) they become united by the ratification of the Covenant (conjunction), and thus God is Man and Man is God. It is the power of this supreme love that consumes the flesh upon the altar of sacrifice, and makes of man an eternal Son of God.

In thus differentiating the two antithetical presentations, Christ and antichrist, I wish to place particular stress upon the fact that the spiritualistic world of today is boldly and defiantly atheistic and antichrist. Spiritualists as a class deny the Lord Jesus, the living and eternal Word. They deny the humanity of God. These facts alone should place on their guard all who incline to spiritualism, but who still confess the Lord outwardly, even if not yet in the heart.

There are thousands in the churches today, who secretly and silently admit the phenomena of modern spiritualism, and who believe they see in that phase of it called materialization, the very resurrection prophesied. If they will examine extensively and carefully the phenomena, they will convince themselves that instead of the true resurrection, it is the power of antichrist which should arise when the true resurrection is at hand. There is nothing more legitimate than this: that they who are coming into the resurrection as the product of the divine seed planted, should acknowledge the power, authority, and leadership of that head. But this spurious resurrection denies the power and authority of the Lord Christ. When critically examined, it will be discovered that modern infidel spiritualism is in consortation with infidel materialism, to destroy the very Word upon whom alone the resurrection depends.

Here again, outwardly, is manifest the mixture of iron and clay, the union of two incompatibles that have no permanent cohesion, and which constitute the feet of Nebuchadnezzar's image. Such a conglomeration as is being formed by the cohabiting of spiritualism and materialism, will succeed in bringing to grief the old adulterated and paganistic theology in fulfilment of prophecy; but it in turn will be broken with the Stone cut out of the mountain, because in the combination resides its very weakness. Jesus being the Word or speech is image (in-age), because the ultimate and absolute of God's operation. That He is both the speech (Logos, from *legein*, to speak) and the image of

God may be seen from the following: "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds [Gr. *aions*, the ages, the seven churches]; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. i: 1-3.) He was "The image of the invisible God, the first born of every creature." (Col. i: 15.)

The resurrected church, the product of the Logos, Speech, or Word (image), becomes both the image of the Word and the speech of the image of God; the Word, the true and legitimate offspring of the Lamb, the divine humanity, and his Bride, the Lamb's wife. By the above it can be seen that the Word speaks, and the product of that Word, the Voice of God, is the true resurrection. In antithesis, the beast (see Rev.) is the Word inverted or adulterated; and the product of that adultery will be a spurious resurrection, for it proceeds from a "false conception." The beast, being the inverted Word, also has an image (in-age, the end of its career and its final death), and that image is made to speak. This is the spurious resurrection.

"And I beheld another beast coming up out of the earth [the sensual will, the seat of desire; hence the product of sensual or inverted desire]; and he had two horns like a lamb [powers to convince of a counterfeit immortality], and he spake as a dragon [the power of disintegration]. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth [human will] in the sight of men [this fire is the life,—light and heat, or the wisdom and love of God inverted, becoming in the sensual will, infernal lust, fire]; and deceiveth them that dwell on the earth [who desire] by the means of those miracles which he had power to do in the sight of the beast [the phenomena of modern spiritualism]; saying to them that dwell on the earth [who are in strong desire], that they [through the power of this desire] should make an image to the beast, which had a wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship [acknowledge] the image of the beast should be killed." (Rev. xiii: 11-15.)

(To be continued.)

No reasonable person will deny that if immortality pertains to the outward structure, or to the structure of external, organic, and physiological life, there must be some structural and functional changes before such life can be assured. This resolves itself to the question of organic structural persistence, as applied to a given formation having so complete an arrangement as to insure its everlasting perpetuity.—*Koresh*.

The Science of the Resurrection

(From the Writings of KORESH)

ONE OF THE fundamental and central doctrines of the Christian system and religion, is involved in the express declaration that the dead shall stand again at the end of the world. In the Greek the term is *anastasis*; in Latin, *resurgam*. These words signify to stand again, expressed in the term "resurrection of the dead." It is absolutely certain that the modern church has no definite doctrine nor conception of what the Bible terms the resurrection; nor is the doctrine of the end of the world any more clearly defined.

The "end of the world" is merely the end of the kosmos (order), and signifies the end of the dispensation, which period is astronomically marked in the movement of the sign Aries on the ecliptic, a time-marking embraced in a scientific, astrological proposition. The sign is now transiting from the constellation Pisces into the constellation Aquarius.

The distinction between the signs and constellations of the Zodiac, resides in the fact that the signs are divisions on the terrestrial belt, while the constellations are the corresponding divisions of the celestial belt. The signs are stationary on the earth, from the tropic of Capricorn south to the tropic of Cancer north. The celestial belt is movable about fifty seconds of a degree every year, over the longitude of the circle of the terrestrial Zodiac. Longitude as above employed, merely applies to the lengthwise direction of the ecliptic,—the median line of the belt.

We naturally meet the unsophisticated objection to this scientific exposition of the laws of recurrent phenomena, that "the science of the universe and creation has nothing whatsoever to do with the principles of religion." We, however, assert that the book which the Christian world has denominated the Word, initiates its system of religion, morals, and government by first setting forth a cosmogonical exegesis, upon which the subsequent entire consecution is predicated. Does this fact stand for naught in the estimation of the self-authorized expositors of Biblical doctrines and promulgators of theological dogmas?

The physical (alchemico-organic) kosmos and religion are correlated factors in being; and the progress of the human race is specifically marked in the insignia of astronomical movements and cycles. The ignorance in the church, of the doctrines which it vaguely attempts to define, is due to a misapprehension of the principles and laws which reside in and govern the stability of the material universe. The universe is a perpetual integralism; and the life of the human race is one factor in the composite organism in which every distinct form (how ever minute) bears a definite relation.

It is for this reason that the science of religion cannot be separated from the science of cosmogonic form and activity. We reassert, therefore, that the ordinary theologian, being ignorant of the science of cosmogony, can have no genuine conception of the character of human progress, nor the laws which govern the cycles of anthropostic evolution and involution.

We are at the end of the world—age, dispensation. The cycle now ending is but one of myriads of corresponding cycles which have marked the perpetuity of the eternal form and function of the eternal material kosmos. The end of the world is a scientific fact, not merely as to time, but as to the definition and specification of the time. We are thus bold in the assertions herein enunciated, because we have been specifically ordained—through the illumination of our rational powers—for the express purpose of the annunciation of the Son of man in the coming of the Sons of God, and the installation of those Sons into the organic structure of the Temple of the eternal Deity. * * *

We have herein set forth the science of the "end of the world." The two thousand and three hundred days of Daniel's prophecy ended in 1839, when the tabernacle of which the great prophet declared, "Then shall the tabernacle be cleansed," was born into the world to meet the prediction of the cleansing of the tabernacle, in the purification of his character as the preordained Messianic CYRUS, through whom the new age should be ushered in and inaugurated.

Having defined in outline, merely, the science of the "end of the world" (kosmos, order), we are prepared to urge a consideration of the correlated science, that of the resurrection (reincarnation) of the dead. Job has clearly enunciated the doctrine of reincarnation, the fact of the reinstatement of the body through the resurrection; the resurrection being nothing more nor less than the reëmbodiment of the life in the return of the consciousness in a recreated body.

Job declares: "*And though, after my skin, worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. But ye should say, Why persecute we him? seeing the root of the matter is found in me. Be ye afraid of the Sword: for wrath bringeth the punishments of the Sword, that ye may know there is a judgment.*"

The science of the resurrection is involved in the processes of regeneration. By regeneration is signified precisely what the term itself signifies; namely, reproduction. Regeneration is the reproduction in multiplication of the Son of man. The Lord, the Son of God, the Son of man, was generated in the race, the product of human involution. Of this involution Ezekiel proclaimed: "And I looked, and behold, a whirlwind came out of the North, a great cloud, and a fire infolding [*involve*] itself, and a brightness was about it, and out of the midst thereof as the color of amber [*electron*], out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man."

(To be continued.)

The great obstacle now precluding the progress of genuine Christianity is the modern church. Once cripple the power which ecclesiastical ignorance ordains, and the road is easy to God's accomplishment of his purpose to establish righteousness.—Koresch.

The Indicia of Human Progress

BERTHALDINE, MATRONA

A BATTLE OF THE GODS

Preparing Way for the
Sons of the Eternal

THAT IN THE harvest time of the Christian era there shall be a fruition of the broken body of the one Lord God, consisting of Gods many and Lords many, is a fact proclaimed by Koreshan Universology. The saying is a familiar one, that when the half Gods go the Gods arrive. The half Gods have to be destroyed as to their "earthly shells of sin" before the Gods arrive, hence we have foretold the baptism of water (pure scientifics), which generates a fire in the bones or doctrines of mankind, that burns up the world or the old order of things, made up of the old divorced but consummately adulterous church and state.

We are all products of the competitive system in its most diabolic aspect, at a time when it is heading up in the gold power, which begets that love of money which is the root of all evil. At this root the Almighty, the all-knowing Spirit of divine love and wisdom, hurls the blows of his axe, for the cutting down of the tree which has borne only corrupt fruit, that the tree of the hidden man (the hidden manna) may appear as the Tree of Life, whose leaves are for the healing of the nations, and the fruit, the pabulum of the Gods to become known as the true Lords of creation.

How may mortal men become as Gods knowing good and evil? By eating the forbidden fruit of the tree of the knowledge of good and evil, bearing the true witness for the Almighty—the Tree of Life. But it is said: "In the day that thou eatest thereof thou shalt surely die." This is true, for no man can see or perceive God's face and live. Moses talked with God face to face, and he died and God buried him in the land of Moab—land of the Father's seed, the Israelitish people who passed over and inherited the promised land, the new era or world of the Jewish or law-abiding polity.

Those who eat of the living witness, the eternal truth of God Almighty, are heirs of the fruition of the Tree of Life, because they have eaten of the fruit of the tree of the knowledge of good and evil, causing them to perceive the father in the "stone of stumbling and rock of offense," become the White Stone of the New Jerusalem, the Mother of all living—"the burning bush," "the righteous BRANCH." The living witness of God's genuine science of the eternal truth of all true religions, divinely revealed in the order of law, to his chosen people—the Israel of his election, is the fruit of the tree of the knowledge of good and evil, as well as of the Tree of Life. He has immortality, that is, he is master of the forces of life and death. He can create and he can destroy; he has promised to keep that which is committed to him, to confess those who confess him in word and in deed, and to respond to all that call upon his name. His name from age to age is renewed to meet

the demand of the time, so from age to age is ever new, and prophetically foretold or declared in a name significant of what is due to be anticipated, as a supply for the world's need in its terminal extremity, so that if a man, or the world of humanity dies, he may live again as a new man.

This world of the Christian era has to die and become a field of revolutionary blood. The spirit of the blood shed will cry from the ground, the people who absorb its spirit, and the Almighty will heed that cry and renew the life of that spirit in a new body politic, made alive in the Christ of the ages, endued with power from on high, from the God or Godly kingdom of man infolded in the Messiah of this age, whose name has been prophetically declared that it may become as widely known and devoutly loved as that of his own perpetual Seed and Savior, the man Christ Jesus.

"Behold, I make all things new!" declared the Revelator on the Isle of Patmos—the position of the Father's seed—viewing the multitudes of peoples, nations, and tongues from the standpoint of the time of the end, also its affairs or coming events as things shortly to come to pass. We must enjoy the coming revolution in the affairs of church and state, as events in the order of law that makes way for the true liberty, the glorious liberty of the Sons of God. This revolution involves sore afflictions, a time of trouble such as was not since there was a nation. Nevertheless, the student and lover of Koreshan Universology may be borne across the Red Sea and the river Jordan as on eagles' wings, remembering that the excellency of knowledge is that wisdom giveth life to them that have it; moreover, that no one has it, or has appropriated it in any saving sense who does not use it as a light unto their feet and guide in the path of righteousness.

Chastity the Remedy for Race Suicide

WE read of Mr. Roosevelt's having lectured in Paris on his favorite hobby, "Race Suicide, or Duties of Women in a Republic," and of his lecture being followed later by a meeting for "women only," called by Under Secretary Cheron, who will give a series of lectures on anti-race suicide. This activity of Mr. Roosevelt to perpetuate the mortal race, which is by "conceiving in sin and shaping in iniquity," calls for a corresponding and opposing activity on the part of the few who have received the science of immortal manhood from its Fountain-head, to send out its light of truth.

By the ascent of the Lord Jesus to the throne of his immortal dominion, woman is to be emancipated from the curse of being under the law of sin and death, and is to "mount upon the wall," or attain the dominion of the Jerusalem from above, which is free and the divine Mother of all begotten of God, to be born immortal, as to body, soul, and spirit.

A proclamation has gone forth from the throne of God Almighty, that the woman taken in the adultery perpetuated by even the lustful look of man, shall sin no more, if she would follow her Redeemer to the throne of immortal dominion, whence the Gods spring, full armed, from the head of Jove.

Why should a thinking, humanity-loving woman wish to supply the armies and navies of the world with men to be shot down in the name of the commercial greed of the worshipers of the golden calf? Why should she be called to supply the saloons, brothels, hospitals, and insane asylums with victims of debauchery, that the golden calf may be kept gilded by men who make void the law of love for humanity, which the Man Christ Jesus fulfilled? Why should she supply "white slaves" for the white slave traffic and the wage slave traffic, in which women are made physical wrecks by underpaid labor, and then yield themselves to iniquity to beget degenerates to repeat the process? "Beware the wrath of the Lamb," we are told. It is bottled up in seven vials,—to be poured out in such measure on those who fail to rise up to meet the demand of the woman power of God unto salvation, that language fails to tell what its outcome will mean in the attending devastation.

