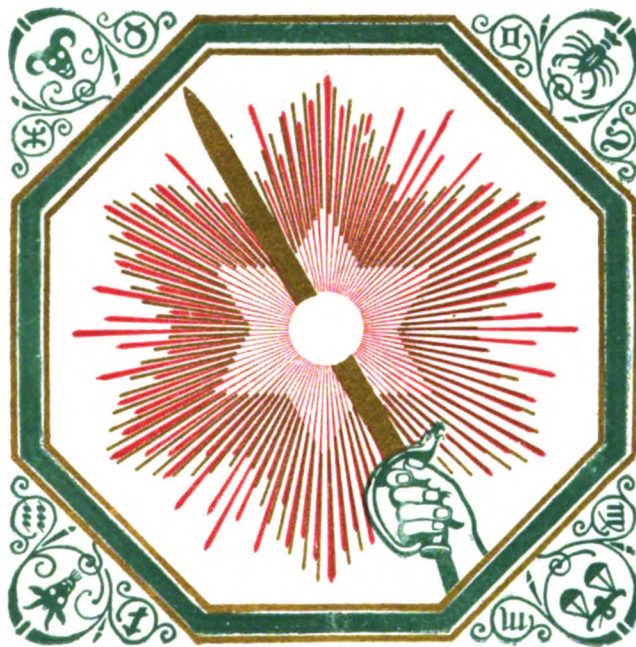


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The Flaming Sword



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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. 735

Mystery of the Fellow-Heirship of the Gentiles

Subjection to Extraneous, Inimical Influences a Means of Testing and Disciplining God's People

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

CHAPTER VIII. (Continued)

IF WE EXAMINE the history of the Jewish church as typically portraying the antitypical falling away, we discover that all through its career it is subjected to extraneous, inimical influences, and that these outward enemies of God were constantly and continuously exerting their influences to divert the mind of the Hebrew from the worship of the true God. These influences to which the Hebrews were constantly exposed, often succeeded in vitiating their faith, so that they forgot the true God and substituted for genuine worship the idolatry of their enemies. While the Gentiles by whom the Jews were surrounded, and to whose evil machinations they were so often subject, were regarded as the enemies of God, they were not apostates, nor could they be regarded as representing an apostasy. The Hebrew church itself, on the contrary, when rejecting the Hebrew worship or deviating from it, became an apostate church.

The power which Babylon exerted over the Jews while in their "seventy years' captivity," fairly represented a power which should arise in the "latter days" and threaten the destruction of a divine vitality which must be carried in the womb of the church, until that visible development has matured as the fruition and product of the old or parent stock. Jesus and his little Jewish church, as a vital force in progress of development, were in Judah even while Judah was captive to Babylon. Babylon would have destroyed this germ, carried in the womb of Judah, had not the protecting power of Jehovah been exercised over it. Though Babylon was anti-Messianic, it was not apostate, neither could it be, because it had occupied no position from which to fall. In carrying out this analogy and employing the type to represent the antitype, the church itself, and not the anti-Messianic or antichrist power, is seen to be the apostate.

What was the condition of the church of Judah

when the Messiah came? The ancient Patriarchs, Seers, and Prophets had a true conception of God and a genuine appreciation of what constituted true religion. Their conception of Jehovah was that, by the efficacy of genuine religious aspiration, there would come a time when Jehovah would dwell with them by his visible presence, or settling down; and the few in whose inner lives dwelt the Patriarchs, Moses, and the Prophets, identified their Jehovah when he was revealed to them as the Messiah and Savior of the world.

The children of Judah cognized the Lord when he came, because they possessed the spirit of the ancient seers. How was it with the church of Judah, which up to that time had been protected from destruction? It had become apostated, and its apostasy was revealed in their non-cognition and non-acceptance, yea, their absolute rejection of the very Jehovah whom they pretended to worship. This was the final apostasy of the Jew.

