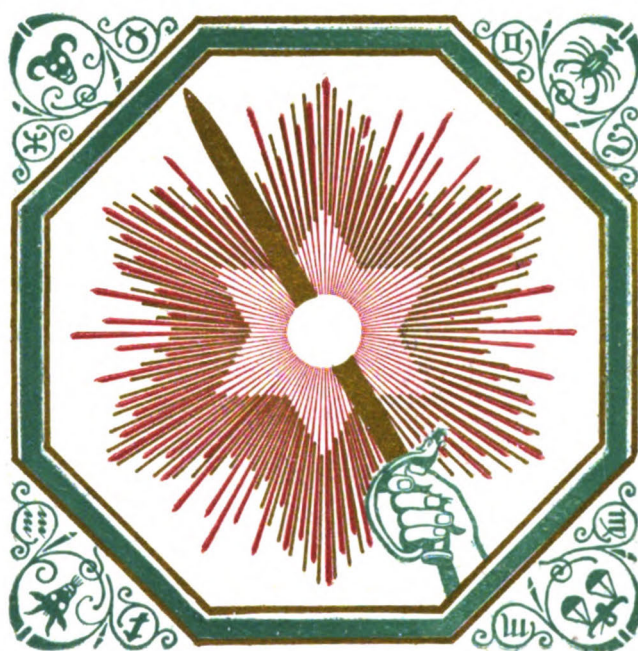


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The Flaming Sword



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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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Whole No. 730

Mystery of the Fellow-Heirship of the Gentiles

Absorption and Assimilation of Ephraim and Manasseh by Natural Race Mixture

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

CHAPTER III.

NOA'S SEVEN GRANDSONS, the children of Japheth, as indicated by the etymology of the name Japheth or Japheth, signify to enlarge to extremities or borders; that is, to completion or perfect extension. The sons of Japheth occupied western Asia and southern Europe. Madai was the founder of the Medes, and Javan was the progenitor of the Greeks. I speak of these two sons of Japheth, and the nations, proceeding from them, Media and Greece, as they have more especially to do with the present subject, as comprising centers of complex activities in the progress and formulation of the nations evolving through the ages, and which in the end shall constitute the body of the resurrection of the dead, the final receptacle of the Spirit which is to be poured out upon the Gentiles, to effect in them immortal life.

I have stated in a preceding chapter, that the house of Israel had been carried into Assyria, and assigned to the cities of the Medes, as their habitation, by the Assyrian power. From this point began the absorption and assimilation of Ephraim and Manasseh into those nations founded by the sons of Japheth. Media constituted the most active and primary center of absorption, while Greece constituted the most active and primary center of rejection—of natural mixture.

Greece, or the nations proceeding from her, was the most active center of spiritual absorption; while Media was the most active center of spiritual rejection. The word Javan means the heat of Jehovah. The root is the same as that from which Jonah is derived. Jonah is the Hebrew word for dove. That the dove signifies regeneration, may be known from the fact that in the Jewish typical sacrifices, it was devoted to that type which had special reference to regeneration.

As regeneration involves in its progress three main qualities and operations; namely, the transmission of seed, the changes through which it passes in the process

of procreation, and finally, its product, likewise the word is composed of three Hebrew characters; the first representing the hand shut, with the forefinger extended and pointing downward; the second, the germ of reproduction as transmitted from the hand (the hand represents life); and the third and last, representing procreation as proceeding from the life of God.

The Greeks of Asia Minor, who in the time of the Lord's advent were specially receptive to the gospel of the Lord through his holy Apostles, had kept themselves free from the admixture of the Israelites. They were therefore strictly a wild olive tree, as none of the native Hebrew blood (olive tree) permeated their structure.

Asia Minor was the repeated prolificated seven sons of Japheth, especially in their conjunction with the spirit of the house of Judah, transmitted to them through the office of Christ in his ministration to them through his Apostles. The Lord Christ, or the Spirit of the house of Judah, through the office of the Apostles, became united through Asia Minor with that Noatic element descending through the line of Japheth by Javan, the grandson of Noah.

The study of this part of the subject, as regarding the Greek nations of Asia Minor, has more especially to do with spiritual than with natural transmission; but as the natural and spiritual transmission conjoin in the final restoration, I have so far alluded to these Greeks as preparatory introduction to a succeeding chapter on the subject of spiritual transmission. To seek for the house of Israel as the perpetuated distinct tribes of Israel, maintaining a Jewish tribiform identity, is folly and blasphemy when viewed in the light of direct and positive Scripture revelation.

Israel was to be named upon the lads, Ephraim and Manasseh. This could only be completely consummated when, by assimilation, the ten tribes and the

tribes of Judah should become reunited in Joseph, through Ephraim and Manasseh. This could not be executed except through the thorough amalgamation of all the tribes with themselves; and such amalgamation could not obtain without their combination with a stronger element than either Israel or Judah. This was to be effected through their mixture with other nations.

By the mouth of Abijah the Lord has declared: "For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river [Euphrates], because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." (I Kings xiv: 15, 16.)

Through Hosea the Lord spake the following: "Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place. Ephraim is joined to idols; let him alone." (Hosea iv: 16, 17.) "Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Therefore will I be unto Ephraim as a moth [to eat him up], and to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him." (Hosea v: 11-14.)

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth not. And the pride of Israel testifieth to his face: and they do not return to the Lord their God, nor seek him for all this." (Hosea vii: 8-10.)

Thus, according to prophecy, is Israel (Ephraim) to be utterly scattered, consumed by, and assimilated to, the Gentile nations of the earth. According to history, have the declarations concerning Israel been fulfilled? The ten tribes of Israel did not constitute "a multitude of nations;" and though Israel was named upon the ten tribes, as yet (before their absorption) the two tribes, Ephraim and Manasseh, did not embrace all the properties and qualifications essential to fulfil the prophecy. Israel will be named upon Ephraim and Manasseh when the prophecy of Ezekiel is fulfilled.

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it, for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these? say unto them, thus saith the Lord

God; behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, thus saith the Lord God; behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." (Ezekiel xxxvii: 16-22.)

"And David my servant shall be king over them; and they all shall have one Shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

"Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people." (Ezekiel xxxvii: 24-27.)

Numerous efforts have been made to identify the English, Welsh, Irish, Scotch, Germans, and others, but more particularly the Anglo-Saxon people, as the lost tribes of Israel, who, about seven hundred and fifty years before the Christian era, were carried into Media by their Assyrian conquerors.

The facts adduced to confirm this identification of the lost tribes are drawn from the traditions and customs of nations, from archæological research, and from philological study; but more largely from the records of sacred and profane history. The ten tribes, as such, have no history after their transportation to Media. Their absorption by the Assyrian and Medo-Persian power blotted them out forever as a distinct nationality.

An almost insurmountable obstacle to the identification of the lost tribes with the fierce, savage, marauding hordes who poured into England from the shores of the German Ocean, or with the still earlier peoples of the British Isles or Western Europe, lies in the fact that they possessed no written language which has come down to us, through which to trace their origin. Strong presumptive evidence in favor of this identification is the historical testimony that, at a time nearly corresponding with the immigration of these resistless, warring races, into western Europe, there was a general exodus westward from that country into which the Israelites were carried captive.

That the Anglo-Saxon or other races cannot possibly be the original and identical tribes of Israel which

were carried into Assyria, is assured by their absolute loss of nationality, language, religious rites, and ethnic characteristics. The one great religious rite or ceremony which above all others was to keep the children of Israel distinct from the surrounding nations, was the ordinance of circumcision.

If circumcision had been perpetuated as a religious ceremony, it would have been impossible to lose the Israelites among the other nations of the earth. When they ceased to perpetuate this rite, it became impossible to maintain their integrity as a nation and distinct tribes. If these people had been the tribes of Israel migrating from the country into which they had been conveyed, they would have carried with them this peculiar evidence, with many others, of their identity.

Those ordinances specially instituted for the purpose of maintaining a distinctness from other people, and upon which alone such a distinctness could have been maintained, would have been found existing among them. There are no signs that these people had ever observed the ordinance of circumcision, but they do, however, carry with them abundant evidence that the seed of the Israelite is largely intermixed, and the corroborative testimony of history and prophecy is sufficient to establish us in the knowledge that these people were some of those into whom the house of Israel was absorbed.

It will be remembered that Nineveh was the capital of Assyria. The word Nineveh is derived from two words, which together signify the dwelling or habitation of progeny. These are *nun*, fish, so called because of its prolificness; and *neveh*, repository of the germ or seed of reproduction; thus the dwelling-place of proliferation. It is by a divine providence that the head or capital of the nation into which the Israelites were to be deposited by the Lord, the womb in which Ephraim was to unfold into "a multitude of nations," should represent (in the etymology of its name) the purpose to which the nation or empire so denominated should be appropriated by the Lord.

It was to Nineveh, the capital of Assyria, that Jonah (Dove, hence Holy Ghost) was sent—and for no other purpose than to prepare the Assyrians for the appropriation of Ephraim. It was not merely for the distribution of Israel among the Gentile nations that the Lord "rooted them up" from their own land, but that they might be literally metamorphosed, that the whole Gentile lump might become the leaven of the house of Israel.

Through the power of typical Assyria over the house of Israel was to come that mighty prince, king of Persia, prepared of God to establish the typical restoration, and prepare the way for the agglomeration of all nations of the Gentiles, and their reduction to one tongue, virtually one nation, not the restored Judah and Israel, but the nation out of which is to come the antitypical Assyria that will evolve the restoration.

The firstfruits of the multitude of nations to proceed from the complete assimilation of the two houses of Joseph's posterity, were typified by the seven churches

of Asia Minor, for these were the seven inceptive centers of the new body which is to come forth in the resurrection as the flesh of Abraham, through the posterity of Joseph. The English speaking branch of the Teutonic family is the womb for the final carrying of Ephraim. The German branch is the impregnative center of conceptive energy. America is the birth-lace of the seven nations which shall fulfill the prophecy: "His [Ephraim's] seed shall become a multitude of nations."

CHAPTER IV

Ephraim to Become the Fulness of the Body

Ephraim is a word signifying twin land or the land of double fruit; Manasseh, who forgets, is to be given over to oblivion. Abraham is a Hebrew word meaning a father of a multitude. Abraham, the father of a multitude, could be named upon Ephraim only as Ephraim becomes the land of twins, or the land of double fruit; hence becoming the fruition of the attribute of the father, which Ephraim should become.

We read in Genesis xlviii: 19: "But truly his younger brother [Ephraim] shall be greater than he, and his seed shall become a multitude of nations." In this blessing of Jacob or Israel upon Ephraim, the younger son of Joseph, is embodied the covenant which pertains finally to the redemption of the Gentiles through the promise of God to Abraham.

In pursuing the question of Israel's identification with the Anglo-Saxon race, it must not be forgotten that we cannot look for Israel as Jew, but as Gentile. In the blessing above referred to, the words which are rendered "multitude of nations" are *melo haghoyim*. The word *melo* is not multitude, but fulness. This rendering all Hebrew scholars are united upon. The word *goyim*, plural of *goy*, is Gentiles, and is rendered Gentiles as often as nations. The words nation, Gentile, and heathen are all rendered from the Hebrew word *goy*. *Goy* is from the Hebrew root *gava*, body; therefore the rendering in Genesis xlviii: 19, which gives to Ephraim the promise that he shall become "a multitude of nations," is not only more strictly the fulness of the Gentiles, but further, the fulness of the body.

The Lord in his present advent comes to redeem the body. This redemption, like the redemption of the spirit, must come through the posterity of Abraham. This is to become Gentile to meet the spirit and letter of the final covenant, and is to come through the ten tribes only as those ten tribes are gathered into Ephraim; for Ephraim is to become the fulness of the Gentiles, or multitude of nations.

The word Ephraim signifies land of double fruit, or twin land, and its significance as pertaining to the final covenant implies the union of the life (soul and spirit) which was conserved from the house of Judah in the Lord Jesus, and the church which accepted his gospel among the Jews of the house of Judah, with the body, the house of Israel mixed with the Gentiles. The name of Abraham, according to the blessing, is to be named upon Ephraim. This name committed to Ephraim insures to him all that the name Abraham

implies, together with all that is implied in the name Ephraim.

In the idea of land of double fruit, or twin land, is implied, first, the reunion of Judah and Israel. In this reunion of Judah and Israel is the conjunction of the Lord with his body, the new church, in the redemption of Israel.

The second implication is that the land of double fruit, or twin land, as incorporated in the name Ephraim, signifies that conjunction insured by the descent of the holy city, the New Jerusalem seen by John, which is the church in the spirit, with both Judah and Israel, to come forth in the body of the resurrection. In the ultimate degree, twin land or land of double fruit is the incorporation of the two wills, the divine, exhibited as the Divine Humanity in the Lord Jesus, and the human, regenerated and conjoined to the Lord, by virtue of which the sensual humanity is redeemed and made the Sons of God.

But the name Abraham is to be named upon Ephraim. In other words, the virtues and attributes signified by the name Abraham are to become incorporated in the life of Ephraim. What are these factors? First, *Ab*, father; Ephraim is to be father; second, *Ra*, from *ruah*, spirit;—he is to be father of spirits, God; third, *Ham*, heat; he is to be father of heat. The word Ham (heat) here implies or signifies affection or love, for in this principle is involved the law of regeneration or multiplication. Divine propagation, or the regeneration of men to make of them the Sons of God, is through the power of the divine heat or love element.

The application of the spirit (that is, *ra*, *ruah*,) to effect the regeneration, and thus the development of the multitude of God's people through the attribute of fatherhood committed to Ephraim, would make of Ephraim the father of multitude, thus literally Abraham. The Abraham of the Jews was the typical Abraham, but the Abraham named upon Ephraim is the antitypical Abraham, the Shepherd to come of Joseph (Genesis xlix: 24), and he to whom the Son must deliver all things at his appearing; for "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (I Cor. xv: 24.)

Ephraim must be Abraham (father of multitude) before he can become the fruit. More strictly speaking, Ephraim must become the father in the Lord's second coming by virtue of putting forth his offspring, Ephraim, land of double fruit or twin land, as the multitude of nations which proceed from him. This is because father implies offspring. In giving the name Abraham to Ephraim, Ephraim must necessarily come into possession of the children by virtue of which he is the father. In this instance, the children are the children of the resurrection.

Ephraim, Manasseh, and Judah must be united in one stick before Ephraim can be made a multitude of nations. "Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children

of Israel his companions: then take another stick, and write upon it, for Joseph [Ephraim and Manasseh], the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.

"And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." (Ezekiel xxxvii: 16-19.)

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God and they shall be my people. And the heathen [Gentiles] shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them [the Gentiles] for evermore." (Ezekiel xxxvii: 26-28.)

The word Isaac, *Yitshak*, is a word which means to laugh, or rejoice exceedingly; excessive or extreme joy or laughter; such joy can only obtain at the resurrection, or life from the dead. "And Sarah said, God hath made me to laugh so that all that hear will laugh with me. And she said: who would have said unto Abraham that Sarah should have given children suck? for I have borne him a son in his old age." (Genesis xxi: 6, 7.)

The name Isaac, ultimate or final joy, should be "named upon the lads." When shall this joy obtain? When shall Israel and Judah, who were carried away into Assyria and Babylon, be restored and made to inherit their own land? "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." (Ezekiel xxxvii: 12.)

By a careful study of this subject, it will be seen that the promises or blessings of Jacob upon Ephraim; the unfolding of Ephraim into "a multitude of nations;" the naming of Israel upon them, and also the committing to them the names, Abraham (father of a multitude) and Isaac (excessive or extreme joy or laughter) are to obtain only through the resurrection of Israel and Judah from their sepulchre or burial in the nations of the earth, with whom they were commingled and scattered, and out of whom they are to come forth. Their resurrection is nothing more nor less than life from the dead: "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?" (Rom. xi: 15.)

It is thus shown that Israel's identification and restoration will be the resurrection. This brings us to inquire into the purpose of, or necessity for, such identification, as well as into the specific laws and processes of the resurrection of the body. The interest shown in, and importance attached to, the reunion and resto-

ration of Judah and Israel as a final or ultimate expectation of those who look for the Lord's appearing, are so completely associated and identified with the hope of the resurrection of the dead, which is the supreme hope of every true Christian, that it seems marvelous that argument should be required to confirm the identity of Israel's restoration with the resurrection.

Read again Paul's declaration: "For if the casting away of them [Israel, the ten tribes] be the reconciling of the world, what shall the receiving of them be but life from the dead?" It has already been shown that the second covenant is to be accomplished through the posterity of Joseph, while the first was accomplished in Jesus through the tribe of Judah. The Shepherd, the Stone of Israel, is to come through Joseph; but this Shepherd to come through Joseph is the Shepherd to the Gentiles, who, as before shown, is the Shepherd of the body. Therefore the complete identification of Israel is the bringing in of the body of the resurrection.