Said St. John of old, who beheld the New Jerusalem coming down from heaven adorned as a bride for her husband: He that "is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God." To be "married in the Lord" in the coming manifestation of the God race, means to cease to do evil and learn to do well; to cease to conceive in mortal sinfulness, and to conserve and polarize every force of our being for the salvation (not degradation and destruction) of God's image and likeness in humanity.

The seed of the God race was planted by the biune Adamic man, the Lord Jesus Christ, nineteen hundred years ago, and the harvest of Christ's immortality of form and function is at hand. It is the time now when even those that have wives should be as those that have none, for the conservation of the national resources—of the Godly nation—the chosen people to be born in a day, not of the will of the flesh, but of the will of God.

This new nation will teach all nations the laws of life and saving health. 'Tis the holy seed in harvest form, in which all the families of the earth are to be blessed, not with ignorance and immoral degeneracy, but with the light and truth of God Almighty. This truth will lead them into joyful obedience to the law of the cross, the law of stirpiculture, by which, under the baptism of the Godly, humanity-loving spirit, even the mortals unripe for the dominion and kingdom of heaven in earth will be made healthy and happy in their own plane.

Thank God the devil has but a short time to work in the service of degeneracy, which, after all, but hastens the regeneration of man in the divine image and likeness.

Government depends upon leadership; social order depends upon genuine service.—*Koresh*.

The Application of the True Science

IN VIEW of the fact that the second coming and kingdom of the Lord our Righteousness is imminent, the declaration is due that all lines of genuine progress have their origin and destiny in that kingdom, and in its manifest presence and power, all lines will be seen to have proceeded from it and to be now newly related to it. The connections establishing it will ultimately be known to be so perfect in adaptation for use, in securing the common weal of all men, that the outcry, "What has God wrought?" will be well nigh universal. In the great Sabbath of rest that remaineth for the people of God, the dominion of righteousness, based on laws of order, operative for the emplacement of all men according as their work shall be, will be so perfect that even the manifest minimum of diabolism will have the happiness of being the most exclusive sphere on the map. Like Gehenna of old (outside of Jerusalem) it will serve well its purpose, for all within it will belong there, and all apart from it will desire to be quite apart.

A rest point is the great desideratum of the now world weary of high and low degree. All who had begotten in them, at the seed-sowing time known as the beginning of the Christian era, "a living hope" of the redemption of the body, *i. e.*, of being "born again" as the Sons of God, will know no perfect rest save in the attainment of the image and likeness of the Son sacrificed as holy seed.

The Sign of the harvest, the Christ who serves as the quickener of the mortal bodies to be redeemed, is the Harbinger of earth's new day, denoting the imminence of the manifest God kingdom, of which he is perceived to be both the Levitical and Melchizedical High Priest, when manifest in and to his finished work. In Him all the world will behold the highest product of the Tree of Life, the vivifier and progenitor of all souls that make glorious the land of the living. We are familiar now with the land of the dying only,—the living remains to be revealed.

One thing however is certain; all who are to be of the living must die in Christ to become the final embodiments of genuine life. The problem we are face to face with is, how may we know that we are of the dead in Christ, that we may be assured of eternal life? In polarity of affection and intellection lies the secret of this attainment. It is written that the secret of the Lord is with them that fear him, "that call upon his name." With the Lord Jesus, the demand was the polarity of such an all-absorbing love of himself, as would lead his own to "keep his commandments." With every Messianic expression of the law of Deific being this demand is the same—a love that means self-surrender in obedience to the law of the attainment to be achieved.

Many who intellectually perceive the Center, in whom is the spirit of truth due to be preëminently expressed, die hard. Many strongholds of satan are rent in the conflict of the opposing forces of the Christ and antichrist. All are hopeless till the final conflict in the final embodiment, in which the Almighty is ever victori-

ous. The Almighty, praised be his name, never gives up the pleasure of saving lost souls, *i. e.*, redeeming the bodies which make the embodiment of living souls possible, till all men are saved who are the Lord's, when polarized in the Lord, the one name by which he wills to be known in any age.

The Messenger of the New Covenant due, declares the time at hand for the redemption of the body and the inheritance of the earth by his people. We therefore note that much is written of all sorts of methods of staving off death, and ultimately annihilating it, and of the "lure of the land," and even man's right to his portion. Only the really "wise unto salvation" as made so by the Lord Jesus, will take the Lord's way, and call upon his "New Name," for the secret, the now open secret, of the science of immortality. The application of this science to life for life, in accord with the fundamentals of genuine cosmogony and astro-biology, will insure immortality and eternal life. The Christ leads the way. To try to climb up some other way than that indicated by the "Sign of the Son of man in heaven," is to miss the blessing sought till a later day, and another opening up of the ever new (because periodically renewed) and living way.

Asking Amiss

EACH month there appears, as a sort of prelude to the moralizing, instructive, and entertaining contributions of the *American Magazine*, a recorded prayer by a much admired college instructor and philanthropist. The June number contains "a prayer for all employers." To put it briefly, he prays that they may not sin against Christ by making wage-slaves of themselves to the extent of wrecking them—body, soul, and spirit, from greed of gain. To ask the Almighty for things apart from or in disobedience to the laws of the commonwealth of Israel, is to ask amiss. This law admits of no mortgages, bonds, nor usury for the benefit of the non-producer, therefore it is inoperative in the competitive system enshrining the golden calf. Mr. Rauschenbusch, to work as he prays, and treat the bodies and souls of men as members of Christ's body, must be translated to a society in which the Lord Christ is the sole Master of men.

When men have faith enough in the life-renewing science of the law of the Lord's life to believe that human society is now susceptible of a social reorganization on a truly scientific basis that will insure its transformation to a truly divine kingdom in earth, the age-lasting prayer of men: "Thy kingdom come," will be answered. The law of Moses in scientifically organized conditions may be obeyed with joyfulness, with merriment of heart, with song and dance before the Lord. The Lord would have it so. Men are soon to be in evidence, having the Father's name written in their foreheads, and no one will be better or more widely known than the Lord our Righteousness.

Mr. Rauschenbusch needs to repudiate the strenuous efforts being made to patch up the garments of

adulterous Christendom, "to put new wine into old bottles." The Shepherd of Israel has found those in favor of his making all things new. A city is planned and incorporated, which stands for and lifts up the standard of the principles of commercial equity endorsed by the life of Jehovah—the Man Christ Jesus. There are no more advanced views of them to be had than his own, and none more scientifically practicable.

Patching and propping up Pagan-Christendom only increases the heavy weight of its fall on its prayerful, preying priests and people. What happened to the old Jerusalem is about to happen to modern Babylon;—destruction is its decreed portion. Were not the building of the New Jerusalem in the immediate prospect, the outlook would inspire the stoutest hearts with wordless terror. The old can be joyfully sacrificed if the substitution the new age offers is brightly anticipated. The call to come out of Babylon has been resounded for more than forty years. It is soon to become the blast of a great trumpet.

Vanity of Dead Works and Faith

A pertinent cartoon of Governor Broward, in *The American Eagle*, is presented as the "Man who does things." The world is worshipping the men and women who do things. The Captains of Industry, the Christian Endeavorers, the Christian Scientists, the Club Women, the Settlement Workers, are all people burning with zeal to do things. We talk of deeds speaking louder than words. Doing generally is lauded to the skies. It must, however, be held in mind that the great Book tells of dead works as well as of dead faith; of "sacrifices and vain oblations" that are as a stench in the nostrils of the Almighty.

When the Lord Jesus came, "he opened his mouth" and taught the people. He confronted a most zealous world, religiously so zealous that they compassed land and sea to make a convert to their perverted religion, which had made void its law and the doctrines of its true prophets. There is a deal of doing that is deadly today, and making void the same law and the same prophets. The doing includes preaching as well as practice, for the preachers have gone blind, and are zealously busy ditching themselves and others.

The general tumble is to bridge a great chasm for the ransomed of the Lord to pass over. The general tumble will release the captives of the old order of zeal apart from knowledge. The doing of zealots who do not know enough to honor the Word and commandment of the Lord God of their salvation, is deadly doing. Their works are dead works as soon as done, because done out of Christ—out of order; that is, the order which is heaven's first law, put forth in the words: Thou shalt love the Lord thy God with all thy heart, might, mind, and strength, and "thy neighbor as thyself." Obedience to this law requires for its fulfilment the communistic order instituted by King Emanuel in the midst of his kingdom in its least form. In this kingdom, the membership of which, as members of the body of the Lord, was baptized by one Spirit into one body; all things were owned in common, and parted according to the needs of each.

Light on Current Events

John S. Sargent

MODERN THEOLOGIANS' DILEMMA

Faith, Without Science, Wanting; the Church, Without Life, Ready to Decay

DR. MANGASARIAN takes Cardinal Gibbons to task in the *Truth Seeker*, for trying to prove the resurrection by the Gospels,—demanding that though “the Gospels guarantee the resurrection, who guarantees the Gospels?” This is a favorite and effective weapon of the agnostic, with which to knock out the Christian theologian; for the church, having no science other than that which it has been compelled to accept from the atheistic cult, the champions of the church cannot parry this thrust by demanding, who guarantees science? Thus the Doctor is enabled to dangle the Cardinal's scalp at his belt, and in the name of his so called science, strut about like the giant Goliath of old, and defy the armies of the living God.

Time was when the church was not left so desolate; she could back up her arguments and defy science with the stake or the gibbet. But if the blood of the martyrs is the seed of the church, it is just as much the seed of the dissenters, and the church, having then sowed with a lavish hand, is now reaping too great a harvest of dissenting public opinion, to be at liberty to resort to such sanguinary methods against her adversaries.

The Christian church merits no sympathy for her dilemma; she has long since departed from the paths of peace and uprightness, and should no longer cumber the ground. Nor are we concerned about the Cardinal's discomfiture; but we do want to show these Philistine unbelievers that Koreschan Science is the David that can down their bombastic giant with a few pebbles from the brookside of truth, and can behead him with his own sword—the fallacies of so called science.

When these skeptics have guaranteed their own science; when they have demonstrated the absolute premises of that by virtue of which they deny the Gospels, then (and not till then) will it be consistent of them to demand the guarantee of the Gospels. But, happily, we do not have to beg the question in this way; the book of Nature upon which our antagonists profess to rely, will corroborate the truth of Scripture. If it does not, then we will have to agree with them that it is so much the worse for Scripture. They will, I think, have to admit that the laws of Nature universally pervade and are similarly operative throughout the several domains of creation, with some modifications as to degrees of simplicity, complexity, and intensity, as they obtain in lower or higher domains of life.

Now, then, if it can be shown that resurrection actually takes place in any domain of Nature, then it is shown that it is not impossible to the human domain. Not only that, but it will be made to appear highly probable, for the reason that a rational study of man will show that he is a complex of all that is beneath him in the scale of creation. A vegetable seed cast into the ground dies and decays as a seed, but there is a principle of life there, transformed to a

plant; and we know that in time this plant will reproduce another seed or seeds, to all intents and purposes the same as that which was planted and died in the soil. Here is a resurrection—resurrection and reproduction being synonymous terms.

Adam, being a seed man of the race, fell down or was cast out into mortal or dying humanity, as impregnating seed; and just as the potency in the vegetable seed impulses and directs the development of the plant to the reproduction of its kind, so a corresponding potency (call it spirit or what you will) from Adam has impelled and guided racial development to the final reproduction of himself as the Son of man. As Jesus the Christ he was resown, and from that sowing sprang that organic thing we call the church, which is a plant or tree grown up out of the race for the multiplied reproduction (resurrection) of that superior life which the Christ enjoyed.

The resurrection does not consist merely in the process of going as a dead body into a rock-hewn tomb and coming out alive, but it is the whole process of being buried in dead or dying humanity, and redeveloping through the ages, and, by the laws of growth, to the man or men who went down for this purpose, i. e., to come up at the end of the cycle as perfected (resurrected) men. The burial of Jesus was only incidental, or the final act of the whole process of reproduction that was slowly progressing throughout the long corridors of time, from Adam to Jesus.

The resurrection of a man is a miracle, not because it is effected by the suspension or violation of law, or by arbitrary fiat, for it is not. It occurs at regular periods and by due process of law, but it is a miracle only in that it is something to be wondered at, something so uncommon as to be extraordinary, though the corresponding phenomena in Nature are so ordinary as not to have attracted the attention of our learned scientists. Yet as evidence, it is sufficiently voluminous to establish it as a law of creation.

Perhaps the learned doctor, in agreement with his conferees, does not admit the existence of spirit,—attributing the phenomenon claimed to be due to it, as that of mere attenuate matter; but however he may view this question, it must be admitted, I think, that thoughts, ideas, and principles that can only originate and exist in the mind, are substantial things; that they have force and power to impress other minds and mould them to a certain degree, and that they are imparted to and affect the lives of others.

Thus a hero is said to live in the hearts of his countrymen; his principles affect the national life, and the nation develops along the lines laid down by our honored statesman, long after the personal body has rotted in the grave. The man was the living embodiment of these principles, and they radiate from him to his fellowmen, as heat and light from the sun; but as nothing is lost in the economy of Nature, so the sun's energies must reach a limit and be reflected back again in some other form, to rebuild and replenish the wasting energies of that shining orb. So with the man,—that which he has freely imparted is, under the

orderly processes of law, refocalized in the re-embodiment or reincarnation of the man long since disseminated in the race, and the man reappears, when his principles have been perverted and forgotten, to re-adapt them to the changed conditions, and to reinstate them in the hearts of his fellow-men.

If I mistake not, Dr. Mangasarian denies that any such man as Jesus the Christ ever existed; but if so, he cannot deny the impression that his supposed existence has made upon the race—an impression that stares him in the face from the calendars upon the wall of every home or counting room in the civilized world; confronting him from every newspaper, book, magazine, and letterhead. Upon the fact of His existence is staked the chronology of all history for two thousand years, and his supposed character and doctrines have shaped the conduct and destiny of all leading nations within that age. It is the most powerful myth (if myth it be) that ever affected mankind; but to believe it such, to believe a farce so great, an effect so far-reaching could be faked or backed up by a stupid unreality, is to display a far greater credulity than that which it is invented to deny.