Concomitant with this apostasy there arose a power both anti-Messianic and anti-Jewish. This power did not discriminate between the Jew and the Christian in the exhibition of its enmity. Pagan Rome looked upon the Christian church as a direct outgrowth of Judaism, and upon both Christianity and Judaism as inimical to the Roman authority. Rome, as one horn of antichrist, was equally opposed to Jew and Christian. Judaism received an early destruction at its hand. The Christian church, though it could not be destroyed, was gradually inveigled into adultery, by which the Christian system became the papal harlot by the union of the Christian with the pagan worship.

The apostasy of the Jewish church was its declension from a true conception of Deity, and consequently from genuine worship. The various modifications of this declension were dependent upon a modification or change in the central religious conviction. The types

and antitypes are so related, that a true interpretation of the one will reveal the true status of the other. Hence a study of the causes of the declension of the Jews and Israelites will disclose the causes of Christian declension, and the true status of Christianity in such apostasies.

Jesus, the Concrete Product of Jewish Religious Thought

The Lord Jesus as the outward and visible Jehovah was the concrete product of Jewish religious thought, directed in its methods of worship by a correct system of religious instruction. To understand this, it must be remembered that thought or mental force is as much a substance as is visible, tangible matter. Jesus as a concrete organism was the result of the accretion of worship itself, and was developed from the Hebrew mind, not however without the impregnation of that mind by Deity; while Jesus the Lord, in his tangible and visible presence, was the product from the centralization and accretion of the substance of the human will. He was also the aggregation and embodiment of the Elohist and Jehovist divine attributes. Thus there were centered in him those attributes, forces, and powers of the Deific consciousness, and the aggregation of the human aspirations, which rendered him at once the Son of God, that is, the offspring of God, and the Son of man, that is, the offspring of man—the God-Man.

Except the Jewish desires had been directed toward the manifestation of a visible Savior, there could have been no aggregation of the pure religious sentiment and desire of the race in a tangible Jehovah. It was by the outflowing of the divine desire into the people, that God continually quickened them into these holy aspirations; and it was by the continual education of the thought into the truth that Jehovah is man, and to be looked for as the Son of man, that the substance of the thought of the Jew was made to aggregate as a tangible garb, with which the Divinity should be clothed and made manifest to his people. This was the means by which God descended into the race of man, and by which he clothed himself with a visible and human Divinity.

As a creative product from the religious aspirations of the people, Jesus was both Jew and Gentile. The only difference between Jew and Gentile, is the difference between the inner and the outer, the function and form, the spirit and the body. The Jew, in his highest state of moral and religious life, represented the heavenly degree. The Gentile, in the supreme and resurrected state, is the natural, outward, or bodily degree of the kingdom of God. The Gentile is the body, the earth. The Jew is the spirit, the heaven.

As Joseph's posterity was to become the body, or land of the divine possession, the heathen (nations, *goyim*) in whom God should dwell as spirit, it was given over to Gentile admixture. As the word gentile (*goy*) signifies the body, from the root *gava*, body, so therefore the Lord's body was the aggregation of Gentile accretion. In Jesus the middle wall of partition between Jew and Gentile was broken down, so that there was no separation between the Jew (God, who

dwelt in him) and the Lord—in whom the Godhead dwelt. As in the individual form the barrier between the Jew and Gentile had been obliterated, so in the universal or collective body, the church, must the middle wall of partition be obliterated, and the Jew, the heavens, and the Gentile, the earth, be united in one indivisible structure.

I have stated above that the body of the Lord Jesus was the concrete will or desire of the Jews. This desire had been modified through the power of circumcision, to provide for the absorption of the natural Gentile world, so that the qualitative tension of the Hebrew thought was to produce body, *gava*. As this body of the Lord was consumed by the theocrasis (the process of translation), the product of it (the force generated by the process) was communicated by natural attraction to the Gentiles into whom it was transmitted.

The Holy Spirit was the sequence and product of the change which occurred in the translation. The combustion of the Lord's body generated the force called Holy Spirit, and this Spirit was imparted and communicated to the mixed people, so that through the dissolution of the Lord's visible structure, and its impartation and assimilation by the people who accepted and appropriated this substance, this body of the Lord, he descended into the augmented body of Joseph.