The Anglo-Israelites are already doubly confirmed and settled in the conviction that the English speaking people, at least, are the descendants of the lost tribes. They thus cease to look for Israel as a distinct Jewish people still somewhere to be found. Such a belief begins with a few and struggles for expansion. The development of the conviction and its extension into the minds of the many are of slow growth, but such a step being taken, why not acquire the power of thought to take the succeeding one, and seek to establish the resurrection in this same Anglo-Israel?

Paul's statement being true, that the receiving of them is life from the dead, then the purpose of the identification is the acquisition of this life. So far, one great difficulty in the way of the rapid growth of the Anglo-Israel church, is in the fact that there has not been a clear statement of Israel's mixture with the Gentiles. This is not simply a scattering among, but a mixture which could not obtain except through the intermarriage of Israel with the Gentile nations.

The beginning of Israel's infiltration with the races, not Jews, was Joseph's espousal of an Egyptian wife. This paved the way for a further infiltration in subsequent ages. We read in Exodus xii: 38: "And a mixed multitude went up also with them;" and in Numbers xi: 4: "And the mixed multitude that was among them fell a lusting." This "mixed multitude" was in all probability the mixed Jewish and Egyptian blood, and the whole history of Israel, after going up out of Egypt, shows their strong tendency to commingle and coalesce with other nations and adopt their idolatrous worship.

(To be continued.)

When a people is manifest who not only desire the Lord's coming, but who are also willing to hear the doctrine when presented, because the doctrine finds agreement with the desire for it, then the wheat is ready to harvest. It is time to put in the sickle (the divine declaration); that is, to advance the truth, for the truth does the reaping. Then will come the organization of the concrete body.—*Koresh.*

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER VII

"BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father, Nebuchadnezzar, had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote." (Dan. v: 1-5.)

Whatsoever interest may attach to the book of Daniel as an historical record, it is insignificant compared with its symbolic, prophetic character as pointing to the end of the Christian dispensation, when in a simultaneous presentment there shall transpire, as a grand climacteric, a repetition of the events, intensified and augmented by an additional vital force transpiring successively through time, as symbolically portrayed in its prophetic record. To many, the idea of a successive or timic, and a simultaneous or spacic manifestation of occurrences, may be a novel thought; and to dissipate the obscurity from the minds of any who may not at first fully grasp the idea, I will state that nations, in their development and progress from their inception to their final and complete dissolution, have four phases in two periods.

The first period is the inception from the germ and subsequent duration of gestation in the matrix where successively, through regular and progressive stages, the functions and organs are unfolded but still dependent upon the parent stock for vital continuity. The second is the period from birth, when all the organs that have sufficiently matured to enter upon their functions come at once into vital action from their own inherent vital power, until the final exhaustion of those centers of functional energy, at which time the dissolution of the structure is insured. These two periods, in their successive aspect, are coördinate with two simultaneous timic durations in the invisible or spiritual world, where all the operations manifest in the visible or material domain are cohabited with corresponding operations in the spiritual.

The word Daniel signifies judgment of God; Nebuchadnezzar, tears or groans of judgment; Belshazzar, master or keeper of the treasure. These names in their symbolic significance point directly to the time of the fulness of the Gentiles; the fulness of the Gentiles meaning the time of the completion of the new body, evolving through the progress of the Christian church, to become

manifest at the termination of the old church now at hand.

Nebuchadnezzar dreamed. Daniel said: "Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. (Dan. ii: 31-33.)

In the reign of Belshazzar the type was complete. The kingdom founded by Nimrod, son of Cush, having its inception in Noah over eighteen hundred years before, came to its timely end. The force generated in the head of this image, Noah, had passed along down through the ages, becoming in its transmission toward the feet, more degenerate until, on reaching the feet of the image, or the consummation of that age, Babylon's iniquity was full. Hence its destruction while Belshazzar as in the midst of a bacchanalian revel, prostituting the sacred things taken from the temple at Jerusalem by his grandfather, Nebuchadnezzar.

In the type, Noah constituted the head of the image; but as the downward flux was the transmission of the potency generated in the head, successively through the breast and arms, belly and thighs, and legs, to the feet, Nebuchadnezzar—being this potency made degenerate by its transmission from the will into the sensual body—constituted this very head of fine gold, though now, by the law of mutation, the clay of which the feet were partly composed. Noah being the head of the image, Nebuchadnezzar, in his reign and the reign of his house, ending with Belshazzar, his grandson, constituted the feet of the image. As it is declared of it by Daniel, it necessarily *stood before* (preceded in time) the feet, extending over a period of about seventy years.

The cities founded by Nimrod, son of Cush, and great grandson of Noah through the line of Ham, Noah's second son, are four; namely, Babel, literally the neck, which is the apex, or the head of the body, hence gate or entrance both ways from the body to the head, and from the head to the body, and the point of the cross, therefore confusion or mixture; Erech, literally circulation, or the seat of the circulatory functions, hence breast and arms; Accad, literally seed-container, therefore the domain of the solar plexus, loins, and thighs, hence belly and thighs; Calneh, literally extremities, therefore consummation or end, hence the legs. These four cities became the heads of the four distinct kingdoms which successively reigned over great Babylon.

The feet contain the entire potency, in a degenerate degree, of all the others. The feet, part of iron and part of clay, were the combination or mixture of paganism and Judaism; the strength of iron being in the Jews, while the clay, with which it would not cohere, was the pagan element which had unsuccessfully endeavored to amalgamate itself with the Hebrew stock. This mixture constituted the very weakness of the Babylonian kingdom at the time the city was con-

quered by Cyrus the Persian. The fall of Babylon completed the dispensation of about eighteen hundred and eighty years, which, in every particular, was to answer as a type for a dispensation, beginning with Jesus and ending with the destruction of the old church or dispensation, and the introduction of a new era by the establishment of the kingdom of Christ, now having reached the completion of the period of gestation, and in process of parturition,—a word meaning to separate or divide.

Belshazzar reigned over Babylon when it came to its consummation. At that time he not only held the Jews in captivity, but he had in his possession the treasures taken from the temple; among which were the sacred vessels of the temple, including the candlestick which, it will be remembered, comprised seven golden candlesticks united by a continuous circle for the supply of oil. He held in possession these sacred vessels of the temple of the house of God. By virtue of this relation to these sacred things, which by him were being desecrated, he had the name Balshezzar.

Upon a careful examination of the type, we find it to be the consummation or the end of the Babylonian kingdom, the liberation of the Jews from their captivity, and the restoration of the sacred things which had before been removed from the temple of God, and taken to the palace of the king of Babylon, where he held his last revel. Upon further careful examination in its relation to the antitype, we find that the most sacred and interior things of the temple were in possession of the king of Babylon, even to the candlestick, and the most interior substance for its illumination. The candlestick was lighted, but it shone with a false luster when illumined with the degenerate oil of paganism, the oil which had been originally the genuine Word, but now inverted through its amalgamation.

Solomon's temple was a mere figure or type, made from patterns of the heavenly temple, which Solomon received from David, his father. The candlestick originally was made for the temple, and when complete, the temple contained the candlestick with all the sacred things pertaining to it. There can be no question but that this temple was a figure or type of the Lord Jesus, the perfected humanity of God. The candlestick represented the church of which the Word, the Lord Christ, constituted the seal; for in him, he being the resurrection, were resurrected the churches to be imparted through his translation to those whom God, through development, had made receptive to the spirit of truth, the church (candlestick) in him, and had communicated to the external church, which, by virtue of the transfer, became the temple and contained the candlestick,—or rather, in whom was the temple and all that the temple contained, including its Sovereign.

From this critical survey of the type, we discover Belshazzar to be in possession of the most sacred and interior things of the temple of God, and that these sacred things were subverted to evil purposes and desecrated thereby. In comparing the type with the antitype and true use of these sacred things, what do we conclude these vessels to be in the real temple, the Divine

Humanity? In the type, the vessels were used for drinking wine. This was employed as a symbol for the truth of the Word. In the spiritual sense, the vessels and what they contain are the same; but in the literal sense, which is the ultimate of the Word, the holy vessels of gold are they who contain the divine natural good of the Word, or, what is the same, the potential life substance of the body.

The hundred and forty-four thousand are the vessels, and Belshazzar's prostitution of these vessels was before Babylon's overthrow and their liberation. The substance that, through them, Belshazzar is prostituting to infernal purposes, is the very life potency upon which the resurrection depends; and the use to which he appropriates it is a resurrection to immortality which antichrist (Balshazzar), who is now master of the treasure, hopes to effect through the prostitution of the Word, though ignorant that it is such; for the infernal powers do not acknowledge it.

(To be continued.)

The Science of the Resurrection

(From the Writings of KORESH)

THE INVOLUTION of the Lord as the product of human development, it will be noticed, is an old idea. Coördinate with this fact of involution, we also have the doctrine and fact of evolution portrayed in John's Revelation, in the opening (*evolve*) of the books, and especially the opening of the Book of Life, which is the evolution of the Sons of God from the Lord Jesus the Christ of God, who was infolded (rolled up) and sealed; for it is declared: "Him hath God the Father sealed."

The Christian church is laboring under a gross misapplication of the significance of the term regeneration. In the Protestant evangelical denominations, regeneration is a synonym for the new birth, to be born of God, a change of heart, and conversion. The terms regeneration and the new birth cannot be synonyms, for the reason that regeneration can mean nothing else than reproduction, a term implying a cycle of time, long or short, according to the character of the thing to be reproduced; while the "new birth" is an opening out into life, an act taking place at the end of the gestative process. Regeneration embraces the period of development; the new birth is the act of its gestative completion. There are specific reasons for the confounding of these terms by the dogmatic theologians.

The spiritual processes hidden from the ages of the world, which, during the Jewish age, preceded the spiritual "new birth" more than nineteen hundred years ago, are not understood by the church; and the phenomenon of the operation of the Spirit at that time, giving birth to the church, has been defined as regeneration, while it was only the operation of birth at the end of the cycle of regeneration, which culminated in the phenomenon of the Holy Ghost in the Disciples of the Lord. That was a spiritual birth, because it was the birth of the spiritual man, the inner man, after the entire period

of regeneration, which extended over the Jewish dispensation. This is worthy of reiteration, because we confront both the indoctrinated and inherited misapprehension of the character of that regeneration which ended in the birth of the spiritual church of the Christian age of the world.

The birth which took place in the product of the church of our Lord, over nineteen hundred years ago, was a spiritual birth after a spiritual regeneration. The birth did not touch the life of the outer man sufficiently to effect immortality in the body, hence the statement of Paul: "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the Sonship, to wit, the redemption of our body." The spirit was redeemed, but this did not complete the process of redemption; the body was still to be made immortal through another and extended process of regeneration, the regeneration which should include the body within its embrace. The birth of more than nineteen hundred years ago was not complete. The church at that time did not regard it as the fulfilment of the powers and possibilities of the resurrection of the dead.

The Planting of the Seed of Arch-Natural Life

Jesus in his own personality stood forth in his appearance after coming out of the tomb of Joseph, where he did not see corruption, the type of the final Sonship and inheritor of the throne and kingdom of God. In Him we observe the archetypal manhood of that order of which he constituted the High Priest, the order of Melchizedek. If we would know of the character of the resurrected life, we must go beyond the overshadowing of the Spirit to the personality of the germ from which the regeneration of the body springs.

This seed planted in the church over nineteen hundred years ago was the personal Messiah. It was accomplished through the operation of the Holy Spirit; but the Spirit was the essence of the Lord's personality. If the diffusion of the Spirit had been the primary source of the planting, then the crop at the end of the cycle, the end of the dispensation, would have to be spirit, for the ripened harvest would be like the seed planted. If spirit was sown, then spirit would constitute the fruit at the end of the age. We declare, however, that the seed planted was the Man-God, Christ the Lord. We also emphatically declare that the harvest will be the Sons of God. We are not only authorized to make this announcement to the world, but we are commanded to declare this truth.

Immortality is not yet in the world; the immortal body has not yet appeared. The resurrection of the dead is still in the future, but we are on the verge of the great transformation, approaching with giant strides this final act in the great drama of progressive evolution. The seed sown at the inauguration of the age was the Lord Jesus; he came as the promised Seed, to be planted in the church, and he was planted. The modern church does not comprehend it, therefore it denies

it. His planting occurred through the operation of the Holy Spirit, the Spirit being his own substance, the substance of his body. The Lord was eaten by his church, the appropriation being made at the beginning of the dispensation.

We reiterate the statement that the Lord was eaten then, and that he has not been eaten since. The symbol of this eating, maintained in and by the church, is a commemorative sign, transmitted from generation to generation, of the fact that in the shedding of the "Holy Ghost" the Lord's body was eaten, absorbed, appropriated by the Disciples. The Lord was eaten at the initiation of the Christian dispensation; this fact cannot be denied in any domain of modern Christianity, from the pope down to the most insignificant believer in Protestant evangelism. He came to be eaten, and the church commemorates it in the sacrament and the Lord's Supper. Why is the church too densely ignorant to appreciate it, and accept it as the fundamental fact of the Christian system?

The Apostasy and the Man of Sin

There has been no outpouring of the Holy Spirit since the early days of the church; that was "the early rain." The Lord being planted then in the church, died in the church; this fact is portrayed in the Revelation of John, when he presciently declares, through his vision of the then future of the church, that the two witnesses lay dead "in the street of the great city [the church], which spiritually is called Sodom and Egypt, where also our Lord was crucified." The two witnesses are the Father and the Son, who were both as one in the person of the Lord. Jesus said: "I am one that bear witness of myself, and the Father that sent me beareth witness of me." These, then, constitute the two witnesses; and as the two witnesses are the Lord, the Lord also, as the two witnesses, was crucified in the church.

This also comports with the statement which every man who thinks, knows to be a truth: "Thou fool, that which thou sowest is not quickened except it die." The Lord was eaten (sown in the church), and because he was planted as the seed of regeneration he had to die in the church; and for this reason the church, with its head, the Lord, passed into declension according to the prediction concerning it: "That day shall not come, except there come a falling away first, and that man of sin be revealed."

The "man of sin" is the man who took upon himself the sins of the world, and who was made to be sin. Let the student examine the science of this proposition. When the Lord passed away, he did so through the incorruptible dissolution of his body. A dead body, after the spirit has left it, has the power to dissolve by a corruptible dissolution. The body disintegrates through alchemical resolution. Nine tenths of the human body is water; this is changeable to oxygen and hydrogen, and then to flame. This requires a long or short period of time, according to conditions; but the entire body passes to dissolution finally. Why should it not be possible for the body to attain a condition of incorrupti-

bility, a change to be wrought through the application of higher physiological principles? This is not only possible, but it has been proclaimed through the Scripture of truth.

The Lord came into the world to be eaten by his church; if the church did not eat him, then there is no truth in the gospel of Christ. If the church did eat the Lord's body (and it did, if there is truth in his gospel), then the science of that appropriation is within the scope of intellectual apprehension, and within the domain of the function of the human reason. "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." This is not a figurative statement, but the enunciation of a fact. But how? His body was dissolved and became Spirit, the Holy Spirit, because it was the product of the combustion of his body. This Spirit, the substance of the Lord's body, was then absorbed by the Disciples. It was through this absorption that the Lord's body was appropriated (eaten) by his church. This is one of the greatest revelations of the problem of life.

God's person was planted in his church, that from the sacrifice of this person, the one Son of God, the many Sons of God should mature in the resurrection of the dead; these many Sons of the resurrection being the children of the Son of God, whom the Lord God planted in the race. When the Lord ascended he passed *into* the spiritual degree of the life of his church. It was by this means and process that He ascended into heaven. He did not go away into the natural, but into the spiritual heavens. A church that has not comprehension enough to accept this science of the Lord's appropriation by his church, has not sufficient light to guide it into the New Jerusalem, in this age of the world.

Causes in Conspiracy to Effect the Dissolution of the Lord's Body

That the Lord was dissolved after his resurrection, there can be no reasonable question. We are not arguing this point so much as we are enunciating its truth. Why should He constitute the vortex of that fire regarding which he said: "I am come to send fire on the earth; and what will I, if it be already kindled?" The influx of the spirit of love from those who loved Him, together with the spirit of hate from those who hated him, with his own aspiration to enter into his church and be appropriated, instituted the burning which converted his personal form to the spiritual afflatus called the Holy Spirit.

To comprehend this phase of the science of immortal life, it is essential to know something of the character of atomic and molecular metamorphosis. The body is made up of atomic aggregations. Every atom is subject to the possibility of change from the atom to the spirit of the atom. The atom as an atom is not eternal; it is convertible. In this possibility of metamorphosis resides the fact of the substantiality of spirit itself.

Mental force is the substance generated in the brain through the destruction of the matter in the brain, carried there in the circulations of the blood and nerve juices. The blood holds in solution all of the so called

chemical elements. These substances are burned up in the brain, and thus produce the substance called mental energy; this in reality is the spirit of mentality, distinguished as intellect and affection. These are the light and heat of mentality. They are the actual substance of the matter changed by the operation of cerebral physiology into mental spirit. Mentality is spiritual substance; the thought directed in a given direction sends its spirit to the point where the mind determines it, though this may not be voluntarily intended by the one who thus thinks. The love of the mind directed toward the Lord, determined the direction of the thought substance of his followers toward him as the focal point of their loves. Hatred is as much a substance as love. It required both the love substance and the hatred substance to constitute Him the Messianic center of the age in which he lived.