Jesus said, "I am the true Vine." Now, if I could show the doctor a vine running over and affecting all known forest and vegetable life, he would not be able to deny that it must at some time and somewhere have sprung from a seed, or that it would produce a seed or seeds like unto that from which it originated. I hereby point him to that Vine in the race of humanity,—the church,—environing and affecting in some degree almost the entire world, no longer good in itself, because rotten with age and the corruptions of degeneracy, as is the law of seed-time and harvest, but at its top is ripening again the potencies of superior manhood, as exemplified in those two greatest, world-renowned characters, Adam and Jesus.

Acquiring Ancient Culture

PERHAPS the readers will remember Dr. Garner, who went some years ago to interview our grandfather ape in his native tongue, and in his native jungle. His first trip was not satisfactory; he and the old man didn't get to understand one another very well, so the Doctor went back, and is now returning from the third trip, in which he spent five years in the jungle, living much of the time right out in the wilds in a cage, enjoying many heart to heart talks with his aged ancestors.

He claims that their vocabulary consists of about fifty words, all but two of which are within the compass of the human voice. After a time he conceived the idea of starting a kind of mission school; and collecting a half dozen young chimpanzees, he taught them to understand and also to speak many English words, though they lacked the intelligence to construct sentences. They learned to distinguish the primary colors and to name them. These urchins he will bring home with him, doubtless to establish a seat of learning, where western and modern culture may receive an infusion of that of our anthropoid progenitor(?), preserved and handed down through the age for the uplift of his, the ape's descendants.

What To Do With Money

THAT is what the advertisers in the newspapers and magazines undertake to tell us. The bankers, the real estate and stock dealers, and all kinds of solicitors for sound and fake investments, are frantic to finger our dollars as deposits, or to promote all kinds of sure and doubtful schemes. The papers and magazines are full of sage and gratuitous advice upon the subject. Books are written, and the college curriculums crammed with teachings calculated to fit the rising generation to get and handle financial funds in the most successful manner;—all of them with a view to getting more and more of the shining dollars, or credits for them in bank or in safe investments.

Carnegie, Rockefeller, and others grown old in the successful pursuit of wealth and soon to pass off the stage of action, are seriously concerned to dispose of their vast accumulations in ways to best excite public gratitude, and perpetuate their memories to the farthest possible posterity. Thus the mind of the whole civilized world is almost wholly engrossed with the problem of how to get, and what to do with money, to the exclusion of almost all else except as it may be incidentally connected with this one problem. But all of them have to do and contemplate only the perpetuation and increase of the power of money, in the affairs of men.

The whole world is groaning under the tyranny and oppression of private wealth; the weak are being trampled under foot in the struggle to get it; human life itself is of little if any value in comparison with the desirability of possessing the favor and blessings of the dollar god. People cry aloud with the anguish they suffer, as they are being sacrificed to this mammon worship. Calamity howlers ring the echoes on the coming and the present disasters, and reformers go up and down the land, advocating this or that reform, and the anarchists want to kill off all rulers;—but not one of them ever thinks of destroying money, the love of which is the root of all the evils they suffer and of which they complain. They want to lop off the branches of this upas tree of evil or train them to certain restrictions, but not one of them has the hardihood or the sense to lay the axe at the root of the tree.

Millions of Christians claim the Scriptures as their only hope and guide, yet not one has sufficient faith in this one simple statement of the Book, to advocate the laying of the axe at this abominable root. But until we arrive at the conviction of the truth of this Scripture, and have the courage to obey its injunction, there can be no effectual or lasting reformation of any public evil. We pride ourselves upon having done away with chattel slavery, but in doing so we put corporations in the saddle,—saddled ourselves with the curse of the legalized drink traffic, while we only cleared the way for the more effectual operations and scourge of wage slavery. We may long dodge the real issue, but in the end we must lay the axe at the root, at this love of money, by destroying it. That is what we should do with money.

A definite purpose with righteous intent, is the road to true greatness.

Halley's Comet and the Scientists

WHILE our first citizen, "our Teddy," has been dashing meteor like through the palatial realms of the Old World, astounding and charming alike both king and proletariat, the New World has been witnessing and wondering at the doings of a strange visitor in the starry heavens—Halley's comet. To intimate that there is the remotest relation between these two events, would be to plunge the subject into the wildest kind of unprovable speculations. Yet they could hardly transcend the exaggerated descriptions and predictions of the "scientists," and the unwarranted fears of the superstitious concerning this strange wanderer of the gem-bedecked skies of the earth.

What is it? and whence is it? are questions that, like the scientists' own theory of the wasted energy of the sun, float off on the endless ether from which no echo even deigns reply. Comets come and go, and our learned men—despite their boasted erudition and superior instruments of observation—know little more of them than did the ancient Chaldeans, further than to have established the periodicity of some at least of the more noted. Halley's comet is one of these; it is found to return to our view every seventy-five years, and, by the magic of the magnificent distances figured into the Copernican system, it is accredited with darting through space at the impossible rate of forty-six miles a second. This rapid progression necessitates accrediting it with an orbit of billions of miles in circuit, and the alleging its tail to be streaming out for 20,000,000 miles.

These scientists laugh at the credulity of those who think everything possible with God; but the credulity that can accept such impossible distances and dimensions in the name of "science," is equally absurd. They have frightened nervous people with the suggestion that the comet might run afoul of the earth, or suffocate us with poisonous gas of its tail—as it swished by us in its transit across the face of the sun. But it has passed and nothing serious has occurred; even the closest scrutiny with telescopes has failed to disclose anything interfering with the light of the sun, other than a faint bar across its disk, and a slight appearance of the sunlight as that just preceding an eclipse. Nothing more; no solid body that could shatter the earth or plug a hole through its shell, had it struck us. Add to this the fact that stars have been seen through the comet's nucleus, and it will show that its body is about the consistency of the aurora borealis or northern lights. All of these facts go far to prove the assertion of the Koreschan Science of Cosmogony,—that comets are simply aggregations of energy, on their way from the earth to the sun.

If the learned men of our day had not been so wise in their own conceit as to discredit the knowledge of the ancients, who gave names to the orbs of heaven, they might have very sensibly inquired why these sky wanderers were given the name of comets. Perhaps they did; but if so, they credited ancient knowledge with the same superficiality they possess. As the word comet means hair, they naturally concluded that the name was given because the long tail streaming out behind was suggestive of the unshorn locks of a Nazarite. But whoever it was gave names to the things of the heavens and the earth, had a deeper insight into the functions of these various things than that, know-

ing that the universe was an unincubated man, with an integral relationship of its various parts to the corresponding parts of the incubated man—the human form. So the name of comet was given to these flying aggregations of energy, from the Latin word *cometas*—meaning hair, for the very good reason that in function, their substance is to the physical universe, what hair is to the human body.

An article from KORESH, quoted in this issue, will show that the force constituting the cometic substance, is thrown off in spirals from the sun when reaching the solstitial points of the ecliptic and turning back. This substance rushes around the poles, forming rings of cruosic or cold force. What more natural than that Mother Earth should grow hair at the poles? That's where we grow ours—on our polls. And as love and marriage are a universal law of creation, occupying the major part of human thought, why shouldn't the earth, the sun's bride, send him a lock of her hair occasionally? These rings (breaking, or being sheared off by the colures,—docktails, at the solstitial points on the ecliptic, the cutting off place) are, by their rapid motion, rolled into various lenticular forms, and being levic, take their course toward the sun, along the line of least resistance.

The sun throwing out its various energies, as photoic, caloric, scotoic, and cruosic, etc., in spirals, necessarily such an ascending body finds its way along the demarkation lines between these outgoing energies. This makes the comets describe what appear to be orbits, and passing out of sight into the sphere of hydrogen, our "scientists" suppose them to have gone on a long journey in stellar space. If the comet went to the moon, she, being feminine, could with a stick-pin don it as an ornamental addition to her coiffure, with which to excite our admiration. But the sun being male, he simply burns it up to replenish his energies, and Mother Earth busies herself accumulating another supply, to be clipped seventy-five years hence, to take the same course through the heavens. In the meantime there will be many other clippings, which, being somewhat different, will so appear, and take other routes through the heavens.

If the so called scientists could get the consent of their minds to recognize the very self-evident fact that the laws governing the cosmogony emanate from a mind so integral as to preclude the possibility of failure in their operations, they might save themselves and an equally blinded constituency from any anxious apprehensions of danger from comets or comets' tails, which are nothing but refractions of the sun's rays shining through their lens-like form and substance.

"Hampton's" a Valuable Magazine

AMONG the many magazines that are cultivating a taste for good literature and sowing knowledge knee deep in rustling, rushing young America, none, so far as our observation goes, excels *Hampton's*. It is a periodical of the stalwart, progressive type, with a corps of talented writers who are delving into all subjects of public inquiry, with an acumen so penetrating, and determination so persevering, as to give Wall Street interests a monthly bad spell of the fidgets, from which these foes of the Republic hardly recover from one time to the next. Its stories are equally forceful, entertaining, and fascinating. The wide range and variety of reading matter are calculated to furnish agreeable and instructive reading to a varied clientage of magazine readers.

THE LOST TALE OF THE COMET

**The Scare-Crow of Our
Modern Astronomers**

THE LOST TALE is about the tail of that comet, and how it destroyed America. What an exodus has taken place! Here is the great steamship loaded with stars from a New York opera troupe, including Caruso, all en route for Europe. Here is Signor Bonci hurrying after them, wild with excitement, with his hair flying to the winds: "Only save me, good captain, from being on this side the water when America gets hit by that cyanogen bomb. Take me back to Italy, and take me back quick."

For three days the New York dailies announced that the fatal night had come. Either Halley's comet was to burst in a shower of meteorites capable of inundating the continent, or a deadly gas was to suffocate its inhabitants. They feted the comet like the New Year—in champagne. It was just *te moriturii salutamus*. The great restaurants were thronged. The mayors of small towns ordered the bells to be rung. Everywhere the same expectancy; everywhere the end of the world.

This fear and terror result from modern atheistical science, which predicts a distinct end of the physical universe. From childhood this fear is inbred. The greatest deliverer from these fears is an assured conviction that the God of Abraham, of Isaac, and of Jacob is not going to destroy this physical frame, the earth; that he has in these last days sent a revelation of himself, of his character, and his purposes toward mankind. The Cellular Cosmogony demonstrates that the physical universe is an eternal structure. The inhabitants of America have rejected this revelation of God, in preferring the old and effete system of Copernicus, which grew up in the Middle Ages. They are afraid, because they are living under the domain of fear, which is ignorance.

The comet has always been a source of terror to those who think in Copernican figures. The length of its tail is sufficiently amazing. It is supposed by these astronomers to measure more than one million miles across at the point where the earth (a little planet, swinging around at an enormous rate in space) darts through it. The head of the comet has been sighted at, *supposedly*, sixteen million miles from the earth. In rebuttal of all this testimony founded upon hypotheses, for these immense distances originate from the primary guess that the earth is convex, the Cellular Cosmogony proves that men are dwellers in a cell only twenty-five thousand miles in circumference, with a diameter of eight thousand miles. A cell implies prisoners. It is a fact, that it is such a good idea that it takes you captive.

Instead of any cause for apprehension at the sight of our celestial visitor, with all its *apanage*, one has only to remember what a comet is in terms of Koreshan

Universology. It is simply caused by the breaking up of zones of crucioic energy generated at the colures. These form lenses that reflect the sun's rays. Comets spirate about the sun—the central sun, not its visible focalization, and then plunge into it to feed its fires. Let people go to bed and sleep nights henceforth, when a comet is in view.

What happened after all this anxiety? The comet lost its tail, and thereby all the dreadful tale of its devastation on the American continent was lost to the world,—lost to Signor Bonci and to the song birds from Italy. That streaming tail of fire which swept the heavens but yesterday, spreading affright and terror into thousands of hearts, all dominated by the brutal notion implanted from childhood, of the end of the world, slid off it in a night.

The Supreme Attraction of a Rational Basis

WHAT IS more beautiful, more thrilling, more uplifting, more consoling, than the thought that God sends special revelations of himself at stated intervals through a great Teacher, who comprises all of Deity that men can comprehend? The beautiful, coherent, and logical doctrines of KORESH commend themselves to the intellect, so that once understood, nothing else can be thought of in comparison. To think that these manifestations through a cycle of twenty-four thousand years are cumulative, and that each teacher involves his predecessors, while the last, mentally involving all the rest, imparts wisdom concerning the universe, is so grand, so wonderful, that no man would relinquish it, once vitally inspired. It becomes part of a man's nature. It becomes as it were inbred, infolded in every cell and fibre of his brain. To go back to the confusion of tongues symbolized by the multiplicity of sects, each striving for the mastery, after grasping the purity, beauty, and unity of such a system, would be like putting on the swaddling bands of infancy after one is full grown.

The vastness, the grandeur, the awe inspiring qualities that belong to Deity as he is proclaimed in the Copernican system, with its suns and earths circling in infinitespace, is the favorite theme of latter days savants. Who has pricked their bubble? The modern David, with the simple postulate which upsets the infinite universe: "Everything which has form must have limitation;" or the simple question, "How can there be a center without a circumference?"

The Copernican hypothetists maintain their theory of a great system of suns and earths revolving about a fixed point in an infinite (unlimited) universe, which means one without bounds. Is this logic? Is this reason? Does it appeal to the ratiocinative faculty of any man, or of any college, or of any university? "Beware," says Emerson, "when the great God lets loose a thinker!"

A Native Product

WE HAVE before us the French text of "Chantecler." It is only a short time since Wanamaker announced that he had received twenty copies to be put on sale. These were the first seen in New York. Now it is in all the book stores. It has been so exhaustively treated by the newspapers that most persons supposed it to be accessible; but a few weeks ago not even Brentano could furnish a copy.