By this descent of the Holy Ghost—which is no less than God in his spiritual substance—the Lord entered into the race, *from which he must arise in the resurrection, with his people*. The descent of the divine nature by the operation of the Holy Spirit, and the assimilation of the substance of the Lord's body which had been converted to Holy Spirit, was the process of appropriation by which were fulfilled the Lord's words: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." This also constituted the real cross of Christ, his real passion, prefigured by the physical crucifixion.

The real cross of Christ was the descent of the divine nature, manifest in Jesus, into the race by the operation of the Holy Spirit, and its blending with the sensual human nature. The blending or union of the two natures constituted the literal cross of Jesus Christ. Thus God and man were literally crucified together. Without this cross there could be no salvation, because, unless God should enter by the substance of his nature into the sensual man, and by retrogressive metamorphosis became assimilated (by a cross and passion) to the sensual nature, the sensual man could by no means, by a progressive metamorphosis, be assimilated to the divine nature.

In the simulative death of Jesus he was laid in the new tomb of Joseph of Arimathea. The word Arimathea means a Lion dead of the Lord,—the dead body of the Lion referred to the Lion of the tribe of Judah. Why, as a symbol, was this tomb of Joseph employed as His burial place? Simply for this reason: the body of Jesus, in its communication as Holy Spirit, was to

find lodgment in the body of Joseph, or in Joseph's posterity. As Jesus was the Word, and the Holy Spirit in its operation was the impartation of the Word, and the Word constituted the two witnesses, so the two witnesses, trampled under foot, must occupy this body.

Dualism Due to the Adamic Divorced State

The apostasies of the Jews and Israelites in the highest objects of worship to which they inclined when led away from the worship of the God of the Hebrews, always took some form of dualism. In male and female dualism, Baal or Bel, and Ashtaroth, constituted the god and goddess of Hebrew adoration. This conception was in agreement with the state of separation obtaining in Adam, when, through the operation of his desire, his body was disintegrated, and that in him which constituted him an integral being was divided, so that two forms instead of one characterized the man. The worship of Baal and Ashtaroth originated with the segregation of Adam.

The two calves set up by Jeroboam symbolized the dual desire of the Hebrew mind, which looked forward to the time when a form of dualism should control the mind in its worship of God during the career of the Christian church. The separation of Deity into two or more forms or personalities is always a state of apostasy. The worship of God the Father, and God the Son, and the Virgin Mary, is a manifestation of worship in the antitype agreeing with the typical worship of Osiris, Horus, and Isis, as three distinct personalities and objects of adoration.

The desire to carry the gospel of Messiah to the lost sheep of the house of Israel, with the Pauline theology as the foundation of its transportation, with Paul's direct advice to conform as far as possible to religious conventionalisms, without the direct violation of one's own religious convictions, contained within itself the elements of apostasy. When you are with the Romans do as the Romans do, as a religious sentiment possessed by minds less individualized than Paul's, at a time when the natural tendency of the church was toward declension, a time when circumstances conspired to foster the progress of nominal Christianity, was a declaration well calculated to lead the church in its subsequent career into the heresies of pagan dogmas, rites, and ceremonies.

The papacy was the sequence of a cross between the Christian and the pagan systems. The declension of the Christian church into the papacy, through the union of Christianity with paganism, was merely the first step toward the great apostasy or fall of the church, predicted by the primitive teachers. The fundamental and radical departure of Christianity from the primitive Christian doctrine, and the necessary and concomitant vitiation of Christian life, were grounded in a declension of the religious thought from that original and true concept of the primitive church as received from the Lord and his chosen Apostles, in which the true character of the Godhead was known. Jesus was known by the early Christians to be Jehovah,

the fulness of the Godhead bodily. By them the Trinity was known to be a trinity of attributes, manifestations, and modifications, in presentment of the one and indivisible Personality.

The simple difference between the integral (immortal) and the disintegral (mortal) state is, that the one is a unity of the three principles (Father, Mother, and Son), while the other is the segregation of these principles. The Lord Jesus is the parent of the integral man, and the object and purpose of the doctrine of Christ is to teach man the process by which he may acquire the integral, or original state inhering in the Adam who, before his segregation, was in the image and likeness of God.