The Lord became the polar point of the influx of mental spirit, hence the vortex of that combustion which converted his body to the Spirit which has been denominated the Holy Ghost. By the absorption of the Holy Spirit, the person of the Lord was planted in the church. Now because the Lord's life was committed to the thousands of his followers who partook of his person through the absorption of the Spirit, the germs of regeneration were communicated to and lodged in the will, whence there began to be regenerated the Sons of God in as many wills as partook of his flesh and blood.

It is because God in the person of his Son, in whom was the invisible Father, was planted in the church, that at the end of the age, when the harvest appears, it will come in the production and manifestation of many Sons of God. It will be observed that the fruit of regeneration, at the end of the cycle now terminating, is not merely the church as it existed at the beginning of the Christian dispensation, raised up in its bodily form now, with merely the additional experience of the Christian age appended to its progress, but it is the reëmbodiment of the Disciples and followers of the Lord, having had planted in their wills the germs from the begetting emanations of the Son of God. It is for no other reason that the Lord is called the Lamb (Ram) of God. He was God's begetting life. This is emphasized in this passage in John's Revelation: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready."

The Lamb has a wife; the Lamb is God, therefore God has a wife, and the purpose of this wife is to regenerate the Sons of God from the planting in her matrix of the Son of God. It is consequently inevitable that the fruition of the age is in the product of many Sons, transformed from the present mortal state of the race to the immortal state; this corruptible putting on incorruptibility, and this mortal putting on immortality.

The Lord Christ was sacrificed that his life should descend into humanity, that by it man's corrupt nature should be transformed to the incorruptible, immortal quality of the life of the Lord.—*Koresh*.

The Song of Regeneration

(From the Writings of KORESH)

THAT there is a distinction between the firstfruits and certain other fruits of regeneration there can be no doubt—judging from the teachings of Scripture. What this distinction is, we deem it important for the Bible student to comprehend. First, there stands on Mount Zion a Lamb—the personal begetting power of God; with him stand one hundred forty and four thousand, having his Father's name. This signifies that each of the one hundred forty and four thousand is in the same quality, having the Father's name and power; thus these firstfruits are the product of the Lord's implantation in the race.

Jesus was the personal Bridegroom and Bride. "He who hath the Bride is the Bridegroom," was said of Jesus. The Lord Jesus had the Bride in him; he was the two in one. Because He was biune, male and female in one individual (undivided) form, he had life in himself, and was therefore immortal; and because he was immortal he could pass out of the world alive, that is, without corruptible dissolution, entering, in his ascending spirit, into the throne, and by his descending (animal) spirit entering into humanity for regeneration.

The descent of the Lord into the race (into hell) was through the operation of the Holy Spirit. From this descent the Sons of God standing on Mount Zion, come up from among men. There can be no greater ignorance than is at present manifest among the theologians and doctors of divinity, who fail to enlighten the people on these perfectly rational principles of regeneration. The song which the one hundred forty and four thousand sing, and which can be sung only by them, is the same song which Christ the Lord sang; namely, the song of Moses and the Lamb. The song of Moses implies perfect obedience to the law, for Moses is the Lawgiver, and the song signifies subjection to and appropriation of the life of the Lord.

The song of the Lamb is the song of regeneration. The word regeneration means reproduction. The one hundred forty and four thousand are regenerated (reproduced) from the Lord's planting. They have proceeded from those who, in the beginning of the Lord's work, were first receptive to that divine influence called the operation of the Spirit, when it was first shed upon the people at the initiation of the Christian church. It is the actual body of the Lord Christ; it is the Christ resurrected in his multiplied form.

These are to stand upon the material earth in visible form, materialized from the thousands who are about to be dematerialized through the fire by which the world will be destroyed. This is not a fire to destroy the physical world, but one that will burn up, in a general conflagration, as many as desire to become the Sons of God through perfect obedience to his law. They will be Sons of God, in whom will be the Father as unmistakably as the Father was in the Lord Jesus. They will be as unmistakably the Sons (offspring) of God, as the Lord Jesus was the Son of God. They will have proceeded from the Lord Jesus Christ by regeneration, just as the Lord Christ came from God through generation.

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE TWO GREAT MEN OF DESTINY

*The Two Opposite Ultimates and
Their Antithetical Rewards*

EX-PRESIDENT ROOSEVELT is universally delighted in, because believed in by the masses as the pre-eminently practical, as well as the most forceful, man of his age. He is not, however, the pre-eminent master of the forces of universology. This "dark horse" of human leadership is held in reserve, insulated to meet the needs of the world's greatest crisis. This prophetic character appreciated Mr. Roosevelt, and honored him with a record of his esteem according to his readily perceived merits.

Mr. Roosevelt lacks the one thing needful to the world empire builder and founder of the Golden Age. He lacks the science of the laws of its being, to be learned from but one source. There is to be an age-lasting world empire, a King of kings and Lord of lords; the desire of all nations visibly expressed is its head. This Son of Righteousness will be the most scientifically practical of all men, and thoroughly furnished unto all good works, the Prophet, Priest, and King invisible made visible. As the great Alchemist, he will reconcile all men and nations, and reduce them to the gold of genuine Godliness in the great crucible of a world empire.

The intrinsic value of any conscious element of human society is to be determined by its best possible use to society at large, and in the performance of this use will be found the greatest possible happiness to the consciousness. When men are astro-biologically related and baptized (as they are to be) with the Messianic Spirit of the new dispensation, we will have an age of progress such as no extant history records. That this is possible and rational to anticipate, the fundamentals of Koreschan Universology, based upon the Cellular Cosmogony, enable men to firmly believe.

The Cellular Cosmogony reveals that a Grand Man has been incubated in the womb of Nature, Mother Earth, and is due to be born ere long, as a social theocracy. When this order divests itself of the habiliments of chaos and the age-lasting night of infernal ignorance,—in-no-sense of sin,—the full grown social man will stand upon the earth, monarch of his environment and the elements it contains, for the use of himself, its chief inhabitant and source of its origin and destiny.

The Lord Jesus Christ was the Seed of this perfect indwelling social system to be, and the heir of it in its totality. As such he finds himself entitled to every title creation has to bestow upon him, and to in honor prefer the name most precious to be hallowed by the sons of men, as that of the great Father of lights—CYRUS, the Shepherd and Stone of Israel. Solvent of the Mystery of the Fellow-Heirship of the Gentiles, involving in one great cosmos both the mystery of iniquity and the mystery of Godliness, he will leave the

world for a Golden Age without a mystery in which to be fog itself.

Men are to walk once more in God's clear sunlight, when the great Master Alchemist shall have completed the work he has set himself to do; viz., to sweep away this old world's refuge of lies, and to make all things new by its purification in the fire of divine human love he is to kindle for God and humanity.

The quickening spirit of this grand truth has been already voiced by the greatest of prophets, who has been a living sacrifice and martyr to its formulation and promulgation. What remains to be done is to bring the world to the judgments due its sins, that the inhabitants thereof may learn righteousness. That they are coming upon every form of iniquity thick and fast, the humblest seer may perceive. The props of iniquity cry peace! while a billion of Orientals, the very ultimates of the old dragon, prepare for war. The yellow peril of the skin of the pre-Adamic man, diseased with greed for the commercial power of modern Christendom, would envelop and strangle the coming man at birth, did not the angel of the Flaming Sword guard the way of the Tree of Life, and insure the harvest of its twelve manner of fruits.

The yellow peril nearest at hand, the heading up of the gold power to such an extent of tyranny that insurgency, socialism, and even anarchy will combine for its overthrow, has gone so far that *Life*, for 1910, has produced a serial relating to its imperialism, with John Pierpont Morgan on the throne of the golden calf empire. When these evils shall have served their purpose, and that purpose becomes well known, the Almighty will reveal his wisdom in a form ever new, and forever renewing the life of the world—the Mother of all living. Then She shall be called the Lord our Righteousness, and the constructive power of all flesh shall become the reconstructive Empress of all nations, which shall learn war no more, till the renewed have again become old and ripe, as is the age of the present dispensation, to pass away with a great noise—the roar of vast material carnage.

It was the wisest of men who declared there was a time for everything, and everything in its time. War ranks as the greatest of arts, when the great battle of Gog and Magog is due to clear the field for the world empire of the Sons of God, who spring full armed from the head of Jove. The harvest of such has been declared for nineteen centuries, as due at the end of the Christian era, the age of peace.

The prophet of the new world empire came as a thief in the night to inspect the field of his future operations and achievements, and the world knew him not. A few, delighted, entertained the Sage, and herald now his reappearing in power and great glory. A traveling student from Japan met him in the way, and in his Anglo-Japanese lingo declared: "I think you are the light of

the world." They of ancient India knew Moses and the prophets, but the Man Christ Jesus, as God's new name, they knew not.

Modern Christendom knew Jesus as the Lord, and Moses and Elias as ancient prophets; but CYRUS, the promised Shepherd from Joseph, the Stone of Israel, the new name of the Lord, who became the Spirit of truth, it knows not, but shall know, for the day is at hand when all men shall know the Lord, from the least to the greatest, and by his every name made known in the one new name to be above every name, of power and great glory.

The Waste of the Life Forces, the Real Race Suicide

FRIEND "Teddy" has the barefacedness to advise the great falling Babylon of modern Christendom to unite its rapidly disintegrating forces to rule the world, prevent race suicide, and rebuild the tower of Babel. He is willing to help to give the earthquaking mass a teddy bear hug to hold it together, and enable it to proliferate after its kind. We read in a reputable daily that some anti-race suicide female produced quadruplets alive and promising to aid in the cannonading of the insurgents, on the day of friend Teddy's arrival. The magnificent Zealot whom the whole world has been delighted to honor, has teeth which he uses to make rational impressions of his various merits as a fit leader for all humane policies. A leader he is bound to be, but to act well he is going to think well, and to think well he is going to take a very wide outlook over the aggregating forces for the world's final warfare, before he lines up his fate with any of their grand divisions. This proposed outlook—a general grand review of the whole situation—will be made by a man, we venture to say, who fears God and honors the one King of righteousness who is as God's image and likeness. As he reviews the macrocosmic grand man, may he also review and obtain a new and scientific view of the microcosmic Grand Man and return to his law and testimony. This requires the restoration of true Christian communism, for the common weal of Israel, and a scientific comprehension of this universe of form and function which exists to serve as man's environment.

Ultimate Triumph of the Koreshan System

IN THE anticipation of that final baptism for the burning up of the wicked, much remains to be done by way of preparation. Anything done in the way of lining up into groups for the final transformation scene, is an indication of human progress toward the order of law which must prevail for the final subjugation of the hells of mortality. Koreshan Science teaches us that the new heavens and the new earth are built upon the subdued hells.

In defining the Koreshan Unity, KORESH states, in the tract on "Judgment," that "The Koreshan Unity embraces four general departments: These are the Ecclesia, the College, and the Society. The Ecclesia is the Church or home department; the College is the Col-

lege of Life; the Society is the Society Arch-Triumphant. The fourth is the disciplinary arm of the System, attaining its greatest mobilization in the battle of Armageddon, where we triumph over death and hell.

"To the White Horse Army, those belong who will voluntarily place themselves under military discipline and authority for the propaganda of the Koreshan doctrine. The Ecclesia consists of groups or ganglia, the husbanding centers of celibate potency, elaborators of pneumatic and psychic energies for distribution as the forces of life throughout the body, which in its body of integralism provides for the equitable distribution of all things pertaining to the kingdom of uses in the world."

The world awaits the Victor over death and hell and the grave, in manifest power and great glory, as the legitimate Leader of the White Horse Army. In the meantime, the tendency is becoming manifest to think well, not only of the conservation of the material resources of the nation, but of the far more important conservation of the sex potencies, the life resources of the human race. Let the thought of the value of this most potential conservation intensify, and thousands will turn from their evil ways to the cleansing of their human sanctuaries, that the Almighty may once more find a place to lay his Head, and dwell in and with a righteous generation.

The False and the Genuine Wisdom

PROSTITUTED commercial wisdom is at the bottom of all our social and personal woes. We agonize for peace, while we cling to prostitution in every domain of life. We continue to degenerate the children of the kingdom within, and then toil as charity-mongers to give the slum child a fighting chance to regenerate.

"Robbing Peter to pay Paul," is the policy of prostituted commercial wisdom. We need a Cannon to repress it, and transmute it by hydraulic pressure sustained by crucific force. By this method, we are taught, the basest metal may be transmuted to gold. Let some one with money to burn try it. This money of our false commercial wisdom, the dollar, dishonest because of its fictitious value, could be put to no better use just now, than that of demonstrating that the basest may be—by hot love for cold science—transmuted to the best.

Cold science says, put the whole world under the divine, imperial discipline of the science of the universe, the science of the law that reveals the fact that if one member of the universal social order suffers all suffer. Let the national industry of production pass under the rod of military law and order, to the end of the greatest amount of production for the least possible expenditure of labor. This should employ the major part of the citizenship, while the minor portion would be equal to the equitable distribution and rational conservation of the products, by the ever-increasing resources of rapid transportation.

Peace will come into the borders of all nations, only when all men have enough and to spare, under an imperially sustained system of equitable distribution, corresponding to the sun in the physical heavens. The sun and the rain, the twins of equity, serve the soil with gladness, that brings forth everything good of its kind.

A Koreshan Truth Apparant to Others

DR. LANGE'S successful experiment in transmuting baser substances to silver of the purest, is promoting faith in the truth of alchemy. When students searching for science are forced to conclude that transmutation is a fact in every domain of life, which can no longer be ignored, revelations will follow so rapidly, that the conclusion will be that the age of life-revolutionizing discoveries is but dawning.

The declaration has been monotonously reiterated throughout Bible-reading, modern Christendom, that Elias must first come and restore all things, first of all the fundamental truths of a scientific system of universal life that shall cause men to know God, who is their origin and destiny. They are to be undeceived as to any man having as yet been saved from his sins, however good he may feel.

Each man is still a field of wheat and tares, growing together till the second coming of the Lord provides for the alchemical burning up of the tares. This general burning up of the world requires a general turning back of the wisdom of its wisest, and having their present system of sciences made foolishness to them. When men's "refuge of lies" has been swept away, and their conceit is transmuted to sound common sense, they will quit the meanness and leanness of the competitive system, and rejoice in the privilege of doing all the good they can in the world, with the greatest, because wisest, economy. They will learn that every element in the earth is held in solution in the atmospheres, and instead of digging and delving in the earth for supplies according to need, the solvent atmospheres will be alchemically drawn upon for the best materials to be had from the sun itself, through the media of transmission and mutation.

As immortals, how the redeemed will laugh at the old things which will have passed away with the passing of the old heavens and earth. Yet the Gods miss not a step of the way of the Lord, from seed-time to their harvest—reproduction in the image and likeness, the resolved form of man that is to follow the dissolution of his present earthly house. Each step has its joys too rich to be missed. Sorrow, the shadow of the joy, is substantial enough only to give zest to the appetite, and power of appreciation to all who are repining to know God in themselves, reformed in the divine image and likeness.

The primitive Christians, in the joy of their "first love" of the Lord knew this. They talked in the midst of afflictions that make us pale even now to read about; of "their light afflictions but for a moment," working for them "a far more exceeding and eternal weight of glory." We need to get back that "first love" of the Lord's appearing and kingdom, if we would be changed. This may come only as the fruition of a scientifically focalized or polarized desire. It is the mission of Koreshanity to teach this law of Messiahship, to whosoever wills to know the Lord as the true Elias or restorer of all things, the builder of the New Jerusalem and the arch natural temple of mankind.

Alchemical Change of the Old to the New

IT IS just plain human nature to delight in brand new things, especially new things of finest possible quality. Now if we must have all our thinking based on some conception of the origin and destiny of man and his environments, why not, in gratifying the common aspiration of all the truly progressive for all things to be made new, seek for a new conception of the fundamental desideratum? There is a brand new system of Cosmogony, and a corresponding Sociology, being offered the world, which, ere long, must be awakened, even if rudely, to consider and value according to its due.

All who enter the Father's house of "many mansions," are to bear the Father's name. The name will be stamped in the forehead by the exercise of the reasoning faculties, as fast as they accept the Almighty's invitation: "Come, let us reason together." The Almighty's reasoning is foretold to begin with a plumb-line—mechanical, moral, and intellectual. He has declared that he will have his house built upon a rock. To the intellectual, nothing suggests the firmness of a rock, as well as a demonstrated premise, which determines for all eternity, to the balanced mind, the form of the physical universe, and locates man as to his environments.