A vehicle for literary satire, it reminds one of Alfred de Musset's "White Blackbird." It has been frequently mentioned as deriving something from "Æsop's Fables," but it is of so different a character that, aside from the putting of speech into the mouths of animals, it has nothing in common with this classic. It is a brilliantly conceived, brilliantly executed series of semiquavers that are sempiternally active in arousing the reader's wits.

No complete translation into English has yet been attempted. The Gallic, or the gallinaceous, qualities of the piece render translation well nigh impossible. The poet's son is believed to be engaged in such a work, with the concurrence of his father. There are passages that may well make the boldest translator tremble, sown with alliterations, buffooneries, drolleries, puns innumerable.

The subject is the "Coq," and the coadulated essence of venom centers upon the poor brute's head for being simply bolder, brighter, more of a cockalorum than all the other feathered tribes can muster. Instead of being a gross example of fatuity, he is imbued with a sense of the responsibility of his mission.

"Why the cock?"

This to Rostand from all his friends.

Because he sees "Chantecler" in a noble light. The hero is surrounded with fowls in similar form, among whom he shines resplendent. He makes the sun to rise with his matin song. This is his secret. He is the bringer of light. Homeric are the adjectives he wins. In one point only is he at fault. He does not understand the fashionable slang of the day,—the use of meteoric terms. He qualifies the guinea pig at a glance: "He is yellow." "Kaki," corrects the young brick of fashion. "He is going to take his bath," says Chantecler of Mr. Duck. "My tub," corrects the deambulating bird.

"She is in love with a clock!" This of the grey hen who runs to see the cuckoo come out of his Swiss chalet.

"He always goes out at the same time, like Kant," cries the emancipated hen.

"Kant!" Stupefaction of Chantecler.

All the night birds unite in a conspiracy against the Homeric light bringer of the farmyard. He is to be mercilessly slain, because he interferes with their meals. They love darkness rather than light, because they eat in the dark. The Stryx, the Scops, the Brachyate, the Caparococh, every kind of hoot owl and screech owl that flies on predatory wing, answers to roll call. The cheery bird, whose only sin is that he wakes the dawn, arrives at an English 5 o'clock given by the fowl from

Africa. The plot thickens. In the midst of the gay assemblage, a formidable regiment of fighting cocks is let loose,—among them the fatal white cock with his deadly razor foot, sworn to Chantecler's hurt. It is a *guet-apens*.

Rescued from this peril by two faithful friends who stand by him while all the rest coldly hold back to see him die, Chantecler issues from this trap only to walk into another. Drawn into the forest, beguiled by the song of the nightingale, he sees the dawn redden in the East ere his note has sounded. "A man convinced against his will is of the same opinion still." He knows the morning came without his bidding, but he will not down. His defeat is turned into a victory by the noble bird himself. He will not believe his own eyes. Though his puissance has been abstracted from him he cries: "Then I awaken a more distant sun."

"Perhaps," says a discriminating critic, "that is the best lesson of the piece—to keep our faith and enthusiasm even when humbled."

"The Tantric Guru"

WHAT men suffer in the name of religion is enough to throw the entire human race into atheism, were it possible. Another hideous caricature of a religious sect has just been unearthed by the New York *American*. The "Tantric Guru" teaches a new kind of mysticism. Now mysticism means occultism, and occultism is always a menace. It is the inundation of this country with occult religions that imperils its sanity.

"Oom," the leader of this strange sect, has run a career as a fakir. It is said that in the French hospital in San Francisco, he simulated death before forty physicians and surgeons. He gave no sign of life, even when needles were thrust through his lips and cheeks. How he controlled even the beating of the heart is a mystery. He calls himself "Oom, the Omnipotent," and has so great an influence over his disciples that one of them pawned his overcoat to supply the holy Guru with cigars. His people worshiped him, and submitted to every kind of cruelty and extortion. Now he has been denounced and is to be tried, both for misusing and starving his people, and for trying to make money under false pretenses off the simple and credulous.

One may well exclaim, "O religion, how many crimes are committed in thy name!" Let us have a religion that is founded upon physical science, and that appeals to the reason. Let it have a basis of fact and a substratum of intellect.

The distances printed in regard to the celestial visitor, are due to a long-distance glass and no earth-works.

Why is the sky blue? The effect of refraction between air and hydrogen causes the deep blue tone of the celestial dome.

Cyanogen gas is a gaseous product known as vapor, which inhabits the brains of those who get the vapors from too much star gazing.

Health and Hygiene

Dr. J. Augustus Weimar

DRUGS, ANESTHETICS, AND SURGERY

**Operations a Blessing in Emergency,
a Curse and Mutilation Otherwise**

“**T**HE OPERATION was successful, but the patient died soon thereafter,” so we read repeatedly in daily newspapers and medical magazines. We do not know of a more insanely expressed statement than the foregoing. Evidently only modern heterodoxically educated surgeons can conceive or promulgate such an irrational statement. It is the most shameful and barefaced aberration that can possibly be concocted. The real or scientific purgatory would really be a mild punishment for such vivisectionalistic, man-slaughtering surgeons. Out of the numerous clippings which we have gathered from the newspapers and medical magazines, we cite the following by way of illustration:

“Rev. Dr. Twichell's wife dies after operation. The old friend of Mark Twain's, twice afflicted by death within a few days. Less than one hour after she had been operated on, Mrs. H. C. Twichell, member of the Yale Corporation, died at * * * the Hartford Hospital, whither she had been hurried, * * * following a consultation of physicians. Rev. Dr. Twichell, who was to have officiated at the Elmira services today, was summoned from Mark Twain's obsequies in New York on Saturday; and when he arrived in Hartford he found that his wife, who had been suffering for a week with la grippe, had become suddenly worse at noon, and that she was critically ill. In her weakened state, she did not rally from the operation for abdominal ulcers.”—*New York World*.

The consulting physicians diagnosed Mrs. Twichell's pathological condition to be “la grippe” and “abdominal ulcers.” What is la grippe? Let us answer the question in the words of an American medical authority. He says: “Some think la grippe is an epidemic like influenza, which was once supposed to be due to the influence of the stars. In our opinion the cause of this disease is not far off. A famine or the sudden death of thousands of animals or human beings (whose bodies are left unburned or unburied) may render the air for a season pestilential, but the air itself is life-giving and salubrious. If we mistake not, the mortality of la grippe is due largely to antipyretics and other poisonous drugs administered as remedies. It is the grip of the drug doctor upon the vitality of the patient. Air, exercise, and wholesome food are the best preventives and the best remedies.” (Geo. Dutton, A. B., M. D., Founder of two medical colleges, and author of “Anatomy Scientific and Popular,” “Etiopathy, Physiology, Ontology Therapeutics,” “Technics of Medicine,” and many other smaller works.)

What are “antipyretics”? Drugs prepared from the poisonous product of coal-tar, from which our coloring-matter is derived also. It is prescribed and administered in the form of a soluble, somewhat bitter, white powder, to reduce fever and kill pain. How does it kill pain? It kills pain by paralyzing the nerves. Nothing weakens the human system so rapidly, as a drug that acts in a paralyzing manner upon the nerves. Is it any surprise that patients do “not

rally” from disease, when such paralyzing drugs are prescribed and administered? Antipyretics not only paralyze the nerves, but they shrivel the blood corpuscles also,—the very essential life-essence, and they tend to produce congestion of the brain and inflammation of the meninges, the serous coverings of the encephalon.

What are “abdominal ulcers”? Little open sores, like cankers of the mouth. Just think of being operated upon for little ulcers of the abdomen! Why not also operate upon the mouth for the removal of cankers? Oh! that might let the cat out of the bag. Verily, it is not only the grip of the drug doctor upon the vitality of the patient, but also, specifically and specially the grip upon the well-filled pocketbook. Abdominal ulcers are caused by improper food, over-feeding, injudicious use of ice water, and drugs containing strychnine. Strychnine is obtained from the seed of *strychnos* or *nux vomica*. When taken internally, it causes tetanic or spasmodic contractions of the muscles. The so called regular school of medicine, the Allopathic, prescribes and administers drugs containing strychnine, as a tonic. Is it any wonder that patients succumb under such death-dealing drugs? Irritation and distention are some of the first symptoms of abdominal ulcers, and the best cure for them is a small quantity of barley water prepared with milk, taken regularly every four hours through the day. Then give the irritated and distended stomach and abdomen an opportunity to heal; that is, abstain from the things that have caused the ulcers, and give these organs due rest for a season.

Anesthetics a Blessing and a Curse

The term “anesthetics” is transferred with slight change into the English from the classic Greek word *anaisthetos*, meaning insensible. It is applied to drugs that are used to suspend and destroy sensation and perception of pain. One of the drugs used in surgery is *cocaine*. This is a most insidious and erratic poison. It has first an exhilarating effect; but if an over-stimulation is given, which cannot always be safely gauged, due to a lack of knowledge of the exact state of the heart and lungs, then the result is a collapse, with a fatal ensuing heart failure.

Other poisonous drugs used in surgical operations are: *alypin*, *stovaine*, *novocaine*, *adrinalin*, *nitrous oxide*, *ether*, and *chloroform*. The use of ether is generally considered less dangerous than that of chloroform, but there are good reasons for thinking that one is as dangerous as the other, if a slight over-dose is given. The fact that all these drugs produce temporary paralysis of the nerves, and that this is gradually extended to the ganglia or nerve centers, producing entire insensibility, should be proof positive of the great danger and hurt to the nerves.

Dr. Jonnesco, the so called great surgeon of Roumania, who recently visited the United States, used *stovaine*, and his so called improved method of anesthetics has been heralded as “Painless Operations upon Conscious Patients,” and as “Smiling Surgery.” The drug he uses (*stovaine*) is a complex synthetic compound, containing small amounts

of strychnine to counteract the great depressing action that otherwise is produced on the vital centers. While only a small dose is injected in the spine, instead of being inhaled, which does not render the patient unconscious, yet it paralyzes the nerves to such an extent that no sensation is felt within thirty to thirty-five minutes. Only minor surgical operations, however, can be performed in that space of time, consequently, it is not what it has been heralded to be.

C. Philips, M. D., says: "The impression has been conveyed to many minds that stovaine is a kind of benevolent and harmless injection, under whose influence the surgeon may probe and cut at will, with no further effect upon the patient than would be the tickling of a feather. Apparently the popular belief is that stovaine is a heaven-sent miracle of the ages; that it is the crowning triumph of scientific research; and that in its special injections all problems of anesthesia have been solved, from parturition to pimples. * * * Spinal anesthesia is not for indiscriminate use in all operations. Its true field and real value lie in those emergency cases [caused by accidents], where an operation is imperatively demanded in order to prolong life," if possible.

Vivisection and Manslaughter

Our opinion about surgical operations is fully expressed in the forceful words of the foregoing paragraph; for during the state of insensibility, and while painless operations are claimed to be made upon conscious patients, yet the entire delicate human mechanism, except the heart and lungs, stands still. We compare this to poking a stick into delicate machinery, while it is in running order. Would not such a procedure cause disorder or permanent injury?

Thus, as the nerves are paralyzed and rendered insensible, in surgical operations, it is to our mind a proof that an irreparable injury has been wrought upon the nerves, which is recognizable in succeeding years of life. The fact that we so often and repeatedly read: "The operation was successful, but the patient died soon thereafter," is proof positive that anesthetics and surgery should be called—fatal surgical abominations, vivisection, and manslaughter.

When a person has been apparently fatally injured in an accident, the use of an anesthetic, and if necessary, an operation, is a blessing; such cases should be considered as emergency cases of surgical operations, and a blessing for suffering humanity.

The modern surgeon performs operations upon every organ of the encephalon and body that he can get at with his knife. Surely this is nothing less than vivisection and manslaughter. Operations for the removal of any organ of the human body, except in emergency cases of accident, come under the same category of either vivisection or manslaughter. It is diabolical and an outrage upon humanity for a surgeon to remove an eye, floating kidney, appendix, or any other organ, just because they are diseased.

Considers Water-Treatment Superior to Surgical Operation

Many surgeons avoid operations upon themselves and their families. They are like drug doctors who avoid taking their own remedies because they are poisonous, and consequently have a death-dealing effect. In a very notable

weekly Medical Magazine we read recently, where a surgeon-in-chief of one of the renowned hospitals of the United States (where the greatest number of surgical operations are performed daily and annually), took his wife to a Hydrotherapeutic Sanatorium, to undergo water-treatments for an ailment that his fellow-surgeons pronounced an imperative case for the operating table. Thus you see, the surgeon deemed water-treatment better and safer for his wife than a surgical operation. What is the logical deduction and conclusion? That water-treatments are superior to surgical operations. Amen! That is, so let it be, now and forever. No person was ever mutilated, vivisected, or slaughtered by water-treatment. A further logical deduction and conclusion is: That what the surgeon-in-chief considered good and safe for his wife, is undoubtedly good and safe for anybody's else wife. But could the surgeon get a grip upon the patient's pocketbook, if such a simple method of procedure were substituted? The surgeon needs money, and surgical operations bring it. What a foolish class the public is! But there are some noble individuals, who make notable exceptions.

The Divine Verdict Concerning the Soma, Psyche, and Pneuma

The verdict is that every organ of the human encephalon and body is diseased. Koreshan Universology proves scientifically that the human *soma*, *psyche*, and *pneuma* (body, soul, and spirit) are mortal; that is, they are subject to death, destined to die, if one remains on the sensual plane of life. But "He that overcometh shall not be hurt of the second death." "Blessed and holy is he that hath part in the first resurrection: on [Gr. *epi*, over] such the second death hath no power."

"But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolatars, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." "And death and hell were cast into the lake of fire: this is the second death." (Rev. ii: 11; xx: 6; xxi: 8, 14.)