The importance of a true conception of the divine nature resides in the fact that the man progresses toward God or recedes from him, through the operation of the man's will, and his progression or retrogression is governed by his desires. If he loves the integral state, he sees God as a unity in whom the parent state is perpetuated by a metamorphosis to the state of Sonship, not by the development of a distinct and separate Son, but by the mergence of the Father into the Son, through the operation of the law of correlation, in the supreme phase of the law.

The fundamental doctrine of "Reformed" Christian sects is identical with the fundamental doctrine of the papal church. If the papacy were wrong in particulars, it was wrong in generals. If wrong in the ramifications of its creed, it was wrong at the root of the system. No great heresy could creep into a church and vitiate the fabric through every intricacy of its propaganda, while the heart and core of the system was fundamentally integral.

A genuine reformation will incorporate, as the root and core of its vitality, an element radically distinct from the central thought (the heart) of a system from which it dissents. The papacy was a defiled Christianity because the Christian system, by engrafting itself upon a pagan root, began its declension or apostasy in fulfillment of the positive predictions of the inspired teachers.

The apostasy did not culminate with papacy. Israel became pagan through violation of the covenant. God had given them circumcision as the sign that they were his people—*Ammi*. By the renunciation of the Hebrew system of religion, and the substitution of another, they became *Lo Ammi*, not my people, and united themselves with the pagan world. By becoming *Lo Ammi*, not the people of God, they became pagan, the people of the devil. Christianity is passing through the process of engrafting itself with this same pagan Israel, and in the antitype must become *Lo Ammi*. This must obtain to fulfil the type, to fulfil prophecy, and the predictions of the Lord Jesus and his Apostles.

END.

The true use of religion or the rebinding principle, is to readjust human and divine relationship, and hence to ultimate that relation in the readjustment of human uses.—*Koresh*.

The Wonderful Discovery of the Law of Translation

(From the Unpublished Writings of KORESH)

CHAPTER X (Continued)

LET us now turn to Zechariah and learn what he has to say of this BRANCH:

"And he showed me Joshua the high priest standing before the Angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, the Lord rebuke thee, O Satan: Even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"—both from the union of divine good and truth, which is fire, or love and wisdom; and the consortation of false and evil, infernal lust and perverted wisdom. Joshua was a brand plucked out of these two fires. What follows shows him to be taken from the fire of lust.

"Now Joshua was clothed with filthy garments [unrighteousness], and stood before the Angel. And he answered and spake unto those that stood before him, saying, take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. * * * Hear now, O Joshua the High Priest, thou, and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant The BRANCH. For behold the Stone [truth, testimony, spirit of prophecy, the literal truth of the Word] that I have laid before Joshua; upon one stone shall be seven eyes [the angels of the seven churches; abstractly, all the truths of the church shall be in one truth, personated in the BRANCH]: behold, I will engrave the graving thereof, saith the Lord of Hosts, and I will remove the iniquity of that land [the church] in one day. In that day, saith the Lord of Hosts, shall ye call every man his neighbor under the vine and under the fig tree." (Zech. iii.)

"Speak unto him, saying, Thus speaketh the Lord of Hosts, saying, Behold the man whose name is The BRANCH: and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the Temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne [testify of the life, and confirm the truth by the life]; and he shall be a priest upon his throne [the office of which is to enter the Holy of Holies by being translated, which is the dematerialization and sacrifice of the Elijah]; and the counsel of peace shall be between them both;"—the unity of the Vine and the BRANCH.

That the CYRUS prophesied of by Isaiah is this BRANCH there is abundant proof; and inasmuch as the coming of Christ is in the clouds of heaven (which is the ultimate or literal Word), and his coming is the product of a cross between God and man, or the White Horse and the Ass, the Sign of his coming must be in a person whose namesignifies the cross—a name representative of the Humanity of God, and significant of a colt, the offspring of an ass and the White Horse, which would be a mule. No other name but CYRUS can fulfil this prophecy.