To follow the man with the plumb-line, in the exercise of his rational faculties to lead men to the Lord Jesus Christ, the Eloah of Jehovah, as the highest product and producer of the universe and all that it contains, is the highest form of intellectual delight that a God-begotten being may know and communicate. We have had announced the discovery of the geographical North pole. Madam Curie has announced the discovery of polonium, five thousand times rarer and more subtlety potent than radium,—and the primary nucleus of Koreshanity announces the discovery of the anthropotic North Pole, and heralds the appearance of the coming solar annulus, and the recreative, though destructive social and physical cataclysm that attends its reappearance.

We say re-appearance and re-religion, because the newest and truest things made known to men are ever the oldest. The Gods reappear (in least or greatest forms of the fruit of the Tree of Life) in due season, and men are re-tied or given a new re-religion which re-unites them in a grand family-love to God and their fellows of like faith and order. Then is the universe resonant with the shouting of the Sons of God for joy, the same universe renewed from the fount of life, that formerly was grey and old from the sorrows of the mother of sorrows.

One who has once heard, with the hearing ear and understanding heart, the true gospel of the kingdom, can but agonize for the baptism of fire that is to burn up the world—the existing order of the mammon of unrighteousness, and fill the confines of the universe with the fruits of love, joy, and peace, which culminate in the redemption of our bodies, and unity with God.

The universe as a whole is the Grand Man, and is in the form of the individual man.—*Koresh.*

OUTCOME OF THE SUFFRAGE MOVEMENT

A Woman Lawyer Lays Down the
Law in a Most Forceful Manner

THE AMENDMENT was voted down at Albany. After a campaign of organization, great effort expended, and new leaders enlisted, the winter ended in seeming defeat—worse than this, some bitter feuds were engendered. But just when the day is apparently lost, not by partisan strife but by man's cupidity, a woman's intellect passes in review the whole situation, grapples with it, and lo! the trumpet of victory, a few clarion notes heralding a complete Waterloo to the opposing forces!

Mrs. Harriet Johnston Wood may well be credited with achievements that rank her with the women who have done things. She is most attractive personally, a slender woman with a wealth of red brown hair always massed upon the top of her shapely head,—a coquettishly poised head that gives its owner a bird-like appearance as she glances roguishly at you with her humorous smile.

"Yes," she tells you, "I am a lawyer. I am in partnership with my husband, Judge Wood, of No. 60, Wall Street." Mrs. Wood is the first woman lawyer admitted to practise at the New York City Bar. Be it said *en passant* that nothing in her savors of the blue-stocking or the suffragette. She is always exquisitely gowned and essentially feminine in her personality. In her fluffy white furs she was prominent at the opening meeting of the Woman's Press Club, of which she is a member. During the past year she has served among its officers, being chairman of the Press Dep't. On Press day she introduced "our husband" in a gracefully turned and witty speech. Judge Wood followed her in an eloquent discourse, that charmed his audience of women. Now this young woman lawyer has been looking up the old state constitutions and Colonial laws. This is what she states as the result of her researches into musty archives:

"I have recently discovered that women are still eligible to the ballot under the English common law and statute law, which is still recognized as the law of the land. Under the common law of England the franchise was a right attached to the freehold, and women as well as men were freeholders. The common law of England was brought to New England by the Colonists, and following English precedent women voted. It was not until long after the adoption of the Federal Constitution that the states began to change the basis of representation from taxation to sex, and the courts have held that the adoption of the Constitution did not deprive the people of the several colonies of the protection of the common law."

Mrs. Wood maintains that depriving women of the ballot violates the State and Federal Constitutions in that the courts have held that no bill of attainder

should be passed, which means the extinction of civil and political rights. Women had and used the right to vote in Colonial days, and she believes that an appeal to the United States Supreme Court will bear out her assertion that equal suffrage is already a law of the land.

Following upon this announcement of her discovery that the state legislature is but of secondary importance, not authorized to pronounce upon the question, suffragist leaders met and held a conference. They decided to assist the women of New Jersey, who actually voted under old Colonial law until 1807, when they lost the franchise by a new constitution, to put this matter to test.

Mrs. Belmont, Mrs. Ida Husted Harper, and Rev. Anna Shaw concur in making Mrs. Wood's researches famous as the beginning of a suit to recover what has been illegally wrested from their sex. Should the Supreme Court of the United States deal fairly, justly, and honestly with its citizens, irrespectively of sex, one may believe that the hand of God is in it, and that woman's age has dawned.

So long neglected, so long trampled under foot of man, so long spurned in her weakness with contumely, has woman at last found a champion wise enough and wary enough to outwit those that spread toils and plot against her? Honor to Mrs. Wood! She has compiled in pamphlet form all the laws which discriminate against woman in the state of New York. By her aid the State Suffrage Association is able to put into the hands of women everywhere, a solid basis of argument tending to prove why women have, and must enforce their right to vote.

Perchance a few extracts may be of service to convince the most recalcitrant that a male legislature is not giving woman "all she wants faster than she can ask for it"—an assertion confidently made by a male lawyer to the writer.

"When a married couple take boarders into their home, and the wife takes charge of the house, the profits derived from such business belong to the husband."

"When she works for him out of doors upon his farm she is entitled to no compensation, and his written promise to pay her therefor is without consideration."

"When a wife works with her husband for another, if there is no special contract that she is to receive the avails of her labor, they belong to him and he is entitled to recover therefor."

A cartoon displays the suffragette goose with the prohibition camel and the populist goat among the American political parties. Everything is lovely and the goose hangs high, since the amendment at Albany was voted down in the men's camp. How about the old adage: "Sauce for the goose is sauce for the gander"?

The Solace of Literature

L EIGH HUNT says that he likes to lean up against his books. In times of stress, what a solace is good literature! When you are living in Solitaryville with Nature, what a host of friends can be greeted in a well chosen library! When I have time to read and invite my soul, there is one book,—the very quintessence and flavor of delicate literature—that I do most affect. It is Dante Gabriel Rossetti's version of "The New Life." Quaint and mediæval, perhaps, but showing a white soul. With me, the reading of it implies perfect leisure and ease of mind. I never touch it without the former, and never read it without that delightful sense of contentment,—the mental analogue of the physical ease that the French have characterized as *bienetre*—well-being.

As one looks back over the hours of a long life, how its epochs are marked by the reading of certain books. Scarcely has one outgrown Sunday school literature, beginning with "Tanglethread," ere one finds two leather bound volumes in the family secretary. See how soon the young colt is standing knee high in a clover field! He has found Will Shakespeare, and close by are Byron and Tom Moore. The child goes to bed repeating:

"My boat is on the shore,
And my bark is on the sea;
But before I go, Tom Moore,
Here's a double health to thee!"

Or that perfect expression of melancholy, ending: "The worm, the canker, and the grief are mine alone." Like Emerson's "Terminus," the presage of old age, but in a young man.

The introduction to modern poetry came with Tennyson's "Lady Clara Vere de Vere." It was at a church social in the village, and the child had crept back to the deserted center table in order to avoid the dreary and hated and hateful pastime of indiscriminate kissing decreed to the children. Twirl the platter and such sports offered no enticements to a greedy intellect. A tiny blue and gold copy of the great author's early ballads took the child into heaven. The poem was memorized instant.

Another memorable epoch in the world of books came with Carlyle's "Sartor Resartus." How wonderful it seemed—the gospel of renunciation! How grand and how noble to the youthful mind was this philosophy. To Maggie Tulliver, sewing her seams on plain shirts, it came in the old monk's language, and she took courage finding Spartan help in the "Imitation."

Have reverence for good books. Treat all books fairly, and pay the tribute of respect and love for help received. It was an epoch when we came to Lamartine, and sat up all night to read "Jocelyn." The pleasures of the imagination gave it charm. The exquisite joy of Shelley's "Skylark" and the "Sensitive Plant," which sing themselves through the chambers of the mind, are not to be forgotten. Along comes a prosaic old fool and he says: "Shelley was an infidel!" Who cares to excommunicate him? Shelley was a poet, first, last,

and always. He put some of the "music of the spheres" into his verse. Moreover, he loved humanity.

By and by a school fellow shows you Emerson's essay on "Self-Reliance." You read it over and over, wishing that you had found it yourself, delighted with your new treasure-house. How one thrills at Nature and the lovely gospel of transcendentalism—the gospel of hope, of love, of faith in an unseen but indwelling force. Let God come into the soul. Let Him buoy you up. Rest on the bosom of His tenderness. Emerson and Carlyle, kindred souls, born to help humanity! Friends themselves, and each knowing something of the other's lustre in being thus united! It used to be impossible to pack one's trunk for a summer outing without putting in one or more copies of Emerson.

Beside the solace there is the educative force of good literature to be considered. Let the child begin with pure diction. He may never become a writer, but children are perfect mimics, and their speech is formed by imitation. A mouse in a cheese is nothing to a boy with his first Stevenson. It does make a difference how many hours mother reads to the children. The value of good books is delightfully set forth with rules for choosing by Emerson. Lamb and Hunt are happiest in the library. Lowell writes most sympathetically "Among My Books."

The Washington Memorial

IT IS MOST appropriate that some fitting notice be given of the latest plan for a national memorial to the Father of his country. We should discuss this plan and understand how it originated, in an effort to redeem one of the pledges given to the nation by our first president. In his will, George Washington bequeathed \$25,000, in Potomac bonds, to found a national university. He had received these bonds from the state of Virginia as a gift, and it touched his great heart to think that as a legacy to us they might acquire a broader significance in the field of culture. Unfortunately, by a hazard of fate, they proved worthless. It remains for the women of America to realize the spirit of Washington's last will and testament. His bequest is to be supplied at their hands with a fund adequate for a magnificent gift to the country, emanating from the loving thoughts of our first Leader.

Mrs. Henry F. Dimmock, President of the George Washington Memorial Association, is stirring up public sentiment to raise \$2,000,000 for the purpose of erecting, not a university, but a building devoted to national, patriotic, scientific, educational, literary, and art organizations that may need such accommodations, including the Washington Academy of Sciences and its sixteen affiliated societies.

Every man, woman, and child in the country is asked to become a sharer in this great enterprise. In addition to the two millions for the building, an additional five hundred thousand is to be raised as an endowment for maintenance, so that no rent need be paid for the use of this structure. Every child is asked to wear a George Washington button, costing ten cents.

Let the children erect one wing of the building as their tribute to Washington. Adults are asked to give one dollar each, and a receipt with engraved head of Washington will be sent to each contributor. The entrance fee for membership in the association is five dollars. The annual dues will be two dollars. Mrs. Dimmock has appealed personally to the public school children in New York, and has appeared before chapters of the D. A. R. She may be addressed at No. 25 East Sixteenth street, New York. The society was incorporated in the city of Washington in 1898. To the patriotic women of America this appeal is urgently addressed. It is hoped that they will respond.

Washington is to be honored in this gift as no other national leader has been honored. Let us hope that in this great building, room may be given to Koreshan Science,—that it may find, under the auspices of the Father of his country, forum and free speech.

Social Ethics

THE relation of conduct to life implies duty. This is subdivided into various sections,—duty to our friends, duty to our neighbors, duty to society in general. Under the latter caption, what is termed pure morality may be considered. Does it include the relations of the sexes? If so, on what borderland of incredulity are men living? Duty to society requires the suppression of vice. Duty to fellow man and to fellow woman requires the adjustment of their relations in such a manner as to protect the woman.

Am I my sister's keeper? This question may be considered in three ways. Am I doing all in my power to protect her from the encroachments of man's depravity? Is she being educated into the terrible consequences of sin in the home? Is it possible for me to do more for her than to stay quietly by my own fireside?

Example is better than precept. The pioneers who blaze a trail like our forefathers who came to this country to found a refuge for those religiously oppressed, count for more than those who sit supinely down and fold the hands. To investigate the public morals requires daring. To rebuke favorite pastimes and haunts of vice, also requires courage. Would it astonish any one to learn that the majority of the young who people the latter, have had their brains confused and their senses over excited by the favorite pastime of reading novels? There are novels and novels. One learns much from them; but the continuous fixing of the mind upon them, especially those of a cheap character, furnishes the food for sensuality.

Take the ordinary house servant. What is she doing in her room? Reading Mary J. Holmes, Mrs. Southworth, and the "Duchess." With her mind filled with romantic notions she falls an easy prey to the designing stranger with his seductive power and his corrupt heart. Too antiquated am I, in naming these authors? It is not the house servant who reads the depraved and depraving products of modern fiction. It is the city girl of good family, who lies in bed to finish just one more "splendid book."

Fiction is a great instrument for good in the hands of an accomplished psychologist. It is too often degraded to be the instrument of vice. Indiscriminate reading in the young may be prevented by proper supervision. This duty appertains to the province of social ethics.

Another step in the degradation of the sexes, is to use the theatre for the production of indecent and suggestive plays. It is a criterion for the stage to adopt plays that educate the young, as well as those that afford recreation and relaxation. One of the most terrible revelations of immorality is found in such a play as the City. It seems too horrible to put upon the boards, but it effectually prevents any gloss being spread over the home, even in respectable village life. It opens the eyes of the rising generation to the deceits practised by the whited sepulchers of society. They pose as its pillars, but their sin finds them out, reacting upon them in their children.

The awful traffic in human flesh and blood that goes on in the large cities for the satisfaction of human brutes, needs to be corrected by act of legislature. A college woman in disguise recently ferreted out one branch of this traffic, and brought to justice a depraved instrument of evil. Feigning to be in this nefarious business herself, the young woman from Radcliffe actually bought two white girls for illegal purposes. She had the satisfaction of denouncing the woman who sold them to her in court; also, the hope of reclaiming the victims. This investigation, covering several months, has resulted in evidence that rebukes the civilization of the country.

The woman adventuress, the seductive woman, she who makes men over as wax in her white hands, is to be feared and dreaded. When the most brilliant qualities among Nature's endowments are inverted, the most dangerous vices result.

Dangers of Socialism

"IF socialism prevailed you would not even be allowed to choose your own hats. You could not even choose the shop where you would buy them, and you would have no choice as to whether they were becoming or not. You would get a hat where the state wished, and the state would decide how much you should pay for it."

The fearful prospect of wearing ugly and unbecoming hats, was set before an audience of women at the Berkeley Lyceum, by Mrs. Volosh, general organizer of women's trade unions in this country. She deplored the necessity for wearing ugly head gear, when it would seem, the uglier the better. The Drum Major and the grenadier styles are universally unbecoming. Will some one start a petition against the Russian hats; or a boycott to keep them out?

The Koreshan Unity has long promised labor checks which permit the members to choose their own goods for themselves; so the direful necessity of wearing what some person of less taste has chosen, need not be dreaded in this form of United Life.

Light on Current Events

John S. Sargent

THE REAL "MAN ON HORSEBACK"

Theodore Roosevelt the Most Startling Figure of World's History

COL. HENRY WATTERSON, according to Wilshire, has been looking into the future and "seeing" things." Terrified at the apparition of socialism, he has conjured up visions of the "Man on Horseback," which he welcomes instead. "Representative government," he says, "has palpably failed. History agrees that the best of all governments is a wise and benevolent despotism. Corruption, hypocrisy, and graft have grown to such tremendous proportions that nothing short of a demi-god hero-warrior will suffice to cleanse the political Augean stables of the accumulated filth."

"Marse Henry" welcomes the advent of this ominous personage, significantly inquiring "where he may be found," to point out to us Theodore Roosevelt as "the most startling figure that has appeared in the world since Napoleon Bonaparte."

Our socialistic friend, Gaylord Wilshire, ridicules these predictions of the Bard of the Blue Grass State, and suggests J. Pierpont Morgan as the equestrian of the coming conflict of capital and labor. There is no doubt but J. P. and his interest are and will cut a wide swath in our national affairs, but in no sense has he the picturesque and spectacular character of a hero. Nothing but the cold clank of gold gives him prominence among men, and human passion is bound to reach a pitch that will rise above the consideration of mere dollars, ere the question of human rights and dollar rights is finally and forever settled in this land of ours.

Men may fondly hope that the social problems now confronting us may be adjusted in the cool calm, as of the rattling a dice box, but not so; no such radical ideas of new principles and startling innovations upon old social customs as the exigencies of human progress and the stress of human needs are now demanding, can be fused into form without the white heat of passion, the glow of which is already beginning to illumine and focalize into the visage of one who bids fair to fan the blaze to its fusing point.

That the poetic prescience of this hero of the pen, the Colonel, should begin now to discern darkly the terrific vision of his antithet, the Hero of the Sword, is not so remarkable when it is known that KORESH long since pointed to Roosevelt as a conspicuous leader of men,—as one destined to be a central figure in establishing this country as a world power among nations. That he has already done much in this direction goes without saying; but we still feel that his career is not yet ended. This nation is certainly upon the eve of some great history-making events, an epoch, in fact, that will determine the course of the world's progress for ages to come. We are now at the end of the Christian dispensation, and upon the eve of inaugurating a new age. Christian civilization is in the throes of dissolution, and it is not likely that in shuffling off the old

and putting on the new, the hero of three continents—America, Africa, and Europe, will be permitted to bear an inconspicuous part.