KORESH says: "The second death is the death in which the whole world finds itself at the present time. * * * When the overcomer arises above the law into triumph over death, he ceases to be injured by the second death. * * * The second death continues until there remains nothing more of the 'old man of sin' to die. Death, then, is complete; there is nothing more to die, because the process of overcoming has obliterated the last element of sin and death. The process complete, the one overcoming cannot be injured by the second death, for it is ended and does not hurt; the man is then made alive. It must be remembered that the first death is the death of the first man (that man being the Christ of God), the Lord's death in the race through the operation of the Holy Spirit. * * * This constituted the first death." (F. S., Vol. xxiii, No. 8.)

The Lord could so control his spiritual and natural life as to dematerialize his body at will, and to again reform the spiritual to his organic and material tangibility. He attained the climax of astral power. The material and physical structure of the Lord came from the tomb of Joseph. —Koresh.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

*The Mysterious Prophetess who unveils
the Past and Future of Gods and Men*

BY E. M. CASTLE.

[This beautifully written and instructive series of articles, by our talented contributor, Mrs. E. M. Castle, is republished by request.]

IN A MYSTIC land, at a witching hour, where the shadows of a lofty cedar glimmered in the depths of a limped stream, the Girl reclined in the soft grass. In her eyes, bent upon her book, was the intense light of insistent question; on her brow, which knew no furrow, was yet that wondrous imprint of waves of thought beating behind it; in her heart was desire unutterable to *understand*.

To understand what? Had this question confronted her, she could have given no lucid answer. The book puzzled her; its words seemed vague as shadowy ghosts; yet dimly she felt that once they glowed with life, and swift winged their way to ears that understood, and were pondered deep in hearts that cherished their import.

The low sun shed a lambent light over wood and stream, and, thrilling to the sad glory of the autumn afternoon, she raised her eyes, and saw beside her, at the foot of the cedar, one clothed in white. The Girl felt no surprise. She thought not to note the form or features of this one who sat beside her, yet above; but, looking up into the eyes that met hers, she saw there the gray light of wisdom, and placid joy enfolded and possessed her. In a voice simple, assured, and deferential as that of a child, yet possessing withal the mellow resonance of noble womanhood,—a voice that she would not have known for her own had she herself regarded it, a voice indeed, that could not have sounded did she regard it,—the Girl spoke:

"You will lead me to understand. You will teach me to solve the riddle. Tell me who you are."

And in a voice hoar with the silver of age, yet bright with the gold of youth, mournful as the note of the dove, and joyous as the song of the skylark, soft as the foam of the billow, majestic as the melody of multitudinous waters, came the answer:

"I am the Vala."

With awe that threw wide every portal to mind and heart, yet with no amazement, the Girl questioned:

"That mysterious wanderer, that marvelous Prophetess, who—can we believe the trancing tale of the Northland—was heard countless ages ago in the halls of Valhalla, when all unseen in the heavens she sung of wonderful Ygdrasil, and terrible Ragnarok, and of the new heavens and earth where Balder—the White, the Bright, the Princess—shall reign?"

Again in that voice, which was the memory of all voices that ever had been, the promise of all voices that ever shall be, came answer: "I am the Vala."

"Today," said the Girl, "I puzzle over his words whom Judah would not call Messiah. What has the singer of Voluspa to do with Him?" But the question was not a

doubt, it was only a question. And the leaves hushed their whispers, the river stilled its murmur, the wind held its breath, to listen to the answer:

"Not only in the days when Valhal stood, did I rise from the deep to unveil the past and future for gods and men. Wherever man has risen to heights of glory, whenever man and his edifice have trembled to fall, has voice of mine been heard. And always has it told of what hath been, of what must be; and yet no desire have I to avert, no desire to hasten, the hour of fate;—but ever would I send man to meet that hour with knowledge of its purpose, with courage for his doom. When Troy's walls were tottering, my voice was heard, but not obeyed; the Sphinx on Egypt's sands is a memory of me, and her pyramids point my story; with the great lady of lightnings, I dwelt under the palm tree between Ramah and Bethel, and Israel listened; with Jesus I grieved for Jerusalem, and the voice is mine that plained, 'How often would I have gathered thy children together, as a hen her brood under her wings, and ye would not!' I was with John in the Isle of Patmos; I directed the gaze of the Seer of Stockholm.

"Mine are the eyelids of the morning, and whoever may find them lifted, and gaze into the depths beneath, knows rest that passeth understanding,—the rest of power that may say to life's stormiest ocean, 'Peace, be still!'—and joy that transmutes all pain and sorrow to its own divine delight. To gaze deep into my eyes is to look into Mimer's fountain, and see long forgotten memories of what hath been, taking shape and life, revealing the Ancient of Days, and the glory of eld, and the purpose of woe. To gaze deeper is to look into the River of Water of Life, and see there reflected the Tree whose leaves are for the healing of the nations, and know how and when and where that water becomes a fountain springing into everlasting life,—to know how strong are the pulses of joy, how glorious promise fulfilled.

"When the central tree flamed at the sounding of Gjallarhorn, and Odin spake with Mimer's head, I was there; and even when the Morning Stars sang together and the Sons of God shouted with joy, my voice of divers tones was mingled in the strain. Yet ever do I come in man's extremity; but not many high, not many mighty, never the proud, hear me. As only the meek may inherit the earth, so only the childlike of heart may know my promise and my glory. These may ask, and I may not refuse to answer. These may command my lore, and no will have I to resist the sweet imperiousness of their trust."

Knowing herself to be one of these, knowing it with the restful certainty that asks no reassurance, yet not divining how she knew,—indeed, not realizing, in external self-consciousness that she did know, the Girl said: "You will teach me."

And the Vala said, "You may ask and I shall answer."

"My questionings are those of a child," returned the Girl, "too foolish, mayhap, to be answered of Wisdom."

That voice of many melodies responded: "The question-

ings of a child they are, but a child that knows what it asks, and such alone may be answered of Wisdom."

And the Girl knew the answer ere it sounded.

The Vala rose. "The day dies;—on the morrow await me here. On many morrows shall I come, and you shall ask and I shall answer."

She moved into the wood, and the Girl watched her floating grace as she receded, until only vagrant gleams of her robe could be seen among the trees. And still the Girl watched until the trunks of the trees lined up like sentinel soldiers and shut in the last gleam.

Then slowly the Girl passed into the twilight.

(To be continued.)

Koreshan Cosmogony for Juniors

IT IS too absurd to believe that a receding vessel sinks behind the bulge of an earth, said to be convex, simply because the hull disappears first, and then the masts. The same vessel is readily brought to view again, hull and all, with the aid of a good telescope. A ship appearing to sink behind a bulge does not prove convexity, but bringing it to view again when over the *imagined* bulge, does *disprove* convexity.

As the rotundity of the earth is an assured fact, the only other way for it to maintain its rotundity, if not convex, is to curve concavely. The question is, then, Why does the hull disappear first, and then the masts, on a concave surface? In answering this question we have to consider, not only the shape of the earth and the objects we observe, but also the eye that observes it.

In the first place, the field of vision is limited. We see about as much of the earth's surface at one time, as the spot a cent would cover, on the inside of a huge boiler. Furthermore, the eye does not always see things as they are. As the poet said: "Things are not what they seem." If we look at the long rows of telegraph poles or lamp posts along the sides of a city street, those in the distance appear shorter. Shall we conclude that they are shorter just because they appear so? Is a tunnel smaller at the further end because it looks smaller? Do railway tracks come together because they seem to? Not at all. It is "all in the eye," as the saying goes.

The eye is so constructed that the imprint of objects in the distance made upon the film or retina of the eye is smaller, more contracted, than the imprint made by nearer objects. The imprint of a telegraph pole half a mile from the eye, occupies a much shorter space on the retina than the imprint of one near at hand. The further the object, the smaller the imprint upon the retina. Therefore, objects at great distances make such minute impressions that they are scarcely discernible, and at the vanishing point are completely obliterated. So the ship reaches the vanishing point in the distance, when the picture it makes upon the retina has become so tiny as to be obliterated. However, that does not explain why the whole ship does not reach the point of obliteration at one time. We must understand why the hull disappears first, then the masts, and finally the top-sails. Look through a long tunnel built in mid-air,—one of the old Roman aqueducts, for instance,—a tunnel so long that the opening at the further end appears no larger than

a pin-head. Place a ship's hull far enough beyond this opening to be out of sight; that is, at the vanishing point—the point of obliteration, then open up the top of the tunnel. The ship's hull will not be in sight, but the space above it will, so if the ship had masts they would be seen.

The lower part of the tunnel would correspond to the earth's surface, which, if removed, would not reveal the ship's hull, for that was placed at the vanishing point, the point of obliteration in the eye; but the space below would be visible. If masts were placed under the vanished (obliterated) hull they would also be seen as those above. The masts above and below would appear to be joined and form one object. If they receded, each would appear to become shorter and smaller until vanished, but they would never appear to separate.

The eye always eats away from the middle of the impression made upon it. The same is true of a vanishing balloon. So this hungry little organ is a very important factor to be understood and considered when arriving at conclusions judged from appearances.

The dense earth's surface, then, like the lower part of the tunnel, cuts off the view below the ship, corresponding to the open view above, which permits us to see the masts and sails after the hull has reached the point of obliteration—the vanishing point.

Girlhood Memories

BY LUCY WRIGHT

ALL MY early childhood had been confined to city life; and when my father, by becoming superannuated in the ministry, became the proud possessor of a forty-acre farm near Milwaukee, Wis., no happier girl could be found than I, especially when he proclaimed that I was to be his boy, as he was sonless; this doubtless helped in the sobriquet I deservedly won as "Tom-boy."

My life on that farm was one glad song. Well do I remember the sweet notes of the meadow larks, just across the road in neighbor Horn's clover field. How often I have sat in the natural saddle in the old worm fence, made of large logs at the bottom, and graduated with smaller sized ones at the top, and listened to their liquid notes, till the call of "Lucy," would bring me back to material things, and I would cross the grass-grown country road, passing under the large old cherry tree at the gate, leading up to the house.

On either side grew rose bushes, lilacs, peonies, and at the door, two immense rose trees, so sweet. Here also was the orchard. To one nameless apple tree, father gave the appropriate appellation of Jenny red streak, as it was streaked and splotched with red on an otherwise golden surface. Later on, several barrels of this variety were shipped to Minnesota, and on our removal there, many a friend testified to their quality.

One other thing I must mention, is the "old oaken bucket" that hung in the deep stone-curbed well; it was always a source of attraction to me, when it came up, dripping with coolness from its depths. Then toward evening there was the joy of the cool walk down the long grassy lane, that led to the pasture where the cow reveled in choicest feed, and drank of the purest running water of the stream, winding in and out among the trees and through the meadow. When she was safely turned into the small wood lot, and the bars put up, then the greatest treat of the day was in climbing a long bent-over iron-wood tree, where, in a convenient crotch, and holding on to a limb, I would sit and teeter and dream till called, or the darkness drove me in.

Many a time in my dreams I have been back to the old farm, but never in reality.

Topics of Interest & Importance

THE DECADENCE OF CHRISTIANITY

Fall of Babylon the Great at Hand and Unavoidable

BY MADISON WARDER

EVIDENCE is constantly accumulating that the modern church is no longer a possible abiding place for the sphere of Deific progress. Notwithstanding the sanctimonious pretensions of the theologians, critical examination of their words and deeds reveals denial not only of the divine humanity of Deity, but of all his fundamental doctrines. It is the fashion these days to disparage things not understood. The widespread drift into agnosticism and open infidelity to the doctrines of the Christ, that obtain among religious authorities, sufficiently indicates their absolute ignorance of the laws of life enunciated by the Seed-Man. Led astray by the basic fallacy of the earth's convexity, from which they falsely deduce that the Creator is extraneous to and independent of his creation, the luminaries of the theological world are hopelessly lost in the fog of mental perplexity that fills all atmospheres of modern thought.

For many years there has been in modern Babylon no belief in the humanity of Deity. The great fact that the Almighty dwells in the human race, periodically developing therefrom as the perfect man, is unknown to any of the pulpit purveyors of theological moonshine. They prefer to regard him as a diffused and infinitely extended spirit, existing entirely apart from physical being. Knowing themselves to fall far short of the Christ standard of perfection, in spite of their boasted "spiritual immortality," they naturally experience greater ease of mind in the conception of a God without body or parts. A Deity of unlimited spatial extent would be less likely to take seriously their persistent misrepresentation of the organic laws of universal existence. Ignorance is bliss,—especially in the pulpit. It is comforting to be able to draw from the realms of the imagination, immunity from the consequences of the sins of religious degeneracy. But the end of the cycle of recession is at hand, where they again meet the God-Man face to face; and there is hope that the light of his truth will penetrate even the thick darkness of their intellectual spheres.

The ideas entertained by modern Christians regarding the spirit world, are as fallacious as their conception of the Creator. In harmony with the delusion of terrestrial convexity, they assume that life is exterior to the medium of its expression, and imagine the heavenly kingdom indefinitely located in some far corner of a boundless ocean of unlimited space. It matters nothing to them that they ignore the facts of biologic investigation, which demonstrate conclusively that life develops within the cell, thus definitely locating the habitat of the spiritual as interior to the material. Neither are they influenced by the evident fact that no particular quality of spirit is ever found apart from its particular quality of matter. Moreover, they are completely oblivious to the declaration of the Christ, that the kingdom of heaven is within humanity.

The truths promulgated by the Nazarene bear not the faintest shadow of resemblance to the astounding vagaries advanced in his name by modern Christians. However, no amount of hypothetical pronouncement will alter the facts of cosmic existence. Though the theologians work their imaginations overtime in the effort to locate their ether god, and extend his dominion beyond the "boundless" space of the "scientists," Deity will continue to occupy his proper sphere within the human race, and to operate the eternal factors of universal destiny through his enviring humanity.