During the progress of the Christian dispensation there have been conspicuously prominent two symbols, pointing forward as indicators of the plan of the coming of the Son of man; the one, elevated to the very pinnacle of the representative temples or houses of worship, and denoting, as a type, the union of the motic and static elements of being, and as operative in relation to God and man, the union or cross of the divine with the human nature. The cross upon our church spires points, as a type, to the Sign of the Lord's coming, to CYRUS, the Elijah of this dispensation. The other symbol or type is the Christian Sabbath—Sunday, and as a type points, not to the Elijah, who is the Sign, but to the body itself which, in its unity with God, becomes the first day, the Sun-Day, the East, the fulfilment of the covenant or conjunction.

Thus CYRUS must be the Prophet who testifies (projected from the testes) of the new church; not simply of its coming, but whose testimony must embrace the law of life itself, the very literal truth which, practically applied by the church which is now commanded to fulfil its part of the compact, will restore it to a unity with God, thus making of the Divinity and the Humanity the one grand or universal and eternal man, the ultimate testimony given through the translation and confirmed in the resurrection.

"Then shall all the tribes of the earth mourn." The mourning of the tribes is to take place after the Sign is confirmed. It is generally supposed that by the "tribes of the earth," is implied a mourning of the inhabitants of the physical world, who are now alarmed at the indications of the impending sudden destruction. I shall give two principal reasons why it cannot be so construed. "Then shall all the tribes of the earth mourn, and they [the tribes of the earth] shall see the Son of man coming in the clouds of heaven."

Now it is declared that "The light of the body is the eye," and that Christ is the light of the body. They who have Christ are in the light, and, having an eye, can see. They who have not Christ are in the dark, are blind, and having no eye, cannot see. It therefore does not refer to those out of the church as mourners, but to those who are illumined, or, what is the same, those who follow the Rider on the White Horse, and who themselves are in illustration in the Word; whose comprehension is opened to the acknowledgment of God's Humanity, as first appearing in his Angel, and then as a manifest fact in themselves.

The other reason is, that outside of the newly constructed body there are no tribes of the earth. The organization of the new body, which will embrace the classification, nomenclature, and adjustment according to the divine and the heavenly order, is a great tribulation. "These are they who have come up out of great tribulation [trib-u-lation], and have washed their robes and made them white in the blood of the Lamb." They have arranged themselves into tribes, of which there are seven great tribes in the natural order, and they constitute all the tribes of the new earth; therefore all the tribes of the earth shall mourn.

What constitutes the mourning, and its occasion? To rejoice, in its supreme natural significance, is to become the Sons of God. This can only be accomplished through the acknowledgment of the divine incarnation of the Lord God in Jesus Christ the Son, and through him the acknowledgment of the possibility of the ultimate conjunction of the whole humanity with the Divinity. It is only through such an acknowledgment that the resurrection can obtain.

To mourn, in the supreme literal significance, is the antithesis of this. This is the perception from the Word,—the Word having been projected through the conarium into the nates,—the natural man, that a separation from God and the tendency to sensualism is the occasion of the death of man. Therefore to mourn, in the supreme perception and function, is to separate from the world, with all its sensual attractions, to become dispossessed of natural and carnal desire, and by the separation to determine toward conjunction or unity with God.

“And they shall see [because in illustration] the Son of man coming in the clouds of heaven.” To come in “the clouds of heaven” is to come in the literal Word. But what is the literal Word? Simply the body of Jesus, the flesh of Abraham. Not the body of Jesus as he was more than nineteen hundred years ago, as the little leaven,* the grain of mustard seed unto which the kingdom of heaven was likened by the Lord himself; but the body of Jesus amplified into the whole lump, the whole having become leavened, therefore having become bread, consequently the whole having become the hidden manna (hidden man), but now revealed as the revelation of Jesus Christ, the man of sin, who took upon himself the sins of the world.