Our Ex-President is not apparently much of a self-seeking politician; but the past has proven him ever ready to put his shoulder to the wheel, wherever and whenever he saw the need of it. He has ever dared things that seemed to him right, and these acts usually pleased the people. The exigencies of the next few years will inevitably present dilemmas that will require a courageous, decisive, and active leadership, which no weakling would dare undertake; a man who will cut the intricate knots of red tape, break the iron bars of custom, and the inelastic bonds of written law, if need be, for the principles for which he contends. The man no doubt will be forthcoming when the hour of need is upon us, and we cannot but feel that Roosevelt has been in training all these years, as the champion of the "Big Stick," and will not refuse to be again "kicked up stairs" when the public demands it.

But do not mistake us as advocating such honors to him; we only conjecture it from the trend of events; and while admitting with Col. Watterson that he may become for a time the "Man on Horseback," it will only be so in the antithet. He stands for the old; his life and sentiments indicate that he is the focal point of the dying Christian civilization. As such he will endeavor to readjust and perpetuate it; to adjust and maintain a balance between the aggressions of excessive private wealth and the rights of the people; in fact, to establish a benevolent despotism upon lines of historic precedent. He may for a time illumine the horizon of coming events with a brilliant flash of glory, but if he does, like his prototype on horseback—Napoleon, he will meet his Waterloo, because he stands for the old, while the Lord would "make all things new."

There are no accidents in human affairs; and incongruous as events and conditions may sometimes seem, they are of design. Every person on coming into the world embodies a principle, good or bad, which impulses a purpose great or small, accordingly as the person may embody principles of more or less universal aspiration. And because our hero, perhaps, is the embodiment of the present principles and purposes of the Christian civilization, the hopes and aspirations of all Christendom will center in him, and, struggling to maintain them, he will likely reach the acme of the world's admiration in an almost superhuman attempt to renew its power and prolong its reign. But it will be only a death struggle, for the age has at last become utterly perverted from its first estate; it has become a dead weight to human progress, therefore it must be cast off, and out from the struggle will arise the real "Man on Horseback, the Rider on the White Horse." This Rider will be Elijah—God with us, whereby the restraints of commerce will be established, competitive trade for private gain will be destroyed, war will no longer be engendered, nor peace maintained by the sword, because the love of the neighbor will be made paramount in the human heart.

Freethought a Misnomer

FOR some time THE FLAMING SWORD has been giving the *Truth Seeker* of New York a good deal of gratuitous advertising by way of left-handed compliments of its views, and also of some of its writers. This has been done, not from any objection to its onslaughts upon the Christian church or Christian teachings, but for the reason that from the standpoint of the materialistic so called science, it was slashing at and trying to destroy the belief in the Bible. The Christian church, having no physical science of its own, has necessarily been compelled to accept this atheistic fallacy—the modern so called science, and for this reason could make no adequate defense of the Scriptures.

This has been our excuse for "butting" into a fight that was not originally launched at us, but was indirectly because aimed at the bulwark of our faith—the Bible, which Koreshan Science alone of all the world, is possessed of adequate knowledge to defend. Therefore, upon it and its adherents devolves the duty of rescuing the Scriptures from the vandal hands that are traducing and defiling belief in it.

This paper, busy with its fight upon Christianity, deigned little reply until now, leaving us to conjecture either that it could not meet the issues raised by us, or that, like Roosevelt in his race suicide theory, it gave more regard to numbers than to quality. As Koreshans numbered but few, therefore we were unworthy of notice; but, goaded at last to make some reply, it has shown that our surmises were both correct. It has not ventured to meet a single argument, or to disprove a single statement.

We have repeatedly charged that modern science is fallacious; that it is based upon hypotheses (guesswork) as premises, that have not, nor cannot be proven. The so called scientists can surmise the nebular hypothesis, but where is the proof? They can imagine that dead, inert matter can originate life; that a monad or a monkey can evolve a higher order of existence than their own. Also that the earth is convex; that Newton's law of gravitation is correct, and that matter is eternal—indestructible, but are they?

It is upon the truth of these premises that modern science relies for its foundation; and yet there has been no proof adduced to sustain it, that would be accepted in any court of justice. From these flimsy foundations there have been reasoned out great theories which are denominated science, and which we are asked to have the credulity to believe, upon assertion without proof. Could fanaticism go further? Could what they call religious superstition demand a more blind obedience?

We are asked by so called science to believe the impossible; that dead, inert matter can originate life; that effect can be greater than the cause that produced it; that the universe is without form; that space is illimitable, and that reason based on hypothesis (a guess) can demonstrate certainty. Yet the "scientists" have succeeded in securing the acceptance of these unscientific postulates by a gullible and unreasoning public; and with a confidence born of numbers rather than the correctness of their assumptions, they attack divine revelation from this fallacious standpoint. Thus they have thrown the whole Bible-reading world upon

the defensive, with the exception of the Koreshans, who alone have the hardihood to return the attack by sapping and mining the foundations of modern science.

The *Truth Seeker* avoids noticing our attack, lest it call attention to the weakness of its position. Instead, it would scare us away, and retain the confidence of its dupes by pooh-poohing at us as at a fly; by belittling and discrediting us as "unsophisticated" and "simple-minded folk;" and by classing our Founder with a lot of fakers and mountebanks, and besmirching his character by mud slinging, charging "liar, false prophet," etc.,—the unfailing resort and subterfuge of those in fallacy and error, when confronted by undeniable truths.

If KORESH made any prophecies, as charged, that have "failed to materialize, as scheduled," it was because they were not so scheduled except in the imagination of his traducers. There is time enough yet. It is as if I had predicted the destructions of a coming winter, and some "smart Aleck," not yet experienced in its rigors, should stand up in August and try to prove me a liar. Whatever KORESH has predicted has been made from scientific knowledge and deductions, and the world, skeptical as it is, will yet wake up dizzy with the rapidity of the "lugubrious" disasters befalling it. But if the prophecies of KORESH never come true, he will have given to the world the true science of the Cosmogony, the premise of which can be demonstrated to be according to reason and the facts. That is more than all the modern scientists have done, or can do, for their wild theories, with all their boasted erudition.

These freethinkers complain very much that churchmen, when goaded by the (to them) unanswerable logic of the sceptics—resort to mud slinging, and to besmirching the characters of their deities—Voltaire, Paine, and Ingersoll. And were we to judge men by the righteous indignation these freethoughters display at such conduct, we would be disappointed to find them adopting the very same methods of parrying thrusts that they cannot meet by honest argument. They want "free thought" along lines that are pleasing to them, but would prejudice all minds from investigating anything that might disprove the correctness of their views. This paper affects to "despise the day of small things;" and it condemns our teachings because the world is not tumbling over itself to join with us, though all history shows that ninety-nine persons will embrace a fallacy while one will look further for the truth. Consequently we are sentenced as counterfeit, along with the whole list of imposters posing for divine honors in modern times. The charge disputes its own assertion, for there cannot be a counterfeit without a genuine something somewhere to counterfeit. Among so many there must be one that will measure up to the necessary requirements, of which the others are but base imitations.

We ask a rational and sincere investigation of our science, for science it is, which explains not only the form and function of the universe, but also the mysteries of life and creation, according to reason. If our "free thinking" friends will allow themselves to measure up to all that their assumed name implies, and give their thought free range into Koreshan teachings, they will find themselves in a field of absolute (not speculative) knowledge, because its premise is mechanically demonstrated to be true.

The Up to Date Bible

NOT later than next May, or two hundred years after the King James' translation of the Bible, we are to have a bible couched in modern language. All obsolete words and ambiguous phrases that tend to confuse the reader are to be eliminated and corrected, so that he who runs may read.

This is not to be a revision, but simply a correction and modernizing its expression into the every day language of the people of the present. Can't say whether or not that means to include any of the trite and expressive slang in such common use nowadays, but as it is to emanate from Princeton Theological Seminary, probably not. But it will most likely fall as flat as did the New Version of the Bible made some years ago, at so much labor and expense, which one almost never sees or hears of in these days. A lot of the curious stocked up with them, and doubtless students still pore over their chapters and compare with the old translation; but the common people, the piously inclined, show no disposition to transfer their affections from the old, dignified and heart devotional expressions of the earlier English version to the new.

We acknowledge its faults, its often erroneous translations, and that, so far as language expression goes, we have largely grown out of its literary style; but through force of habit, maybe, it is to us the language of Deific worship, the expression of sacred, pious thought, the poetry of the soul,—a language so interwoven with the web and woof of our religious life and literature of the past, that we simply cannot "off with the old love and on with the new," as we might change a garment, even at the beck of so many learned doctors.

But laying aside all childish feelings in the matter, what, if anything, may we expect to gain by Princeton's editorial efforts at literary correction of that great Book? Who can translate or even correct the language errors of the Bible, that does not understand its meaning? The King James' translators necessarily bended the meanings to conform with their doctrinal belief. This was the only lamp they had to illumine the labyrinthine fastnesses of divine thought. Who can do better, since among the learned of the Christian world there has none ventured the task, any better equipped than they? True, we have the "higher critics," but they would eliminate a whole lot as fable or myth, which in their wise estimation is of no consequence whatever.

The truth is, that no one is competent to translate or expound the thoughts of Deity who is not sufficiently illuminated to comprehend the mind of Deity; and all such efforts will only increase the confusion and expose the ignorance of those who, with the greatest erudition the world can confer, make the attempt to do so.

Cyclones, tidal waves, and earthquakes are wrestling with the physical environment about us, as a concomitant and correspondent consequent of brain storms in the body politic, social unrest, and upheavals, and the bursting of the bonds and fetters of time-honored customs and prejudices in the anthropostic domain.

National Demoralization

WE ARE wont to look back and make facetious remarks at the spectacle of Nero fiddling while Rome burned. Her senators and leading citizens wasted their time and substance in sport and vulgar show, while sedition and discontent gnawed at the nation's vitals. It was such scenes as these that marked the declining years of that once great nation, sadly bowing herself down and out as proud mistress of the world.

But it was after centuries of national success and national greatness, when, satiated with human gore, and drunk with human glory, the toga of personal virtue and honor began to be smirched with corruption and debauchery. The nation went sporting mad. The utilitarian needs of the people were forgotten or trampled under foot, in the mad rush for gambling, dissipation, and voluptuous and brutal pleasures.

The United States, after one hundred and thirty-four years of national life, just now crossing the threshold of national manhood, is, it would appear, already entering upon a similar downward course. Demoralized by rapidly accumulated and fabulous gain, our moral nature is consuming in a delirious fever of sport, dissipation, and gambling, as witness the late furore and sporting fervor of our people under the spur of a heavyweight prize fight, for the world's championship between a white and a black man, in one of the far western states. An event that might usually attain the dignity only of a casual incident within sporting circles becomes a national concern of world-wide renown, bringing us to almost strained relations between the white and black races of this country.

It is cause for congratulation that public sentiment is such that it was somewhat difficult to find a state wherein the brutal exhibit might be pulled off; but the appalling thing is, that such shameful sport is so popular as to make the costly venture so profitable, that hundreds of thousands of dollars could be invested with the assurance of adequate returns. A summing up of all the various items of expense to the public, such as the cost of seats, railway fare, and hotel bills, together with the time lost from productive labor, would make the whole cost to the people foot up to several millions of dollars, which cannot be other than dead loss, because there is no substantial or useful return. On the other hand, the return is only demoralizing and vicious, measuring too, the powerful hold that such beastly pleasures have upon the twentieth century civilization. We look upon the Spanish bull-fights as degrading in the extreme; it would be hard to find convincing reasons that prize-fighting is any less so.

We talk of maintaining peace by bristling armament at sea and on land, while the promise is that it will come by the sword being beaten into the plowshare, and the spear into the pruning hook. When the standing armies of the world will have been returned to the peaceful avocations of life, then will there be hope of peace.

It is taught by the Christian preachers that it is impossible to keep the commandments; but it is noticeable that the rich members keep most everything else that they get their hands on.

Topics of Interest & Importance

THE DIVINE STANDARD OF EQUITY

Reasoning from a Concave Basis Converges all Lines to a Central Point

BY MADISON WARDER

THE GREATEST problem that has engaged the attention of philosophers and sages throughout the long centuries that have elapsed since the Almighty receded from the knowledge of the natural humanity, has been that of the equitable arrangement of social relations. Many have been the schemes comprehensively planned and carefully nurtured, for the reduction of the economic realm to that harmony of relationship which correspondence with Nature demands; but so far the unremitting quest has been without avail. Lacking the science of universal form and function, and compelled accordingly to build their empirical systems upon the shifting sands of hypotheses, the economists have found the rearing of the perfect social structure a hopeless task. In spite of the enormously increased facilities for the production and distribution of the goods of life, the masses who bear the burdens of toil are still slaving away for those cunning and unscrupulous enough to appropriate the fruits of labor's efforts. Vast fortunes continue to pile up in the hands of the exploiters, while the poverty of the exploited ever increases.

"Christian civilization," though thoroughly recognizing the iniquity of these conditions, never entertains a thought of seeking to remedy them. This is left to the despised "reformers" who learn, first of all, that the old church and state, official guardians of the morals and civic obligations of man, no longer possess any sense of responsibility in economic affairs. The church, misled by the Copernican fallacy into imagining that one life-span is the limit of vidual opportunity in these terrestrial trial grounds, is obsessed by the delusion that everything will be all right in the spiritual world—for the paid-up church members, and therefore can see no necessity for expending its energies toward the establishment of a decent social system.

The state, being owned and operated by the exploiting class, whose interests demand the maintenance of the extremes of poverty and riches, is unlikely to exercise any influence in the direction of true social advancement. All the dominating forces in society, whose chief delight it is to be denominated "conservative," unite in a contemptuous disregard of human rights, and not only block the wheels of economic progress, but impart a powerful impetus to the augmentation of social disintegrative tendencies.

That humanity is swayed in its principles and desires by the power of the love of money, is the common knowledge of all students of economics. But that the basis of that false love is found to inhere in man's cosmic conceptions, is not so easily recognized. Yet critical investigation reveals the fact that all lines of modern thought converge to a common source of origin in the fallacy of the earth's convex curvature. There is something awe-inspiring in the mesmeric effect of indulgence in hypothesis. A

"scientist" may begin with the primary guess of terrestrial convexity, and wander off into an intricate and apparently endless maze of subsidiary guesses, yet all the time imagine that he is greatly increasing the sum total of human knowledge.

The self-hypnosis thus induced is communicated, through the regular educational channels, to the intellectual sub-strata, until the whole world is under the spell of the illusion of assumption. This explains why, at intervals, when we tire of consideration of the baseball score and the latest sensation in scandal mongering, our attention is often turned to discussion of the intellectual wonders of the present "enlightened" age. If society were clothed in its right mind, with its rational faculties freed from the paralyzing influence of "scientific" hypothesis, the industrial system of competition would not endure another hour. But the social mind is in a state of extreme depolarization from the conflicting errors current, emanating from the various centers of fallacy, and the result is the dominance of selfish desire on the part of the vidual.

Nothing less than the revelation of the divine standard of equity, in the person of the Lord of cosmic renewal, can shock the world out of the mesmeric state into which it has been thrown by the delusive guesses of "science," and prepare it for the coming of the kingdom of righteousness. When men reason from the concave basis, they can see that the plumb lines of commercial equity must converge in the central source of all cosmic power, that the currents of human desire may flow freely along the lines of least resistance; thus re-establishing the lost harmony of social existence. When all thought of self has been effaced from social service, and performance of use ordered upon the basis of love to the neighbor, then the divine standard of equity will become again the accepted measure of all social values.

Great Teachers Not Acceptable

[From the writings of KORSH.]

NO system of religion has ever been evolved, formulated, and transmitted to the world, or conceived of by its adherents and devotees, in the perspicacity of its founder and supreme annunciator. The great religions have been conceived and formulated in and by the central mind, thence imparted to the few educators who were capacitated by nature and culture, or want of so called culture, to modifiedly accept and understand the cult of the central discoverer, formulator, and annunciator of the system. No great teacher has ever come directly to the people acceptably. He reaches the few who may philosophize and define his system from their own best and highest possibilities of appropriation, and through them it is disseminated to another stratum of thought. Thus it is let down by degrees, through stratum after stratum of mental conception, until finally very little of the original concept remains.

Our jury system is founded upon the idea that a man should be tried by his peers. But how is it when a woman is tried? Her peers are not allowed to sit in judgment upon her.—*J. S. Sargent.*

Roosevelt, the Man of Destiny

[Excerpts from an article by KORESH on "Roosevelt as President and Statesman," in *FLAMING SWORD* of July 12, 1904.]

A DECREE of destiny beyond the purposes of the ordinary mortal, forged the concatenation of events and circumstances which conspired to place the man [Roosevelt] capable of watching for and making opportunities in that nick of time when the world was ripe with the fruition of culmination.