Equally as dense is the ignorance of the fallen church regarding the ethical and social principles disseminated by its originator. Jesus taught the laws of unselfish service and love to the neighbor as the supreme impetus to righteous impulse. The church indoctrinates the principles of vidual aggression and love of self. Jesus pointed to the sinking of personal welfare in the welfare of the masses as a great essential in heavenly attainment; the church inculcates the subordination of collective advancement to the progress of the vidual. Jesus declared the conservation of the life potencies to be the only road to immortality; the church, by precept and practice, advocates their dissipation. Jesus organized his inceptive kingdom into a communistic body, in which property was primarily a means of social benefit; the church loudly proclaims the divinity of pagan competition, in which wealth is primarily a means of private aggrandizement. Jesus effaced in his followers the love of self; the church exalts the vidual ego to the throne of exclusive interest.

In all essential particulars, the modern church stands in complete antithesis to the primitive church inaugurated by the Christ. The fall of Babylon is complete. Its original purity of life has degenerated to the fulsome sensuality of the present. In the first days of the church, Christians were eager to serve their fellows; now their great desire is to be served. Then, they yearned for deliverance from the hells of mortality; now, their consuming passion is to continue therein. Then, death was looked upon as an enemy to be overcome, prior to entrance into life; now, he is regarded as a friend to be embraced, a sort of ticket-taker at the door of the theological theater of everlasting bliss.

That the church has long been unfaithful to the precepts of its founder, is known to all persons in whom the investigative faculty is normally developed. Although infidel at heart, it has managed heretofore to keep up at least a pretense of adherence to its primitive beliefs. But the time of ultimate disintegration has arrived, and even the pretense is now being discarded.

The recent abrogation of the Apostle's Creed by the famous old church at New Haven, which has created considerable of a stir in religious circles, marks the beginning of orthodox acknowledgment of the downfall of Christianity. Other religious bodies will soon begin to fall in line, and the shelving of old beliefs will become common, and cease to excite remark. The real and vital significance

of this event, however, lies in the fact that it marks the cessation of the attractive power of the fallen church. The currents of religious impulse must seek determination elsewhere. From now on, the polarization of all upward-tending mental currents in the center of racial rejuvenation will be rapid and effectual. Proportionally as the constructive impulses are withdrawn from the old order, the elements of destruction will become increasingly active, quickly eventuating in the world-wide social cataclysms in which the age is to terminate.

The time of the end is at hand. Friends of the Koreshan movement throughout the world will rejoice at these augmenting indications of the inadequacy of established institutions, for they portend not only the imminent dissolution of the present senile and corrupt social order, but the swift and certain triumph of the System in which is involved all laws and principles of cosmic truth and righteousness.

Restoration to the Likeness of God

BY O. L. FREELAND

THE contributors to these columns continue their labors with zeal, and with the unfaltering hope that they may witness the completion of the mission of KORESH. They are still learning as disciples of the Master Scientist, though they write necessarily as teachers who endeavor to study deeply the sciences contained in Koreshan literature. If they do not always quote the Founder's words, the students may feel assured that they set forth these truths with an endeavor and hope, without adding a single thought not in harmony with his writings. His mind was divinely illuminated, and he therefore wrote and spoke with the highest authority in heaven and earth.

What is the chief purpose of life here in the flesh? We are asking those who believe in the future life, that "beyond the grave." For the great masses in all lands, the main purpose of life is to enjoy it to the limit by a variety of sensual pleasures, and above all, to acquire riches (money) as the means for such enjoyment. Their watchword is: let us drink and be merry, for tomorrow we die—then the silence of annihilation. If such an end were true, then that is the most sensible manner of living. But the vast majority do not believe in the annihilation of the soul and spirit, and the fact is one argument for the life after death. Man has an innate horror of annihilation, and hence a longing to live somewhere and sometime in a state of complete happiness.

Other millions also enjoy life after their own fashion; members of churches in the multitude of denominations, who all believe in a hereafter and a heaven for the true believers, a resurrection of the dead, and endless bliss. We, too, believe that we shall see the resurrection, and that some of us will experience the bliss of heaven. From all other religious systems Koreshanity differs in this: That it possesses the correct Biblical interpretation, and hence declares the location of heaven, the state of future happiness, and explains the law whereby the resurrection takes place and immortality is attained.

Consider the mass of mankind living (barely existing, rather) in the extremes of poverty and ignorance, while the

small but successful number revels in the comforts of moderate riches, or at the height of the power and luxury which great wealth brings. Yet we know that the rich are not entirely happy; and, on the whole, humanity is laboring, striving, suffering, and groping blindly for a solution of the riddle of the universe. Such a riddle includes, of course, every phase of the present, and also the life to come, and the question suggests itself: Who and what offers an adequate answer to these vital questions?

Our reply is this: A religion which is proclaimed by the man with the message of Truth. That man is KORESH. He has brought to a waiting world what thinkers and men of learning have asked, and even demanded, in recent years. They believe that the Bible is the highest revelation, but only dimly realize that it contains mysteries that would stand out as pure science, if only the interpreters had revealed it. The "doctors" of the churches have failed, and a man is due who will give us the true science (knowledge) of Revelation, since the true religion must be scientific. KORESH has given us this revelation, and by his interpretation has made clear the philosophy of the Bible, the most philosophic of books, for it was dictated by God, the Author of the universe and all that pertains to its creation and perpetuity. Even the Cellular Cosmogony is embodied in the Bible, when once the correct interpretation is found.

It is found in the system which KORESH named Universology. It explains all the laws and principles and processes eternally operative in the universe. They are immutable because truth is immutable. Were they not so, the perpetuity of the universe would be a dream, an illusion. As the universe contains all things, and as God and man are essential parts of it, this Universology defines the true economics for the ideal commonwealth, the true cosmogony, true art in all its departments; in short, it embraces every law (physical, moral, and celestial), each and all having a vital share in universal activity, from the simple atom of matter to the life and being of God himself. But above all, it makes clear the processes whereby the ultimate and most glorious climax and result of man's life shall be attained; namely, immortality in the flesh.

What is your ideal of the highest condition of happiness? We will answer for you. It is to become the Sons of God, to be restored to the image and likeness of God; and to achieve this sublime state, is to be one of the Sons of God. To become a Son of God is the final and culminating event of the present age, a condition which all should desire who are now suffering and dying in the flesh. Can any desire be more precious or more commendable than to live and be useful to humanity, and finally to become one of the 144,000 Sons of God?

The coming age will be the Golden Age, wherein these Sons of God will be the supreme teachers and rulers of humanity; yet they will not be alone in their happiness, for there will be grades and classes, but a class system reduced to order, so that the members of each order will be content and happy therein. It is to be remembered that heaven is not so much a place of habitation as it is a state, a condition. There "shall be a new heaven and a new earth"—Eden restored, Paradise regained, here in this earth, and not in an imaginary heaven above the clouds. In that new heaven and new earth, righteousness shall rule everywhere—it will be truly the Golden Age.

The Doctrine of Commercial Equation

[From the writings of KORESH.]

ALL higher doctrine is predicated upon the doctrine of outermost physical things, because the outermost things of being are the ultimate expressions and limits of interior life. In physics, the plumb-line and level comprise the beginning of calculation; and sequence and conclusions must have their predication upon these two factors as the premise of argument. As the science of physics involves the doctrine of true cosmic creation and form, so the science of anthropotic life must embrace the doctrine of anthropotic and social or national creation; consequently, the plumb-line and level of national existence must constitute the beginning of true national construction.

The center of life (the very heart of activity) is the commercial principle, and at this point the line and level must be first applied. The only place discovered, so far, from which to suspend this line, is human selfishness. The true center is the truth and life of the Lord; but the best that can be done is to attach the line so as to indicate this center in some way; and as the building proceeds, rear the superstructure so as to finally place (as the chief cornerstone) the One rejected by the builders. It appears that the builders are blind as to what constitutes the chief cornerstone, so Koreshanity builds to the line and level, getting down to the bed-rock of sociological science, taking the commercial principle as the central one.

Omaha's First Celebration of "Peace Day"

BY O. F. L'AMOREAUX

OVER five thousand children, including high school and those of the seventh and eighth grades, with some two thousand other citizens, packed Omaha's spacious auditorium on her first celebration of "peace day." A home celebrity, a lawyer, Gen. J. L. Webster, dwelt upon the thickening signs of a coming world peace, but maintained that before it could be realized, there must come a world organization of governments to enforce it. Peace, to be permanent, must have a background of force.

On the other hand, the great speaker of the occasion, Mr. William Jennings Bryan, who was fittingly introduced as a citizen of the world, maintained that the world-victory of peace must come, not as the result of the mustering of armies and spending countless millions for battleships, but from the intellectual, political, and moral uplift of the nations by ideas, and it was clearly the mission of our nation to lead in this mighty undertaking. The building of battleships fosters the spirit of war.

To illustrate how American ideas are leavening the world, Mr. Bryan gave a recent experience in San Paulo, Brazil, where he visited a normal school. He was told that the plan of the building in which they were, was brought from the United States by a woman. A boy and a girl recited for him in English, and the whole school sang, in English, "My Country, 'Tis of Thee." He realized while there, that those people loved us, not through fear of our warships, nor the terror of our flag, but because we brought them American ideas, which we are giving to the whole world.

The altruistic spirit that has prompted our people to send abroad more means of enlightening the world than any others, is pushing forward the great peace movement. Schools are sustained by it in India, China, and many other countries that are teaching American ideas. Under the influence of these ideas, governments are becoming more liberal, and are coming to see that war settles nothing, and "no question is ever settled until it is settled right."

Mr. Bryan believes "That our nation should take the lead, and show the world that the way to get peace is not by the sword. This nation should testify to the world that it is righteousness that makes a nation great. I think we can afford to trust to the wisdom of doing the right thing." He thinks that the nation that first breaks away from the folly of impoverishing its citizens by excessive taxation to keep up preparations for war, will be the most influential nation, and will be in no danger of attack from other nations. He says the rising tide of human brotherhood—love for the neighbor, is the mighty force that is to bring the world under the benign sway of the Prince of Peace.

The enthusiasm of such a gathering of young people makes gray hairs feel young again. The next day Mr. Bryan started for Ireland and Scotland, to address other great peace gatherings.

The Four Kings

BY JOHN S. SARGENT

THE June number of *The American Review of Reviews* comes to us laden with useful and entertaining information, chief of which to attract our attention is of four kings, now prominently in the limelight of publicity; to wit, King Edward VII, lately deceased, and the newly made King George V, his successor to the throne of the United Kingdom.

Then there are some interesting sketches of our king of inimitable humor, Mark Twain, also deceased; and of our citizen king, Theodore Roosevelt. The latter, of course, is not stepping into our deceased potentate's shoes by any means, as is King George V of Edward VII, though the imperturbable audacity with which he is constituting himself mentor and adviser of the ancient governments of the Old World, is making them gasp with astonishment, if not with the humor of the situation.

In addition to the editorial comments on the passing and the present king of England, there are sketches of both by that world-renowned writer, W. T. Stead, in which we are impressed with the fact that the late King Edward, despite his rather unpromising character and career as Prince, has—in his nine years of rule—made exceptionally good, and he has passed off the stage of life deeply loved and honored by his people.

Anomalous as it may seem, the new king makes his debut with a decidedly opposite character to his father. Domestic, exemplary, and abstemious in habit, he dislikes ceremony and dinners, owns no race horses, and does not gamble. Yet in these very praiseworthy characteristics his people are disappointed; he does not have one redeeming vice apparently, to make the whole world seem kin. His wife, the new queen, bids fair to prove a full complement to him in these qualities, which makes the gay butterflies of London social life apprehensive of dull seasons and a serious clipping of wings during the incoming reign.

Other interesting features of this excellent magazine cannot now be noticed for lack of space.

The True and False Reasoning

BY ROLLIN W. GRAY

MOST people, especially those who are called scientific, are given to the habit of reasoning without taking the trouble to start from a demonstrated premise, as a basis or foundation upon which their mental superstructure should stand. They seem to be entirely satisfied with a mere hypothesis, which at best is nothing more than a guess. This seems incredible in this scientific age, but it is nevertheless a fact. The chemist and physicist base their conclusions regarding matter, motion, and chemical analysis, on logical reasoning from the premise that the atom of matter is indestructible; once an atom of gold, always an atom of gold. This is fallacious, as is being proven daily by the action of radium.

The astronomer also takes it for granted that the surface of the earth upon which he lives is curved convexly about eight inches per mile, and all his calculations as to distance, mass, motion, and arrangement of the earth and heavenly bodies, are made upon the basis that the earth's surface is convex. This is false, as the earth has been proven to be curved concavely about eight inches to the mile; still the astronomer, along with the chemist, goes on making his calculations and deductions from a false premise. This species of reasoning from a guess is not confined to the merely scientific. The atheist, when desiring to account for what he learnedly calls the "beginning," seems satisfied with the assumption called the nebular hypothesis, as a premise from which to reason out a plan of creation.

Not alone is the atheist in error. The modern Christian is content, apparently, to rest his conclusions concerning God, on the basis of the chemist's definition of spirit. The modern Christian believes in the Biblical declaration that "God is Spirit." This is not of itself fallacious, but while holding to the true Biblical declaration, he accepts from the physicist the definition of spirit as "an intelligence conceived of as apart from any physical organism or embodiment, vital essence, force or energy as distinct from matter," which is false, as is proven by the fact that no spirit can be found separate from matter, but is always found in matter.

The atheist, though perhaps conscientious, cares nothing about a conception of Deity, and rests content in his conclusion that there is no God. If he accepts the nebular hypothesis, he is satisfied that, as a working basis for an account of creation, it is as much to be relied upon as anything the scientific or religious world has to offer, and he is right. The Mosaic account offered by the Christian is not satisfactory. It is written in symbolic language, and, not understanding this language, the Christian makes an interpretation which is as much guesswork as the nebular hypothesis.