The world is rushing into the vortices of climax for history making; and characters are about to manifest in the arena of contest, for a higher standard of religious excellence, of moral obligation, of political and commercial integrity, and of economic and social virtues. With external mankind there is a coöperative yet hidden force which the common and material mind does not reckon, and of which the masses of the people are totally ignorant, but whose influence contributes infinitely beyond conception to the material destinies of the world. * * * Men are backed by the powers of the spheres, and that support is proportionate to the integrity of the material vortex which constitutes the physical apex of the combinations which they are promoting, and the achievements which they purpose.

Roosevelt's religion constitutes the foundation of his moral integrity, which is up to the best standard of what the world at the present time regards the acme of virtue. He is characterized by a moral stamina commensurate with his conviction of a standard set by the most reliable standard-makers of the present age. * * * He has moral convictions of a pronounced order, and a force of character equal to those convictions. * * *

Roosevelt is a statesman; this he has shown in the scope of the survey he has made of the character of the forces of the world with which he now comes in contact, and which must be met on the plane of the world's development and on the line of its destiny. He is broader in his mentality than railroad corporations and labor-union organizations, and his public acts show that he cannot be influenced through special sympathy for either of these great evils. He has a broader grasp of the requirements of the times, as pertaining to the interests of our country, than bodies of men or parties, and he stands upon an eminence above the political intrigues of party policy. * * *

As a Christian man Roosevelt deplores the necessity for war, and he would as quickly exert his influence toward the disarmament of the world, as any of the maudlin sympathizers with the principles of international arbitration, as bases of settlement for the contentions which lead to conflict; but as the physician with his finger upon the pulse of his patient diagnoses his case, so, with his finger upon the public and international pulse, he gauged the character of the heart throbs of the human race, and knowing its virtues and its vices, seeks to prepare for the crisis which threatens his charge.

Time will show that his determination to place the United States in the front rank of military and naval powers is due to his grasp of conditions which are more deeply seated than "peace" doctors are aware, and which, in the crisis, will demand the aggressive force which he has displayed in his public acts, and the ability to supplement

such force with powers equal to the occasion. He may not foresee the climax, but he has that insight into human character which enables him to calculate the fatality of neglect. * * * As no other man, he at least ranks with Washington and Lincoln as the nation's greatest.

The Bible in the Public Schools

BY JOHN S. SARGENT

THE reading of the Bible in the public schools continues to be a subject of contention, in which those who oppose have rather the best of the argument under the Governmental guarantee of the freedom of religion and the rights of conscience. Those who oppose the teachings of Scripture regard the introduction of Bible reading in any guise in the school, either as an opening formality or as a literary text book, to be an innovation upon these declared rights, and usually contest it. Therefore, in view of these declarations of state, however much Bible readers might like to have their own children thus familiarized with the contents of that Book, they had best submit to the deprivation of this privilege.

They have their own fireside, and can have their church and Sunday school, where the Bible can be read and taught in freedom, without infringing on the rights of others. This privilege was not always vouchsafed to man, and might not now be so to us, if we were not fortunately delivered from the restrictions of a state church.

Having secured for ourselves, as we think, the right to worship God after the dictates of our own conscience, we should not turn about, as did the Pilgrim fathers, and resort to the same treatment of others as that from which they had fled. But this is not said from any admiration of the conduct, consistency, or character of those who so persistently demand consideration for their unbelief. They make a great outcry for liberality, and against the fanaticism of the Bible believers; but they themselves are endowed with about the average human nature. They are about as fanatical in their way as others; and were they the people, or nearly so, it is not unlikely that they would insist on the reading of Ingersoll, Paine, or Voltaire in the public schools, under the philanthropic pretense that they were freeing the rising generation from slavish superstition.

They would likely be as illiberal to others as they now claim others are to them. They also seem to be remarkably short-sighted in their efforts to prevent their children from obtaining a knowledge of the Bible. In these days no classical education is complete without it. A writer of literature or a public speaker would cut a sorry figure without a passing familiarity with its contents. They seem also to distrust the very faculty (the rational faculty) upon which they profess so much to rely. Their own disbelief has not come from an ignorance of the Scriptures; on the other hand, their writers display a remarkable knowledge of the Bible contents, and it is pretty safe to say that the majority of them were not only encouraged by their parents to read, but to believe also; but when coming to consider it from their own reason, they did not. Do they think now that they will have endowed their own children with less powers of reasoning than they had, and that it is not safe to trust them with the opportunity to investigate for themselves?

The Messianic Law A Necessity

BY O. L. FREELAND

WITHIN Christendom it is quite generally believed that Jesus the Christ was God incarnate, the Son of God, and the Son of man. This latter cannot well be denied, since it is true that he was born of a woman by virginal conception; which is to say, that God was his Father. Nor can this be otherwise, when we know that He himself said that he and the Father were one. And since offspring is like unto its parents, Jesus was therefore the incarnation of God, the Son of God, and was God, for he and the Father were one. Even now he is sitting on the right hand of God the Father, from whence he shall come to judge the quick and the dead. How, then, does He sit at the right hand of God the Father?

Here it must be understood that it is not the actual sitting down beside the very person of God, but rather a conjunction with God, therefore an equality with the Father in power. He is the Creator, because he unites within himself the male and female element, and functions of creative energy. When Christ assumed human form he was God incarnate, not a spirit, but God in the flesh; and being God, he reserved the power to lay down that life, to resurrect that same body, and to dissolve it in his theocrasis.

As Spirit,—the invisible, intellectual, and central consciousness of the universe,—God was the parent of Jesus, the man and the God; he was begotten by the Father. How? There is here to be considered (even if the average man fails to comprehend it) the law of the higher, the divine Alchemy, whereby Mary conceived by the Holy Ghost. The immaculate conception (parthenogenesis) was, in fact, an overshadowing of the Virgin Mary by the Holy Ghost.

By analogy with the lower forms of animal life, we can faintly apprehend the law of virginal conception among a given species of the beetle and the bee. Let him who is willing to hear, be receptive to this truth of the immaculate conception of Jesus. We say this in view of the fact that this doctrine, above all others, has been assailed by the infidel and the materialist. If God is Almighty, why should he not have the power to achieve such a conception? It is miraculous, but only to such as do not understand the processes. Who comprehends the ascension of Jesus, whereby his body disappeared? Who can explain his resurrection from the dead? Who can duplicate his raising of the dead, and the other astounding miracles he performed during his brief career in the earth and among men? These are miracles to us for the reason that we do not comprehend, for if we did we were Gods.

Jesus, being God, said, "All power in heaven and earth is given unto me," and he proved that power. His wondrous works, his sinless life, were sufficient demonstration that not a mere man, but God Jehovah, the invisible and visible, was the Messiah. Nor were his birth, life, death, resurrection, and ascension mere accidents, since the truth remains that there can be no chance in a matter of such supreme importance as the life and mission of a divinely appointed Messiah. It was not the Father's sudden resolution, to send his only begotten Son into the world, to proclaim the way and the method of salvation to the world.

If mankind could have been saved without the tragedy on Calvary, God in his wisdom would have provided some other method.

If, then, it was essential to the salvation, the perpetuity, of humanity that the Lord Christ suffer, die, and be resurrected, there must be a law which demands the periodical appearance of such a Savior of the world. God does not violate any law, and all laws are necessary to the welfare of the universe. Man is also necessary to the universe, since for him it was created and has existed from eternity.

It is also to be perceived that if God sends Messiahs according to law, then he himself is not independent of the law. This must be so, or God would have brought salvation for humanity by another and less cruel method. Therefore inherent, immutable, eternal law is a factor even in God's very existence. The appearance of the Messiahs is an event in obedience to the Messianic law; and as Messiahs cannot be ordinary, they must needs be extraordinary men; men not merely inspired with remarkable courage, the highest moral purity, and transcendent intellect, but they must be the tabernacles of God,—God himself. To fulfil the requirements demanded of Jesus, as the Messiah, he was born through the processes of virginal conception, accomplished by the overshadowing of the power of God, which power was the Holy Spirit. And as he was thus born he was the direct Son, an infant, then grew to manhood as other men, and walked as a man for three years among the people in and about Jerusalem. That man was Jesus the Christ, the Son of God, Son of man,—he was God. "Great is the mystery of Godliness, God manifest in the flesh." A sublime mystery indeed, but revealed in Koreshan Universology.

To the limited understanding it is a mystery. Who in this sinful body, in which there is no good, can wholly comprehend that God, even Jesus the Christ, could be born (though not conceived) as other men, and yet be the very God? But he was, for he declared: "I and the Father are one."

Song of the Resurrection

EMMA WENTWORTH

I CATCH the sound of music in the air,
A thousand organs peal,
While hosts of reverent worshipers are here,
Whose forms around me kneel.
And yet I feel 'tis not on earthly ground
These symphonies appear,
For keeping silence as I walk around,
They now elude mine ear.
Orchestral angels surely they must be,
Sweeping celestial lyre;
Mayhap celestial beings bring to me
Thoughts that are born of fire,
For this I ken, they're of no mortal kind,
That wakes my slumbering soul
To sing its psalm, here its God to find,
Hath come to make it whole.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

*The Secret of Rest Found Only in the
Law of Vibration, Not in Inactivity*

BY E. M. CASTLE.

THE GIRL sat beneath the cedar; the Vala sat beside her, yet above.

As one that feels no need of preface, directly the Girl spoke.

"Tell me, O Vala, the secret of that rest promised by Jesus to them that labor and are burdened. These are the words over which I puzzled, and earnestly have I striven to find their meaning, and ever does it elude me. Sometimes it has seemed to me that the meaning, which is the spirit of words, has parted from these; and that, desiring to find this spirit, in vain do I regard the form. But if so beautiful even without the spirit, how wonderful must they have been when instinct with life! And yet—O horror! as an automaton might be made to walk and talk and simulate life, by means of some dreadful mechanism, so have I seen these paraded grotesquely by those who pretend, in such ways, to minister to man's salvation. Restore for me, O wise One, their spirit."

"Girl," and the Vala's voice was very tender, "you have much to learn; but you are ripe to learn. Know that the characters on the page you read are but the symbols of the words that once were spoken, that once were written. And, as not till man solves the problem symbolized by the Sphinx can he realize the fitness of the symbol, so not till man knows the words of life can he read the record of these words aright."

With the sublime patience of little children who wait upon the will of their elders, the Girl asked:

"Shall I one day know these words?"

"One day you shall know. More of this anon. Let me tell you now the secret of rest."

"Yea, tell me the secret of rest. But a score of years have I been in this life, yet the burden of the centuries is on me, though I know not why, and I long for rest."

"Many times, Girl, have you been born into this life, that you might experience many varieties of the pleasure such life can give, and the pain which is the shadow of its pleasure, but no repose. Soon you shall find a rest, which means a different life."

Insistently as the child that clings to its desire, yet without impatience, the Girl repeated:

"Tell me the secret of rest."

Deeply and impressively the Vala uttered the word "Vibration."

Long did the Girl gaze into the eyes above her; then slowly spoke:

"I have read that through an understanding of the principle of vibration, man might accomplish wonderful feats, such as flying through the air with no more effort than now he makes in walking; and truly, the doing of many things which now tire me would be less fatiguing could I overcome my own weight, and it would often

simplify locomotion to fly; yet I feel that not this could give the rest I desire. Neither do I long for inactivity. Often have I sung, 'O had I the wings of a dove!' and ever, albeit but vaguely, I have sensed a deeper meaning, and this meaning would I grasp. Perhaps I have dreamed that one would come into my life, bringing me rest."

She spoke the last words lingeringly; then, with sudden change, her bright gaze straining into the eyes above her, asked:

"Are you the one?"

The Vala said no word; but smiled with ineffable sweetness. And the Girl was answered.

After a pregnant pause the Vala spoke:

"Have you not read in your Book, of one to come who is the City of God?"

"Nay," said the Girl; "but I have read of him that shall overcome, and that on him shall be written the name of that city, New Jerusalem, and also God's name. But this has seemed deeply strange to me, for why should the name of God be written on a man?"

"For the same reason that the name of your Book is written on its cover."

"To identify him as God?"

And the Vala confirmed the conclusion.

"Ah! that God should be a man is wonderful! Yet the thought is sweet to me. But how could a man be a city? A city is an aggregation of beings. True, the Book speaks of the New Jerusalem as a woman, a bride descending from heaven; but this has seemed incomprehensible to me."

"You say well, an aggregation of beings; for, as there are natural cities, so are there spiritual cities, not peopled with persons, yet peopled with beings, and such a city a man's brain might hold."

"Ah!" cried the Girl with animation, "I understand! It has been said that poets have a vision denied to others; and our great Tennyson, whom I love, describes the spiritual city, seen by Sir Percivale at Galahad's departure, as one pearl, 'no larger, though the goal of all the saints.' Well might such a city be contained in a man's brain; and well would such a man, if such could be, deserve the name of the Holy City!"

The Vala's glanced approved; whereupon the Girl concluded:

"But no man's name is visible on him, as the name on the cover of the Book."

"His character is revealed by his expression of thought and the actions of his life; and the name that is adequate reveals the same. By his thought and his life we may know if this be his name."

"And if it be his name?"

"To those who know what names imply, mine tells that I am she who, on Ladon's bank, was a reed shaken by the wind, and trembling into sound, became the seven-voiced pipe of Pan, fit instrument to sing the universal story,—she who unveils all mysteries, knows the end from the beginning, and tells of generation, and ruin, and re-

generation. So the name, New Jerusalem, identifies its possessor as the center of vibration that brings rest to the world."

With deeply meditative gaze, and slow musing voice, the Girl spoke:

"Jesus promised rest, but did not give it then,—for so I understand Paul's words, that rest yet remained to be realized; and when Peter asked, 'Whither goest thou?' Jesus said he went to prepare a place—this place of rest, I take it—and that he would come again to receive them unto himself;—into this place of rest, perhaps. Would such a one, upon whom might be named the name of this city, be Jesus come again?"

"Ay; Jesus come again; and yet not Jesus; as Jesus was Moses and Elias—which arcanum he opened on the Mount—and yet neither Moses or Elias, but other. And how this could be, you shall one day know."

"I know that Jerusalem means *foundation of peace*, from which I can reason that it means the establishment of rest; but how does it mean rest through vibration?"

"That part of the word which you define *foundation* means, in its genesis, *tremble* or *vibrate*. A foundation implies a pouring, and only through vibration can matter be reduced to fluent energy to be poured or cast into new form. Man's external existence that is now the foundation of unrest, disease, and death, is to be sublimated into the foundation of peace. So supremely attractive is that city, which your poet likens to a pearl,—and it is, indeed, the pearl of price, and one day I shall tell you how, as Cleopatra's pearl dissolved in vinegar, this pearl melts in the upward flow of human desire, precipitating that salvatory essence which becomes the salt of the earth,—so supremely attractive is it, Girl, that it may polarize human energy in the creation of a mighty battery that will vibrate the world, neutralizing the gravic tendency of the old humanity, raising man on high, thence to be cast as the foundation of a pure humanity in earth. This is the true process of sublimation, and thus only may man's life in earth become sublime."

"But I have thought of a material city, more glorious than old Jerusalem in Solomon's day, or ancient Thebes, or Babylon, or Nineveh, to which the glory of Athens or Rome could not compare, as the New Jerusalem."

"That is to be; but never could such a city be realized in earth were it not first in the brain of man. Every wonderful invention of these days of invention, must first exist in a human brain, before being wrought out in material form. And so that city, which with its inhabitants will be the permanent place of rest in earth, the vibratory center of interest which will overcome the heaviness of existence, and restore buoyancy and youth to the race, first finds habitation in a brain."

"In whose brain?"

"His on whom is written God's new name."

"And you, O Vala?"

"I am one with him."

And the Vala rose, and withdrew within the recesses of the wood. But the Girl sat long beside the stream, pondered deeply, and—comprehended what she had no words to tell.

(To be continued.)

Koreshan Cosmogony for Juniors

THE HULL of a ship vanishes in the distance before the masts because of a principle of optics, and not because it recedes behind the bulge of a convex earth. The manner in which the ship is imprinted upon the retina, causes the hull to reach the point of obliteration first.

That a ship does not appear to rise upon the slope of the concave surface of the earth, or that the surface does not appear concave like a great bowl, is due also to principles of optics. The vision curves upward more rapidly than the earth, so the horizon or limit of vision is reached long before the upward curve of the earth is noticed. This rise of the visual line has led to the mistake made in concluding that the earth is convex, because it appears to drop away from a supposedly straight line.

Unless the laws of optics are thoroughly understood, it is impracticable to try to determine points concerning the direction of the curvature of the earth from appearances. The only "safe and sane" method to pursue, to determine the direction of curvature, is a mechanical one. A simple mechanical experiment can be made by extending a straight line at right angles to a perpendicular post, for a distance sufficient to determine which way the earth curves. If the earth were convex, it would curve farther and farther away from the straight line; and if concave, it would come nearer until the earth and extended line meet. The line should not be a visual, but an actual one.

If all the public school children, for instance, would write to Uncle Sam and induce him to have his Government surveyors and mechanical experts run such a line, the important question of knowing whether they live inside or outside of the earth would be settled to the satisfaction of all. To complete the running of such a line would make an excellent celebration for July 4th, 1911;—a celebration never to be forgotten by Uncle Sam and his children who wanted to know. The old Copernican system of cosmogony would be a fine large cracker for twentieth century children to explode.

The End of the World

(From the Writings of KORESH)

THE fundamental error of the Christian world regarding the question of "the end," as predicted by inspired men, lies in a misconception of the character of the closing up of the now culminating Christian dispensation. We cannot be surprised at the manifest ignorance of the common people upon this subject, when we consider the profundity of the ignorance of their teachers, their willingness to be ignorant, and their determined purpose to shut out every ray of information not coming through the regularly authorized clerical channel.

The end of the world came when Noah and his family were saved from the flood, yet the world still continued, and also a portion of its inhabitants. The end came when Jesus the Christ was manifest, for it is declared, "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." From this, it there were no other proof, we may conclude that "the end of the world" does not imply the destruction of the physical globe. The Jewish dispensation ended with the mission of Jesus and the establishment of his church. The Christian dispensation will end with the manifestation of the Shepherd and the establishment of the new Church, which will come as the matured fruit of the Christian age.

The Open Court of Inquiry

Dr. J. Augustus Welmar

LEAVEN, YEAST AND FERMENTATION

The Heterodox and Koreshan Interpretation Compared and Contrasted

Question 16. "What is the definition and differentiation, from a Koreshan view-point, of the words leaven, yeast, and fermentation?"

WE WILL CONSIDER the subject first, by giving the definition according to the Standard Dictionary; second, the medical view, according to Dr. Dutton's works; third, an explanation according to the Biblical view-point; and fourth; an elucidation according to Koreshan Universology.

"Leaven. 1. To produce fermentation in; make light by fermentation, as dough. 2. To affect in character by inward working; imbue, infect, taint, as, a life leavened by hypocrisy." Again, "1. Fermenting dough, used to lighten or raise other dough. 2. Any substance that sets up or is intended to set up fermentation. 3. Anything that, by exerting a strong or silent influence, works a general change; as, the leaven of charity; the leaven of disloyalty."

The reader should take special notice that the word "leaven," in the preceding citation, is taken in a double sense,—thetically and antithetically. "Leaven of charity," in its thetical or good sense; and "leaven of hypocrisy," "leaven of disloyalty," etc., in its antithetical sense. But it is erroneous and irreligious or anti-Biblical to speak of a "leaven of charity." Such a conception is fallacious and misleading, to say the least. Sacred Scripture uses the term "leaven" only in an antithetical sense; that is, in a vitiated, sour, evil, adulterated, and fallacious sense; and the term "unleavened" only in a thetical sense; that is, in an unvitiated, sweet, good, virtuous, and truthful sense.

"Yeast is used to induce fermentation, in which process alcohol and carbon dioxide are produced, as in the brewing of beer and the raising of bread. These products impart the stimulating and sparkling qualities to the beer, while the carbon dioxide produces porosity in bread, the alcohol usually being dissipated. * * * Yeast also yields on fermentation, acetic and lactic acid which property is taken advantage of in the manufacture of white lead."

The reader should take note of the fact that "yeast is used to induce fermentation, in which process alcohol and carbon dioxide are produced." Now, what is alcohol? Turning to Geo. Dutton, A. B., M. D.'s medical work — "Technics of Medicine," we read: "Alcohol is the intoxicating principle of all spirituous liquors. It is obtained by fermenting fruit or grain that is rich in starch or sugar, and from the fermented liquid the alcohol is separated by distillation. Absolute alcohol contains no water. It is lighter than water; ignites readily, and burns with a blue flame without smoke. Cider, wine, ale [and beer] are fermented liquors. Alcohol, brandy, whiskey, and rum are distilled liquors."

"Carbon" or "carbon dioxide" is a non-metallic element found in all organic substances, and in carbonates, as

chalk and limestone; also, in diamond, anthracite, and other coals, soot, charcoal, lampblack, etc. It is exhaled from the lungs in the form of carbon dioxide or carbonic acid gas. "Acetic acid" is derived from acetum or sugar, and is a sour acid. "Lactic acid" is derived from sour milk, or from a limpid, syrupy compound, with a very bitter taste, and is the result of a lactic or milky fermentation.

Note specifically that that which is contained in "yeast," which makes yeast what it is, namely, alcohol and carbon dioxide, is that which "imparts to the beer the stimulating and sparkling qualities," and "porosity to the bread, the alcohol, in the latter, being dissipated." There is a snake, in its antithetical or evil sense, and a pearl hidden in the preceding twofold statement. See whether you can detect both, and then reject the antithetical snake, and hold fast to the pearl.

"Fermentation is a chemical decomposition of an organic compound, induced by living organisms [organized ferments] or by chemical agents [so called unorganized or chemical ferments or enzymes]: and is in its most restricted sense alcoholic fermentation."

Transmutating Power of Fire or Heat

Note that "fermentation" is a decomposition, induced by living organisms, and is an alcoholic fermentation. By the phrase "living organisms," one must have in mind—destructive organisms. Now, from a chemical, or rather, alchemical view-point, that is, from a Koreshan Universology standpoint, leaven and yeast are used to produce fermentation. Thus both terms are identical, or denote one and the same in meaning, with this differentiation, that leaven or yeast is more correctly applied to solids, while fermentation is applied to both liquid and solids. From this view-point, leaven or yeast is a substance in a state of fermentation; that is, decomposition and putrefaction, the atoms and molecules of which are in continual motion and friction of the particles of matter-substance.

If the process of fermentation, decomposition, and putrefaction is not checked in its continual agitation and friction of the particles of matter-substance, the matter-substance becomes entirely useless or worthless as such; as, for instance, in dough. The yeast, in its process of fermentation, is checked by placing the dough, at the right time, in a properly heated oven, and the quick action of the fiery, white heat burns out the fermenting process. But suppose the process of fermentation is not checked by the fiery, white heat, what would follow? Complete decomposition and putrefaction would be the result.

We hope we have made clear to the questioner the subject under consideration. But we are well aware, that except the questioner thinks rationally, consecutively, and logically, and compares, contrasts, and differentiates the terms, the truth and the fallacy are not sufficiently observed and differentiated. If the questioner will think along the line of the above elucidation, other subjects, either Biblical, or pertaining to Koreshan Universology, will become clear;

as, for instance, the parable of the kingdom of heaven being like unto leaven; the process of physical, anatomical, physiological metamorphosis, by means of a vito-alchemical, or vito-electro-magnetic fire (combustion).

Consider the two Scriptural passages, which are very appropriate, with reference to the foregoing elucidation. The Apostle Paul writes: "Do you not know that a little leaven ferments the whole mass? Cleanse out the old leaven, that you may be a new mass, as you are unleavened; for even our paschal Lamb, Christ, was sacrificed. Therefore, let us keep the festival, not in old leaven, nor with leaven of vice and wickedness, but with the unleavened principles of sincerity and truth." (1 Cor. v: 6-8.) And the Evangelist Mark says: "He [the Lord Jesus] charged them [his Disciples], saying: Observe! Beware of the leaven of the Pharisees and of the leaven of Herod." (Mark viii: 15; Wilson's Rendering.)

The Segregation of Adam

Question 17. "Why did the original man Adam become divided?"

IT IS considered a great calamity that the Adamic man, or the genus (race) called Adam, fell from his perfect state. We might consider it equally as well a calamity that we must drop perfect seed into filthy soil, and let it die there in order to produce a harvest or to perpetuate its kind. A neophytic reader wrote recently: "If Adam fell in that age, what promise or assurance is there that the perfect man will not fall in the new age?" So think and speak such as are not yet indoctrinated in the illuminating science of KORESH. Science means knowledge,—to know accurately. KORESH declares: "The rise [perfection, biunity, immortal state] and fall [division, disintegration, duality] of man are provided for in the production of the double life in him; namely, the ascending, or the life of perpetual or unbroken continuity; and the descending or animal life, that which belongs to time and is perpetually broken in its continuity." (F. S., Vol. I, No. 34.)

The precipitation of "The descending or animal life of the Adamic man into the race * * * was the beginning of the declension called the 'fall of man.' When man reaches his state of fruition, he has attained the perfection of the two natures; namely, the ascending and the descending. The ascending is the spirit of man; the descending is the spirit of the animal or beast life. * * * The descending life is that through which regeneration (reproduction) progresses [in order] that both the God and the human life may be perpetuated. The fall of man was the implantation of the reproductive germs of the God-Man in the humanity of the succeeding order. * * * Every fruit is perpetuated by the planting of the seed of its own kind." For instance, "By the Lord's descent into the circumferences of human fallacy and evil, his life is broken and disseminated. From this fragmentation of the Lord's descending degree as it has entered into and become the substance of all human substances, it looks again from human consciousness towards the Holy Temple, leading the will or desire of the common humanity back to a visible and tangible manifestation of the Son of man, the Messianic center manifest to baptize the race."

The Food in the Wilderness

Question 18. "What kind of food was the manna with which the Israelites were fed in the wilderness?"

BY COMPARING Scripture with Scripture, that is, one passage of the Bible with other passages, we obtain a correct idea of what kind of food the typical manna was. What the typical signified in its antitypical sense, is fully answered and explained in the March issue of THE SWORD, in department, "The Open Court of Inquiry," Question 2.

The Israelites, during their forty years' wandering in the great desert or wilderness of Arabia, underwent forty-two encampments, typical of the forty-two re-embodiments of the antitypical Israelites during the Christian age of two thousand years. It was from their eighth encampment or pitching of tents, in the wilderness named "Sin," that the manna began to be given. This manna consisted of a little grain, white like frost, round, and of the size of coriander seed. It fell every morning upon the dew, and when the dew disappeared, or had "gone up," as the Scripture puts it, by reason of the heat of the sun, the manna appeared alone lying upon the ground of the desert sand and rocks. We read: "And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." (Exodus xvi: 14.)

The word "manna" is an Arabic or Chaldaic compound term, and means, What is it? KORESH alone has revealed what it is in its antitypical sense. (See FLAMING SWORD, Vol. xxiii, No. 7.) Swedenborg, who revealed alone the spiritual sense of the Word, which is for the spirits only, says: "Manna signifies the Lord's divine human or hidden wisdom. The good of celestial love conjoined to wisdom. The good of truth. The celestial and spiritual good. The hidden wisdom, such as they have who are in the third heavens, whose superior wisdom is written in their lives, and not so much in the memories. The hidden manna, in a superior sense, signifies the Lord himself." We ask the questioner to compare this with what KORESH, in scientific terms, declares concerning the antitypical manna, "the hidden manna." (See FLAMING SWORD, Vol. xxiii, No. 7.)

In Numbers ii: 7, we read: "And the manna was as coriander seed, and of the color [lit. appearance] thereof as the color of bdellium. And the people went about, and gathered it, and ground it in mills, or beat it in mortars, and baked it in pans, and made cakes of it: and the taste of it was as the taste of fresh [olive] oil."

The term "bdellium" denotes a transparent and powerfully odoriferous substance, and was in appearance like white wax, or gummy-like resin formation. This kind of fruit was obtained from a palm that was native to the country of Arabia, which embraced the great desert or wilderness of Sin, and through which country the children of Israel were traveling and camping. That the manna is compared in appearance with the color of bdellium, shows that it was of a white, gummy-like, resinous substance. This is also in agreement with its antitypical and analogous brain substance, Biblio philosophically known as the "hidden manna," but in Koresshan Science, known as "the conserved potency of a celibate and chaste life." This potency is the veritable essence of health and life.

The Psalmist gives a version of what the typical manna was. He says: "And [the Lord God] had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food." (Psa. lxxviii: 24, 25) The word rendered "man" in Hebrew is *ish*, meaning everyone. Mark! everyone, that is, the so called common Israelites, as well as the greatest nobles and princes among them, did eat and feed upon the self-same food. Although the heavenly order is not equality but equity, yet in food the heavenly Father made no distinction. All fared alike. This procedure is pretty hard on our highly and esthetically inclined, cultured and acquired palates of the present time. "I like good things, and if I cannot get them in one way, I can in another," as we heard a certain person express it.

The antitypical substance of the manna, the sperm of the male and germ of the female, in its most spirit-like essence or substance, before it materializes in part and descends into the body, is the veritable substance upon which spirit-beings, good and evil, feed and live, and is therefore called "angels' food." In either sphere, whether mental or physical, the manna was a heavenly or spiritual substance in its original degree, but materializes as it proceeds downward. The efficacy in either sphere is for nourishing and preserving those who used it typically, and who use it antitypically according to God's appointment. It is evident that the manna is a substance which provided the children of Israel with vigor and strength during the forty years of tedious traveling and camping through the great and dreadful desert or wilderness of Sin, concerning which the Scripture declares: There were "vipers and fiery flying serpents."

In the antitypical sense, the promise is: "To him that overcometh will I give to eat of the hidden manna." (Rev. ii: 17.) And the one who overcometh "shall not be hurt of the second death." (Rev. ii: 11.) Compare with the foregoing Bible references the interpretation of KORESH. (See FLAMING SWORD, Vol. xxiii, No. 7.)

The Experience of Good and Evil

Question 19. Must all who attain the Deific Sonship, have experienced all stages and degrees of evil?"

THE FACT that Elohi-Jehovah placed one tree in the middle of the Garden of Eden, and that it was both the tree of the knowledge of good and evil and the Tree of Life, is proof positive that no prospective Son of God, from the fallen race, can become a legitimate Son except by experiencing all stages and degrees of both good and evil. Not in one embodiment, however, for that is impossible, according to scientific facts and Scriptural statements, but it is possible by an extensive series of embodiments. Such a series is described in Matt. i: 1-17.

The one tree of both good and evil was for the designed purpose that man may be enabled "to distinguish," KORESH declares, "between what was absolutely good and absolutely bad" or evil. His attainment of such a possibility was, necessarily, through a concatenation [chain-like series] of experiences, making him acquainted with what is hurtful and what is conducive to his well-being. When the man had attained to that plane of development

in which his mind had reached the possibilities of universal discrimination, he was the fruit of the tree of the knowledge of good and evil, because he knew good and evil. His powers of contrast and discrimination were such that he could make the distinction.

"Now, having reached such a height of attainment, What shall he do with his knowledge? Shall he appropriate the good and eschew the evil? Or shall he reject the good and live upon the evil? The man will do both, because he has both the ascending and the descending life. He has the life of man which goeth upward, and the life of the man (beast, animal) which goeth downward. The man will ascend into the life eternal; the animal will descend into the life extending; namely, the life of natural perpetuity. The ascending man obeys the injunction, 'Thou shalt not eat.' He thus ascends into the realm of eternal life, because he is the fruit of the tree of the knowledge of good and evil. He does not eat of it, but rejects the evil and only partakes of the good; hence he obeys God and enters into eternal life. * * *

"Man is not the Tree of Life until he has the knowledge of good and evil; for until he has this knowledge he cannot discriminate between that which will destroy and that which will make alive. The descending man, or descending part or life of the man, is the part which does eat. This is the result of a succession of declensions, in which is involved what is called 'the fall of man.'

"When the God-Man or Man-God is created, he possesses both the man and the animal nature. The descending part is the animal of God. It is through this part that God perpetuates his being. God plants the animal life of himself back into the race, and thus is extended or perpetuated the life of man." (F. S., Vol. xvii, No. 2. Read also "At the Foot of the Dispensation," Vol. xxiii, No. 6, page 188.)

The So Called Dark Ages

Question 20. "What is the signification of the term dark ages?"

ACCORDING to modern so called orthodox literature, this refers to a period of time in European history, beginning with the invasion of barbarian hordes before the fall of the Western Roman Empire, *anno domini*, or abbreviated A. D. 476, which means in the year of our Lord. This period extends to the Italian Renaissance of the 13th century; that is, to the characteristic in art and mental condition of that century. The entire period is characterized by the utmost decline and decay of civilization, so acknowledged by our modern historians.

That period from A. D. 476 to the 13th century is correctly and significantly called "dark," for religious, social, and political conditions were at their lowest ebb. It would be more consistent, logical, and true, according to usage of language and conception of terms, if this period were called the *dark centuries* instead of "dark ages."

The dark ages or centuries are sometimes termed the "medieval ages." The word *medieval* is derived from the Latin *medius*, middle, and *ævum*, age. Thus, correctly speaking, the medieval ages should be termed *middle centuries*, although historians compute this period a little differently. It is reckoned with the beginning of the destruction of the Roman Empire, 456 A. D., to the revival of modern learning in the year 1500. The years from 1429 to 1450 mark one of the most significant and momentous periods in human history; for this period of about twenty-one years signalizes the date of one of the most important inventions, if not the most important; namely, that of the invention of separate or single type for printing.