Therefore the chemist, the physicist, the atheist, the astronomer, and the Christian must all admit that their conclusions are true only as their premise shall have been proven to be true. It is an inevitable law of reason, that the logical conclusion must be as logical as the premise from which it was evolved.

Koreshanity teaches that the universe is composed of

one substance in two general conditions, matter and spirit; that matter is destructible and convertible to spirit; that spirit, when brought to a state of rest, manifests itself as matter. Matter and spirit are intertransmutable, coördinate, correlate, and inseparable. Zinc destroyed in the galvanic battery is converted into zinc spirit, as electricity, magnetism, heat, light, etc., the spirit retaining certain memories or impressions of the experiences in its material substance state. What is true of the destruction of zinc is true of all material substances. At the surface of the earth, matter is constantly being destroyed and converted to spirit, the resultant spirit levitating through the planetary and stellar spheres, converging at the center, where it is focalized as the central sun. From this central source, after combustion and rejuvenation, it is radiated to the circumference where it again materializes.

Correspondingly, we find that the human organism incorporates the atoms of air, water, and food, and by the elaborations of the organs of the structure, these material atoms are destroyed and converted to spirit, the spirit manifesting itself through the mental and physiological activities of the structure. The point of focalization and radiation of the spirit in the man, generally speaking, is in the brain.

Humanity as a whole corresponds to the universe, and to man as an individual; it has its center of focalization and radiation. This center is the point toward which all the mental activities of humanity converge, and from which all mental lumen radiates. It is necessarily the center of all consciousness, life, and creative power, and is veritably and truly God.

The demonstrable fact of the destruction of matter and its transmutation to its corresponding spirit, taken as the premise, the mind can by analogy reason to the correct conclusion that God is the absolute center of the human race. In the first chapter of John, it is declared that the Word was God, and the Word became flesh and dwelt among men. This was Jesus, who was the manifest appearance of this center and heart of humanity, standing forth as the perfect Man (the Son), and in whom the Father loved to dwell in all fulness, the veritable God and Creator of the universe.

When Jesus disappeared, his body was dissolved and converted to spirit, and the church was baptized by the Holy Spirit generated by the destruction of his (holy) perfect body—God in the flesh. Thus it may be seen that the most sacred and serious considerations and conclusions humanity is capable of entertaining, may be brought out of the sphere of hypothesis and ambiguity and placed within the realm of definite knowledge.

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

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE THREE STATES OF BEING

Differentiation of Mortality, Immortality, & Eternal Life

Question 11. "What is the meaning of the following passage from the writings of KORESH: 'He [Jesus] will come again the first time, through the theocrasis of the man whom he has chosen?'" (F. S., Vol. xxiv, No. 4, page 106)

WITHOUT the cognition of an ellipsis in the foregoing passage, we do not claim to understand it. We are familiar enough with the writings of KORESH to realize that full knowledge comes only when the chariot of the Cherubim takes his flight, and when the Cherub and Seraph, united as one integral, immortal being, biune (two-in-one), with the spiritual New Jerusalem, are communicated to all who are prepared to receive the baptism of fire through the operation of theocrasis, the complete upward and downward absorption. We are therefore opposed to extremes. The one is to claim that we understand the entire complex Science of KORESH now; the other is to make the negation: "We do not know anything of KORESH's writings." Both are absurd statements. For several years we taught the German and Greek languages, and if any student, at examination, should have made the statement: "I do not know anything," it would have been the greatest humiliation to the teacher, and he would have immediately dismissed the pupil as an ignoramus. Either one of the above extreme claims is unfair to our great Teacher; therefore, we abstain from such unwise claims.

The context shows plainly, that as there was a first and a second coming of the Lord over nineteen hundred years ago, so there will be a first and a second coming at the end of the Christian, and the beginning of the new age. It will be the same Deity, not another; for it is written: "My glory will I not give to another." The fact that he comes in the personality of a man whom he has chosen, is in harmony with the scientific facts and Scriptural statements. The scientific fact is that according to the law of being, only a masculine personality can be the impregnator of the new age. The Scriptural statement is: He comes with "a new name," and this, in Greek, is CYRUS, and in Hebrew, KORESH.

Thus it is the same Deity, for in his descending degree of life Jesus went, by the operation of the Holy Spirit, into his church, and through a process of declension and vitiation, according to the law of seed-sowing, he commingled with the filthy (human) soil. Passing through a series of embodiments, He takes upon himself all the conditions of the fallen race; thus fulfilling the Scriptural declaration: "For he hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Being made sin for us, he comes as "the man of sin," as the antitypical Joshua (Savior), "clothed with filthy garments," and as "the polluted Sanctuary."

During his coming and presence as "the Sign of the Son of man in heaven" (state of illumination), he separates fallacy from truth, and evil from good, and over-

comes his sensual tendencies, thus cleansing the Sanctuary; and during the process of his physical, anatomical, physiological (material, structural, and functional) transformation of mortality to immortality, as the great Alchemist and Transmutationist, his filthy garments "are taken away," as his "iniquity" passes to oblivion and he comes forth clothed "with a change of raiment," as the immortal man, as the conqueror of death and the grave. He will then be the perfect "Temple of the tabernacle."

The ellipsis consists of the fact that the passage does not refer to the state of immortality—the second state. This state KORESH himself denominates "the stepping-stone," and "the transitional state." No Koreschan student who notes this key, will fail to see the ellipsis in the above-quoted passage. The term "theocrasis" is strictly applicable only in the third state, the state of eternal life.

Not Absolute Destruction

Question 12. "Does the Messenger, KORESH, come again in the mortal flesh, or was his mortal flesh destroyed by the fire of theocrasis at his death? In F. S., Vol. xvii, No. 37, page 4, I find the following statement: 'The Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis; after which this same Messenger becomes one with the Father on the throne of his inheritance.'"

KORESHAN Universology teaches, in unambiguous and unmistakable terms, that the state of immortality is "the transient state," "the stepping-stone" to eternal life. These two statements we consider keys to the above quoted passage. Conformably and consistently with this scientific truth and fact, what is the rational deduction and conclusion? That KORESH withheld any mention of the middle or second state, the state of immortality. To such a procedure he had a legitimate right, without a protest from us, as to the *why* and the *wherefore*.

According to the law of ellipsis, with which his pupils should be familiar, he withheld the time it would take him, as the great Alchemist and Transmutationist, to change his physical, anatomical, and physiological structure from mortality to immortality. We ask our readers, when they study Koreschan Universology, to ever keep in mind the three states—mortality, immortality, and eternal life. With this triple key ever in mind, there will be no difficulty whatsoever in understanding the statements of KORESH, the Reasoner and Scientist of the age.

It is not rational, consistent, nor logical, according to Koreschan Science, to expect KORESH to return "in the mortal flesh." Also the question, "Was his mortal flesh destroyed by fire of theocrasis at his death?" must be considered conformably to Koreschan Universology's key-words or key-statements. Mark, for instance, this key-sentence: "Fire is the result of agitation, friction, and disintegration or destruction of all the atoms of matter agitated. Not their destruction as substance, not their absolute destruction, but their transformation from the state of matter to the state of spirit," (G. S., Vol. 1, No. 6.) which KORESH calls "one part of the operation of the law of transmutation," see

"Immortal Manhood," pages 74-75. The coördinate part is "a metamorphosis from spirit to matter, a transposition from the spiritual to the natural state, and that a denial of this * * * is unmistakably antichrist."

How inconsistently some argue. In an argument on this subject of destruction of atoms by fire, one held that Koreshan Universology taught absolute destruction, because he repeatedly found the term "destruction" without modification. He was not familiar with Koreshan key-words, otherwise he would not have argued against the previously cited statement of KORESH. This very fact should impress upon our minds the necessity of comparing and differentiating passage with passage, and the importance of cognition of orientation. It shows how important it is to make notes of Koreshan key-words, key-statements, and key-sentences.

The Separation of Eve from Adam

Question 13. "Why was Eve taken out of Adam, the first man?"

THE book of Genesis can only be understood if read on the basis of correspondential analogy; for instance, the statement, "In the beginning God created the heavens and the earth," is expressed in exalted symbolic language, and means, according to the law of correspondence, the creation of a new church and a new state. Thus, according to this law, Adam was the Son of God (see Luke iii: 38), and consequently, the Messiah of the Adamic age. Jesus the Christ is the antitypical Adam, and what is applicable of the typical, is equally applicable of the antitypical, or *vice versa*. This fact illuminates all that is recorded concerning Adam and Eve.

Now as regards Eve, in the light of correspondence; John, the forerunner of the Lord Jesus, said of him: "He that hath the Bride is the Bridegroom." This Bride, the woman, the Lamb's wife, the church, was within the Lord; this made him a biune (two in one), immortal, integral being. Likewise, Adam contained his bride or wife, the church, within him before the separation. The bride possessed by or within him, "was wisdom in the quality of doctrine," says KORESH. This was the state and domain of the Bride before her communication to the Adamic church by the operation of the Holy Spirit, which became the Bride in the church by transmission or transposition, upon the acceptance or appropriation of its doctrine. The church was in Adam, the Son of God, the Messiah of that age, before the transmission or transposition of Eve; but after the transmission she became separated from him, and this is denominated the "fall of man." This fall or separation was essential to the perpetuity of being, as necessary as the possession of the knowledge of good and evil.

KORESH says: "Let the reader study cautiously the first and second chapters of Genesis, to the 18th verse of the second chapter. Up to this point there is no distinct form of the female principle. Up to this point it was an inherent attribute or property of the integral structure, which was in the image and likeness of God. The image and likeness were both lost when the principle of disintegration became operative." (G. S., Vol. II, No. 6. Volumes I and II of the G. S. are now out of print, and cannot be supplied to our readers, except a few odd numbers.)

Halley's Comet

Question 14. "What is Halley's comet, from a Koreshan view-point?"

KORESH says: "The newspaper talk about the collision of the earth with cometic energy, supposed to be founded upon astronomical decisions, *pro* and *con*, is almost too absurd to receive notice from a common sense point of view. * * * The term *comet* means hair, and the comet in substance bears the same relation to the cosmogony that the hair of the human head sustains to the human body. The ancients, before the universal declension of the understanding in man, knowing every particular of law and form, applied the name, not from mere appearances, but from a knowledge of the fact that the cometic substance was the final or ultimate waste of solar energy.

"Comets belong specifically to the coluric cycles. The colures are the prime meridians. The term *colure* means dock tail. The colures regulate and define the cut off points of the ecliptic; or in other words, they are the cycles of determination for the eclipses of the sun and the moon. The solstitial colure is the moon's determinator and specifier.

"Comets are aggregations of energy accumulative in concentric zones around the poles, which break at regular intervals, contract lengthwise, and form into lenses of energy through which streams of refracted solar energy radiate. They assume spiral orbits, and finally fall into the sun, where they re-supply that center with much of its substance of perpetuity.

"Comets belong to and comprise a part of the great clock-work of chronological progress characterizing the works of the infallible Creator. The vague, conflicting, uncertain, and unscientific opinions with which the newspapers abound are the result of ignorance, founded upon the speculations of so called astronomers of the nebular and other hypotheses, with brains as nebular as the hypothesis." (F. S., Vol. IV, No. 23; see also Vol. VI, No. 1.)

The Symbolism of the Seventh Day

Question 15. "What day of the week do you observe for special religious worship and service?"

WE recognize the seventh day as the type of the seventh principle in man. This is the sex principle. In antitype, it means the keeping intact of celibacy and chastity; that is, the elevation of thought above the animohuman, salacious, sensual tendencies, and the sequential conservation of the sex potency or sex life. It is the sex life or sex essence in the pneumo-psychic or vito-electromagnetic state, before it descends from the lofty height of the recesses (cells and ventricles or cavities) of the brain, down into the vitiating *soma* or body, which produces immortality by means of polarization of the elevated thoughts in the great Alchemist or Transmutationist, the Messiah of this age, the Messenger of the New Covenant, whose name is prophetically declared to be KORESH.

"Let every soul be subject unto the higher powers [Gr. *exousiais*, authorities], for there is no power but of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation [lit. judgment]."

Literary Review & Comment

Rollin W. Gray

INTERDEPENDENCE OF SOUL AND BODY

The Prevailing Ignorance Concerning Biblical Terms

EDITOR Kellogg, in *Good Health* for May, takes to task a writer in the *Baptist Teacher*, because said writer wants to call a halt on the "widely prevalent disposition nowadays to focus the thought of the Christian world upon the healing of the body." We are of the same opinion as the writer in the *Baptist Teacher*, but for very different reasons. We do not feel that "the betterment of man's condition during his brief stay on earth is a matter of minor consideration." Man has no brief stay on earth, but has been in the earth for all time and will be; he reaps in one generation what he sows in the preceding generation.

A sound mind in a sound body is a thing much to be desired, yet one can develop character in a body that is not sound, and an honest effort to develop character and to establish society on a basis of love to God and the neighbor, is of more value in trying to reach physical perfection than all the effort to focus the mind on the healing of the body, which is only temporary. When a man says "that disease of the body is one of the most actively contributing causes to loss of soul," he simply explains that he does not know what the soul is.

Neither do we believe that the body is a pernicious thing to be gotten rid of as soon as possible. The churchman may say he thinks so, but he never acts as though he believes what he preaches. Both statements are wrong. The soul is the spirit of the blood, and at the time of death it passes into the spiritual world to be re-embodied again, but never the same.

The churchman considers the body the temple of God, containing an immortal soul. The medico thinks the body the cause of the soul, and that they are inseparable. The body and soul, as well as the spirit, are each and all mortal, dying. To hear the medico and churchman discuss the soul when neither knows anything concerning it is, to say the least, ludicrous, and worse than the kettle calling the pot black.