Literary Review & Comment

Rollin W. Gray

"CHRISTIAN SCIENCE" NOT SCIENTIFIC

*The Prevailing Delusions of our
Modern Christian Philosophers*

THE LITTLE volume entitled "Revelations of the Life Beautiful," has no preface, and is composed of short declarations, affirmations, visions, spirit communications, and reveries. The author says it is a metaphysical or new thought work;—meta meaning beyond, and physical meaning natural, we suppose. It smacks of christian science, so called, and claims to be new thought, which philosophy is, that if you think a thing it is done; and you are it, with a Capital I and T. In fact, you are the "I am," the eternal, the omnipresent, omniscient, the never dying, the immortal one, or, if there are any more titles that God has condescended to bestow upon himself, you are all of them, at one and the same time.

Christian science, so called, is neither Christian nor science. Now as we combine the two we get expressions like this: "Inherent within me is immortality." Then we remember that the Scriptures say that "None but God hath immortality." Again we read: "The fountain of life eternal is within me." Yet Jesus, the Son of God, said, "I am the life." Again: "Within me eternally flows the fountain of immortal youth." If this were true the author should eternally be youthful; if she is not, of what good is it to have the fountain of immortal youth flow? Possibly, so that we may grow old gracefully. She says: "Love is Almighty God." The Scriptures say, "I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things." Verily, we must choose between books as well as doctors.

To affirm a thing does not make it true,—new thought and christian science to the contrary notwithstanding. For instance; speaking to an oppressed soul, the author says: "Know ye not that the power of God is given unto you to stand forth a center of divine intelligence?" "Thou art God manifest; then do thou the God-like work." This would be very becoming for any one to have said to Jesus the Lord more than nineteen hundred years ago; but he himself, speaking of those about him, said: "Ye are of your father the devil, and the works of your father ye will do."

There is no benefit to be gained by making affirmations that are wholly false. It is a detriment to be declaring over and over again, statements that have no foundation in fact, and cannot be proven to be true. It is a detriment, because it trains the mind to accept, without question, statements that are absolutely false, and the mind comes to prefer the fallacy to the truth. For instance, such declarations as "I live in the eternal now;" "There is no death;" "I am universal life." These statements are untrue, and their constant repetition by mortal human beings cannot make them true.

The theology of the book is to worship God as a principle or intelligent energy, which is not according to the Bible. Jesus the Man was God, and as he and the Father were one, beside him there was no God. He was the

Creator of everything, "the beginning of the creation of God." The spirit of love to the neighbor, spoken of several times in the book, is a commendable thing; but the theology that considers Jesus as a principle, and God as eternal energy, is pernicious.

"Revelations of the Life Beautiful," by M. Evalyn Davis; bound in blue and gold, illustrated, 222 pages. Copyrighted by the author. Baumgardt Pub. Co., Los Angeles, Calif. Price \$1.00.

The *Woman's Era* for June is a special club woman's number, and shows by reports from all over the United States, that women are active in club work. The tone of the reports is good; they show also that woman is striving in no uncertain way to possess equal liberty in every direction with dominant man. There never has yet been given any good reason why women should not enjoy every possible privilege that man does, and we think she should be accorded more rights than men at present.

The editorial for peace is right in spirit and suggestion, but the present expenditure of millions for war is a matter more of fate than the good judgment of the lovers of peace. War, however, is just as necessary for the progress of the race as peace. While a plea for peace seems the best, there is little doubt but that war and carnage bring their progressive results. The cry of love to the neighbor does not awake the enthusiasm that war talk does, and as long as there is fight in the human heart, there will be wars and rumors of wars. The *Era* is a bright magazine for women.

"Why I go to church," is answered by two pages of letters from everywhere in the *Woman's Home Companion* for July. These answers are from the regular attendants, and those who want to find a good reason for going to church will find here a variety. To suit all concerned, of course, the reasons of the "stay at homes" would have to be published in parallel columns. This would no doubt expose the fact that a great many people stay away from church for the same reason that a great many go to church; but such is humanity, and it is sometimes comical to compare what people call their reasons for having any religion at all. There is also a practical appeal for a safe and sane Fourth that is commendable.

The *American Review of Reviews* for July contains some very interesting articles and illustrations. A frontispiece showing ex-President Roosevelt and Mayor Gaynor, "as they appeared on the occasion of the mayor's greeting to the returning traveler." Other very good illustrations are: "Mr. Roosevelt speaking in response to Mayor Gaynor's address of welcome;" "The welcoming crowds on Broadway;" "The Rough Riders greeting their Colonel;" "Glenn Curtiss flying over West Point." Among the special features of the articles are: Editor Shaw on "Progress of the World;" "The Case of Paladino;" "The Los Angeles Aqueduct." On the whole, the July issue furnishes the reader with articles well worth reading.—Dr. A. W.

The Publishers' Department

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Interesting Reading and Announcements

WE are pleased to acknowledge the receipt of a number of letters from our subscribers with ten dollars for a Life Membership to THE FLAMING SWORD. In the May issue we said: "This month we have a splendid offer to make to our readers. We will give an exceptional Premium for each Life Membership to THE FLAMING SWORD—cloth bound copies of three of our principal books; namely, 'The Immortal Manhood,' 'The Great Red Dragon,' and 'The Cellular Cosmogony.' By sending in Ten Dollars in one round sum, we will enter your subscription 'for life;' in addition, you will receive as a premium, the three cloth bound books above mentioned. By doing so you will never have to renew your subscription."

This splendid offer we renew here. Perhaps some have overlooked it, being mentioned under no special heading, therefore the suggestion: Take advantage of the offer of our Life Membership to THE SWORD, and thus become a co-worker in the practical promulgation of the scientific and glorious truths presented each month in our Magazine.

One subscriber sent in his subscription with the remark: "I send you \$10.00, but you need not send the books, for I am already in possession of them."

An Omission

As the questions for "The Open Court of Inquiry" have accumulated far in advance of our allotted space, we have thought it best to omit for several months the department of "Health and Hygiene," and thus gain one page more for the question and answer department, and one page for other matter. This method will obviate the curtailing of other departments. We trust the change will not affect any one; but on the contrary, will awaken the desire and determination to keep well in spite of it.

A Word of Correction

A slight but important typographical error crept into our last month's issue. On page 190, in the statement, "The Hebrew word *gnur* means 'wanderer,'" the word should be spelled with a *u*, and not with an *n*. It is pronounced *goor*. It would be wise for each reader to make this correction in his or her copy of THE FLAMING SWORD, if not for immediate, then at least for future reference.

Gnur or *goor* is a primitive root word, and, in its primary sense, signifies to turn aside from the right path; then to shrink from fear, or refuse to perform the duty imposed; and lastly, to wander and gather for hostility.

Have not the so called "lost ten tribes of Israel" turned aside from the right path of the law of God? Have they not shrunk from fear, and refused to perform the rite of circumcision imposed upon them by the Almighty? Have they not wandered entirely away from the God of their fathers, Abraham, Isaac, and Jacob? Have they not amalgamated themselves by intermarriage with the Assyrians, Medians, and Persians? Have they not

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become completely absorbed, and therefore effaced, as being distinctively Jews? Have they not wandered, as Gentiles, westward, and formed the great Teutonic family? Has not this great Teutonic family become divided into two grand divisions; the war-like German, and the sea-traveling Anglo-Saxon? Does not the German nation constitute the Fatherland, and the Anglo-Saxon the Motherland? And finally, are not the Germano-Anglo-Americans their product?

There is another Hebrew root word from which the term German is derived, namely *geyr* or *ger*, signifying primarily guest; thus foreigner, alien, sojourner, and wanderer.

"The Wandering Jew"

There is a medieval legend concerning a famous wandering personage. The legend is this in short: Our Savior, wearied with carrying his cross, is said to have stopped before the house of one Ahasuerus, a cobbler, who pushed him off, saying: "Away with you." Jesus, it is said, answered, "I go away, but thou shalt tarry till I come."

From this it is inferred that because of the supposed statement of Jesus, Ahasuerus wandered over the world, from one country to another, seeking rest but finding none, even seeking death, but death fleeing from him; because he is said to be condemned to live till Christ comes again the second time.

That it is a legend may be seen from the fact that there is another legend concerning the same famous wandering Jew. According to this story, the wandering Jew's name is Kartophilus, the doorkeeper of the Hall of Judgment, where Jesus was tried and condemned to die on the wooden cross of two sticks, the one perpendicular, the other horizontal. This Kartophilus, it is said, struck the Lord Jesus, as he was led from the Hall of Judgment, carrying his cross, and said to him: "Go faster; if not, I'll strike you again."

What is a legend? The word is derived from the Latin term *lego*, to read; because originally, that is, in medieval church usage of language, a legend was something to be read at service or at meals; usually a narrative of the life of some saint, martyr, or famous personage.

In a national sense, a legend is an entertaining narrative, based on tradition, with some intermixture of truth and fact; or in other words, a legend has truth and

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fact as its original conception but in the
course of time the superstructure is of an
historical imagination greatly misrep-
resented and misleading.

We advance here the thought, with
which our readers will agree, after they
have read and carefully studied KORESH's
series of articles, the "Mystery of the
Fellow-Heirship of the Gentiles," that
the Wandering Jew is none other than
"the lost ten tribes of Israel." Collect-
ively and unally considered they have, as
one famous personage, wandered since
771 and 721 B. C.; that is, before and
since Christ's first coming.

Metempsychosisly, they have wan-
dered, without finding rest or annihila-
tion, for both are impossible features in
the drama of the ultimate aim of God
with them. Their rest is nigh when Shi-
loh comes; for unto him shall the gather-
ing of this lost, wandering people be.

Encouraging Letters from Our Friends

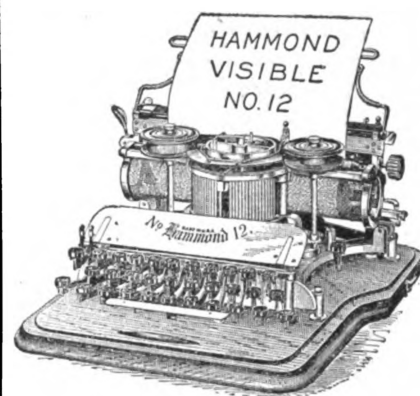
"To all those of you who have been
faithful in forwarding the Master's work,
I send greeting. Your work is his work,
which will count for the coming genera-
tions. THE SWORD is being kept up to
its high standard, that we know can only
be done through faithful application of
the principles of Koreshanity, by those
in whom the entities of progress have
taken root.

KORESH possessed the communistic life
in ultimates, the par excellence of science;
therefore all others are wrong who sepa-
rate from the true body. I hope for the
working out of all things in the fulness
of time, and putting my hope in KORESH—
the one and only man who has convinced
me beyond the shadow of a doubt, as being
in possession of the keys of immortal
being. I send my love to all of the dear
friends in the Unity, and hope for our
speedy reward."—C. D. S., Ohio.

"Really and truly, Koreshanity is the
only true science that is going to solve
the riddle of the universe. It has taken
me some little time to grasp it, and I
must confess that I am very ignorant as
yet, but I am looking into the near future
when I shall have a chance to study and
drink it in. The little I know about it
satisfies me that it is the only science that
has any substance to it; other [so called]
sciences are all hypothetical, but Koresh-
anity sounds like the real thing.—Dr. R.,
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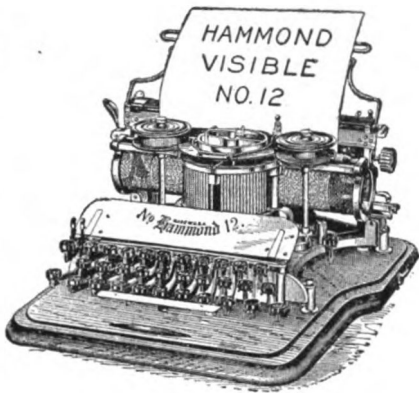
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must be very *light*. God made the sun, moon, and stars to give light in the earth. Did he make worlds to give light in this 'little' earth? Let them answer. Those worlds must be very light to float in space, as it is a hard matter to get an aeroplane light enough to float long at a time; and then those worlds seem to be so firmly located in their orbits,—surely if they are worlds that can be inhabited they must have earth, water, and rocks, or else they would be poor places to inhabit."—S. L. B., Cal.

"I thank you for your good, long letter of some time since, and were I not pressed for time just now, would answer at length. Am taking advantage of spare moments, however, to study up on the "Cosmogony," in anticipation of my address before the "Open Forum," which at my request was postponed from the 14th until the 21st of July. I have now the model Rectilineator (which pleases me immensely), and expect to have no more difficulty in explaining to an audience the premise on which the fact of its concavity is founded."—A. J. L., Cal.

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In F. S., Vol. III., No. 8, is described how the law of foreshortening accounts for the disappearance of an object at long distance from the point of vision; that the stars are focal points of light; that the planets are spheres of energy.

In the article entitled, "Scientific Cosmogony," F. S., Vol. III., No. 2, is made clear why the astral center or star of centripetal limitation is the pivot and crucible of transmutation; why the physical universe is like a great ovum; why it comprises a great galvanic-alchemical cell, the positive pole or extremity being the center, the negative pole, the circumference of the cell. We are enabled to comprehend the universe as an organic structure; why a distinct or discrete degree of great complexity exists within the three atmospheres; and why the radiations and convergencies of energy take the form of a wonderful tabernacle, at the center, covered with a multicolored and variegated manifestation of light.

In F. S., Vol. III, No. 9, under the heading, "The Theological Bearing of the Korshan Cosmogony," is shown how the inside or cellular theory is the settlement of the question of Deity; that is, the possibility of one mind attaining to the central relation to all things; thence of coming into touch or contact with all things, and thus, through the process of overcoming, inheriting (inhering in) the universe and sitting upon its throne. That the process of overcoming implies such self-restraint

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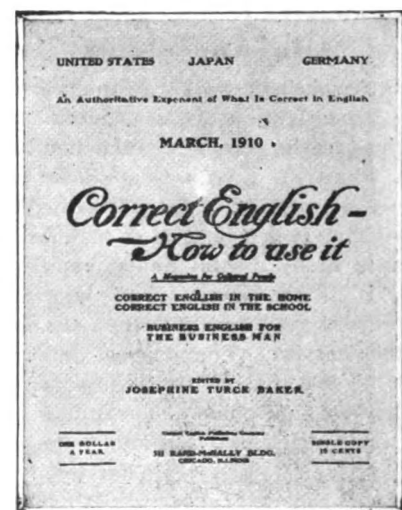
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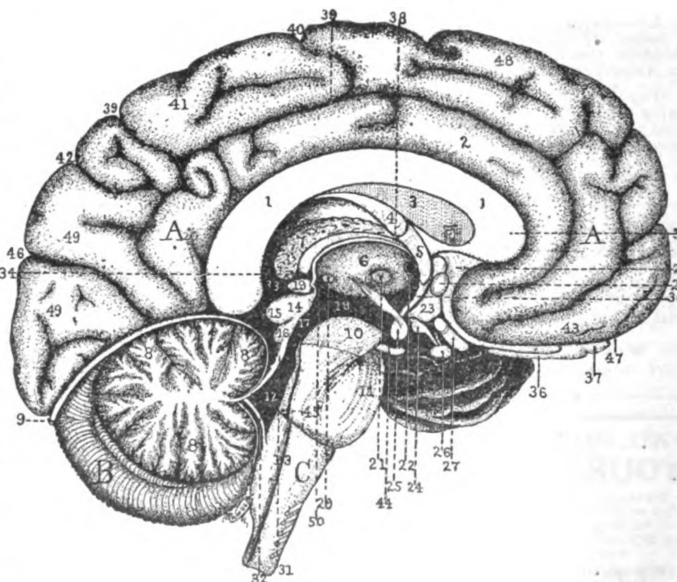
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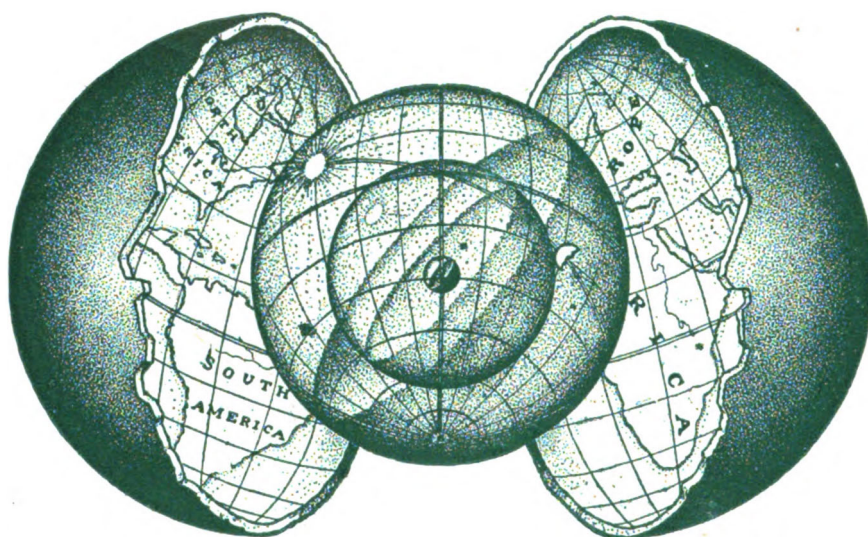
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