A slight study of Koreshan Science will reveal the nature and destiny of the spirit, soul, and body, and put an end to fallacious bickerings.

The Taylor-Trotwood magazine, a combination of *Bob Taylor's Magazine* and *Trotwood's Monthly*, is a neatly gotten up monthly magazine of over one hundred pages of interesting reading matter, interspersed with many halftones of fair women and brave men. Although this is a magazine of the Southland and appeals to southerners more especially, its contents are of general interest to all. A series of biographical sketches of prominent southerners with accompanying portraits is quite instructive and entertaining. It is a very good specimen of the printer's art in magazine work; is published by the Taylor-Trotwood Publishing Co., Nashville, Tenn., for the modest sum of \$1.50 per year.

Editor Flower, in the May *Twentieth Century*, predicts great things for Milwaukee's socialistic victory in electing the socialists into power in that city. He points out that both the democratic and republican parties have been in power, and while they were, Milwaukee was like other great cities—the bond-slave of privilege and the throne of graft and competition. Now this is to be changed, and men are no longer to be susceptible to the wiles of graft and corruption; no longer are they to seek, in that city at least, the many benefits to be derived from privilege.

This all sounds well; but most men today are controlled, to a large extent, by the love of money; and for a man to join the socialists does not take away from him the love of those things which money will buy. Neither does it cleanse him from corruption. As long as men love money as they do, as long as men love power, and as long as corruption is winked at by the majority of the people, so long will we have corruption, whether it be under the rule of socialism or what not.

Where do we find corruption? In New York, San Francisco, Chicago, Philadelphia, Pittsburg, and throughout the length and breadth of our land. Who are corrupt? The people. The same ones always? No, different ones, and each time a larger number and greater corruption. How long will it be before modern reformers begin to see that corruption is in the very heart and nature of man, and that anything short of a transformation from corruptibility to incorruptibility is merely palliative and ephemeral? The very nature of man must be changed, and nothing short of a Messianic manifestation and baptism can effect the desired change.

The *Woman's Home Companion* for June comes out strong for a safe and sane Fourth of July, going so far as to offer some prizes to those who will indulge in some other kind of celebration besides that of the dangerous one of shooting fire crackers and bombs. The editors say sensibly too that patriotism can be as truly and as forcibly expressed in a safe and sane way as in a dangerous and insane way. It seems quite hopeful when the newspapers will curb their pseudo patriotism and advise a little exercise of the reason to our explosive, bomb laden keepers of the glorious Fourth.

The *Illinois Illustrated Review*, printed in Chicago, is quite an argument against the current statement that the West, and Chicago especially, is not nor does not care to be in any way artistic. The magazine is, as its name implies, well illustrated, and its appeal is to the artistic everywhere. Americans are too practical and utilitarian to spend much time or money on the cultivation and development of art of any kind, except the art of getting money. Any phase of art that cannot be utilized to gather in the shekels is soon tabooed. There are many causes that conspire to bring about these conditions, not the least of which is the love of the power that the little round gold god will purchase, if you possess him in sufficient quantity. When the world gets less strenuous on other lines, there will be more time for art development, and magazines like the *Illinois Illustrated Review* will find a larger appreciation.

The Publishers' Department

The Flaming Sword

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

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Little Words With Our Readers

“THE Mystery of the Fellow-Heirship of the Gentiles,” is a series of articles from the master pen of KORESH, written as long ago as 1882. It first appeared in a non-Koreshan magazine, *The Heir of the World*, and was then reprinted in Vol. I of *THE FLAMING SWORD*, under two separate headings, and not in successive order. Recently, we were fortunate enough to obtain a portion of the original manuscript written by KORESH, and by comparing the matter carefully, we have discovered the correct order of the series as originally designed, as well as several omissions, which we have incorporated in the article, the first installment of which appears in the present issue.

Cellular Cosmogony Chart

We are pleased to announce the completion, by our engraver, Mr. Walter F. Bartsch, also cartoonist of *The American Eagle*, of a large chart of the Cellular Cosmogony, illustrating the concave surface of the earth, and also the heavens, with the central sun and the outer projection. The moon, stars, etc.,

are clearly shown. It is in fact an improved reproduction, greatly enlarged, of the illustration that appears on the back cover of this magazine.

The size of the chart is 31 x 41 inches, printed on heavy litho-super paper, and mounted on muslin, with rollers fitted ready for hanging.

They are very desirable and instructive for home use, also for the lecture platform and school room. Price, \$1.00 each.

A Word to Our Questioners

We assure our readers that we appreciate their questions, both for the private court of inquiry, which we answer directly through the mail, and also for “The Open Court of Inquiry,” which are so rapidly accumulating that we cannot give all questions the desired attention. We have adopted the successive or rotation system, except questions bearing upon present events and those of timic importance. We ask our readers to be patient if their questions are not answered in “The Open Court of Inquiry” as soon as might be expected or anticipated.

Review of Two of Our Books

A magazine, *The Balance*, April and May issue, 1910, page 20, under “The Weighing of Words,” has the following:

“THE GREAT RED DRAGON, (or The Flaming Devil of the Orient), by Lord Chester; The Guiding Star Publishing House, Estero, Florida; 148 pages, paper, 35 cents. Sociological in character, not to say revolutionary; outlining in forcible form numerous of the past and present terrible conflicts, occasioned by the bitter hatred existing between the corporate powers and the federation of industry. A most significant feature of the book is the substantial showing that the Christian world is getting ready for the maintenance of the peace of the world. Are the old church and the old state to be re-

moved to give place to the regenerated times?”

“THE IMMORTAL MANHOOD, (The Laws and Processes of its Attainment in the Flesh); by KORESH, the Author, Guiding Star Publishing House, Estero, Florida; 120 pages, paper cover, 35 cents. Essentially scientific, the work of the student. Note the fineness of deduction: ‘The ultimate effect of the operations of cause is the reproduction of cause itself.’ Also, ‘From cause, sequence succeeds sequence, until the series of sequences completes itself in the consequence, this being the full effect and fruition of causation.’ Spirit, matter, religion, energy, in their destructive and constructive relativity, constitute the particular trend of thought or consideration, and the respective conclusions are exceptionally interesting and instructive, and quite worthy the true philosopher.”

In order to read the book, “The Great Red Dragon,” with interest and profit, get the following thoughts thoroughly oriented or pigeon-holed in your brain cells: “This book contains a prophetic vision of the future, not in the minutest details of its description of future events, but as to the general plan of the execution of the punishment of the Christian world for its departure from the communistic spirit in which the Lord inaugurated the Christian dispensation.”

The second thought: “The competitive system which now constitutes the activities of the world was instituted in hell, and is in opposition to the principles of the Divine Empire involved in the Seed which was planted in the beginning of the age, to spring forth at the end of the dispensation, when the Tree of Life culminates its fruition.”

The third thought: “There is coming a world-wide catastrophe. Such an ending of the Christian dispensation is according to all of the predictions of the Bible, as recording the inspirations and visions of the ancient seers. It is also according to the natural course of events as predicated upon the system of competism, the very culmination of which is also the natural outcome of the inordinate commercial greed which actuates all of the incentives of modern impulses. There is a natural sense in which there is to be a universal fulfilment of Biblical predictions. The coming termination of the age is not confined to any one portion of the world; for in the establishment of the Universal Kingdom, in which God will reign, the

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of Chaos;" "The Crisis of the Cosmic
Cataclysm;" "The Great Gathering;"
"The Birth of the New World;" "Pros-
perity Without Money." The last four
chapters mentioned are actually worth
more than all the books of modern Chris-
tianity combined.

Ethnic Amalgamation and Absorption

Many so called orthodox learned men
and women have, in more recent times,
endeavored to solve or reveal the mys-
tery of the lost ten tribes of Israel.
Among the most notable and distin-
guished men and women, are the late
Prof. Totten, and Annie Keeler, M. D.; but
neither one was really able to solve the
secret or reveal the mystery. A compar-
ison of their writings with that of the
writings of KORESH, will convince the
unbiased investigator of the fact stated.

The unbiased investigator will also
discover, after a careful study of the writ-
ings of KORESH on the subject, that only
an illuminated mind could discover the
missing links in the amalgamation and
absorption of the lost ten tribes among
the Egyptians, Assyrians, Medians, and
Persians; for they thereby became com-
pletely effaced as distinctively Jews, be-
cause they omitted the circumcision.
Afterwards they wandered, not as Jews,
but as Gentiles, westward, and formed
the great Teutonic family of nations.

The Hebrew and Latin word *teut*, itself,
from which Teuton is formulated, means
"gatherer." And we know, from his-
torical facts, that the Teutonic family is
divided into two grand divisions: the Ger-
man and the Anglo-Saxon. The Hebrew
word *gnur* means "wanderer." Thus
they have wandered, but they shall be
gathered into one fold under one Shepherd.

The German nation constitutes the
pneumic or impregnator, and the Anglo-
Saxon, the psychic or receptacle. The
natural sequence is, that the Germano-
Anglo-Americans are the product of the

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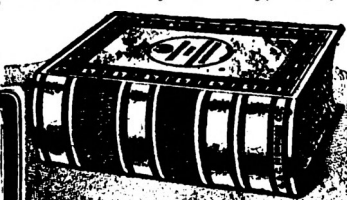
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Teutonic manifestations; that is, the German, the male, and the Anglo-Saxon, the female. Reasoning further, logically and consistently, the Germano-Anglo-Americans, which embrace all the wide-awake Latin and Scandinavian peoples and tongues, are the lost ten tribes of Israel in their amplified manifestation, who have become Gentiles because they have departed from the law of Moses, the testimony of the prophets, and failed to perform the rite of circumcision.

Indeed, the Germano-Anglo-Americans, offspring of the pneumatic and psychic spirits, are the product of the most wonderful ethnic interblending, and have done the most toward the present civilization, war, and sham peace of modern times. KORESH declares: "Their exalted positions among the nations of the earth is due to the fact that the blood of Joseph, Ephraim, and Israel traverses their veins." Out of this vast ethnic interblending, the one Shepherd will gather his fold, who will constitute the one hundred and forty-four thousand Saviors who shall stand on Mount Zion, the mount of immortality.—Dr. J. Augustus Weimar.

Encouraging Letters from Our Friends

"Received a copy of your magazine and found it so interesting that it urged me to remit at the earliest opportunity. THE FLAMING SWORD is, without doubt, the best magazine for the price that I have ever read. It is even better than magazines that cost \$4 annually. I am looking forward to the reading of the first copy with pleasure. May you be successful in this worthy undertaking. Will try to get others to subscribe."—M. T., Wis.

"Find stamps enclosed, for which send sample copies of THE FLAMING SWORD. [Here follows a list of names and addresses.] The April number is exceptionally fine. I hope to obtain some subscribers."—M. L., Tex.

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Interesting Notes

It is claimed that plant life in the Arctic is greatly influenced by electricity.

A bill ordering wireless telegraphy for all vessels has been introduced into Congress.—*Electrical News.*

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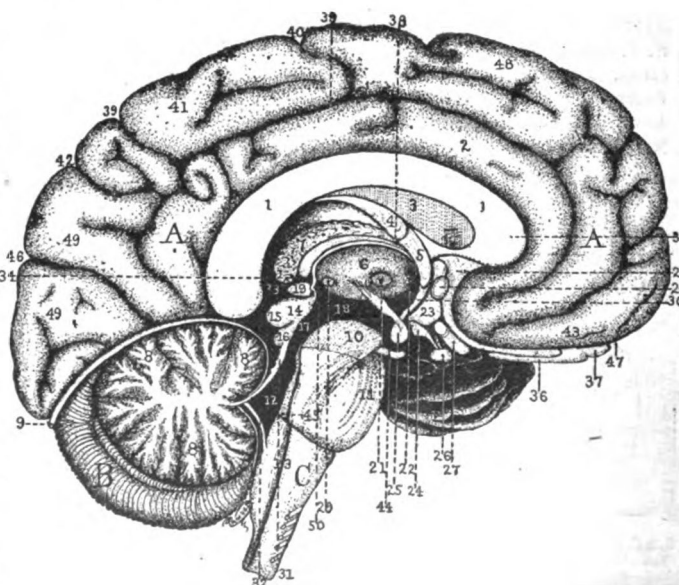
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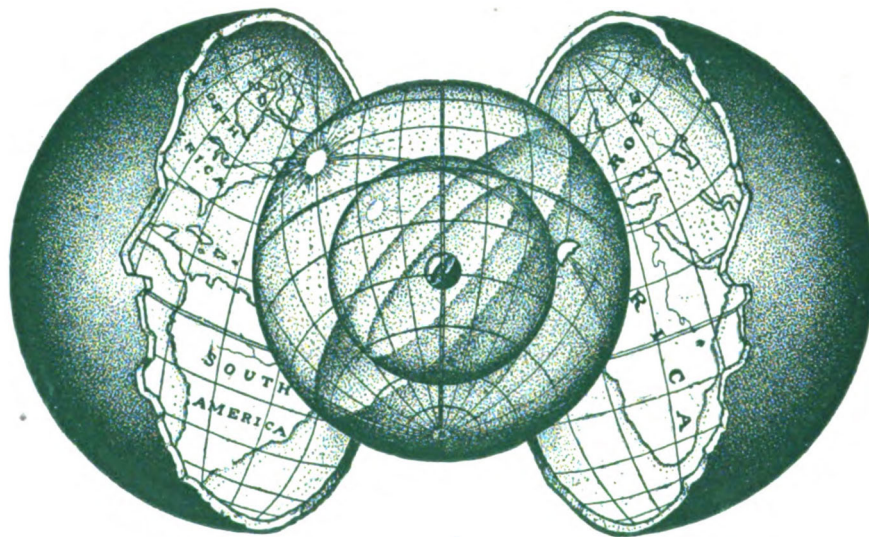
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