It will be the body of Jesus, not as the little mustard seed, the Lord as manifest over nineteen hundred years ago, but the mustard seed expanded into a great tree, expanded into and touching the heavens, full of seeds; the new and immortal church—the First-Born from the dead. This is the literal Word, the unity of the written and spoken communication from heaven, and therefore the clouds of heaven. In these clouds, your own bodies, my beloved, shall ye see the Son of man, “For behold, the kingdom of God is within you.”

END.

* The reader should impress upon the mind the fact that the Bible, as well as KORESH, uses the term “leaven” in the sense of being soured or adulterated, and the word “unleavened” in the sense of being unadulterated. The above passage must therefore be considered in the light of the fact here stated; that is, Jesus, the unleavened bread, became, by descent into the sinful race, the leaven; consequently, at his second coming, he will be the revelation of the “Man of Sin.”

How is the “leavened” element eliminated? Let us illustrate this process. The leaven or yeast element, in dough, is burned out by means of heat. Now the anatomical transformation is a process of alchemical combustion, of fire,—electro-magnetic friction. Thus, through this fire of purification, or transformation from mortality to immortality, will the Man of Sin become the Lord Most High, and the wicked, his true ekklesia, the saints of the Almighty.—J. A. W.

Discrimination of the Deific Names of Elohim and Jehovah

(From the Writings of KORESH)

INDEPENDENT of a complete and thorough analysis and synthesis of the words God or Elohim, and Lord or Jehovah, it will be impossible for the mind to enter into and entertain clear and differentiated concepts of the two words and their application. The analysis and synthesis demand the same clear views of the characteristics defined by the terms, as are entertained concerning the words themselves. Hence to define the terms is to define the nature and character of that which the terms imply.

The term God, as a definite English term, is employed to designate an ideal something or somebody, almost uniformly and universally conceded to be, and regarded as, “the unknown and the unknowable.” The term Lord, as generally employed, is open to about the same criticism; and the same general remarks will apply to one as to the other.

Every race of men has had its conception of a supreme being, creator, and ruler of the universe, conceived of in the highest or lowest imaginations; and the terms employed, though differing in the various languages of the world, agree mainly as to signification and ideal conception. The Hebrews employed various words to express their concepts of divine supremacy; among these are Elohim, Jehovah, and Adonai, (Adonoy). As corresponding to these three names of the Supreme Being, the English speaking peoples of the world confine themselves to the terms God, Lord, and Master.

In my etymological differentiation of terms and expository presentment of the nature and characteristics of the mental domains and attributes designated by them, I shall not so much attempt to furnish a proof of the statements made, as to iterate the facts and leave the subject to the reader for criticism, acceptance, or rejection, proportionably to the unfoldment of the mind toward the great truths which it is my province to annunciate.

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 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 into another stratum of thought. Thus it is let down by degrees, through stratum after stratum of mental conception, until finally very little remains of the original concept.

The Judean and Christian systems of religious conviction and annunciation are no exception to this rule.

This should be so by nature of the very laws of development and progress everywhere observed. The evolution and involution of life itself, most assuredly depending upon the religious matrix for the propagation of the form and degree of life in process of development, must progress by the characteristic potency and activity of the laws of gestation as they inhere with every domain of propagative evolution.

First comes the formulation of the sperm and the germ; then the union of these in the properly formulated and prepared receptacle and matrix. Subsequently comes the breaking down of the primary cells, the emplacement of the nucleated cell, and thence the formulation of the unborn, gestating development. This is a universal law, and therefore every system of religious development, before it can attain to its fruition as conceived of and designed by its great and central founder, must pass through the phases of its progress as herein set forth, and as corresponding to the universal law of growth.

The length of the period of gestation before the fruit reaches maturity in the womb of its matriculation, must and does correspond to the cycle to which its religious conception is attuned. As an illustration of the character of this law as applied to the great religions and great cycles, I will here invite the attention of the reader to certain facts upon which absolute convictions are founded, because all thoughtful minds agree as to the facts. - At or about the time of the events which conspired to break up and disperse the division of the Hebrew people called the House of Judah, the great circle called the colure, subject to the law of precession, fell within that division of the Zodiacal constellations known as Pisces.

At or about this time a system of religion had its inception, which, since that time, has influenced more or less all the nations of the world; and the people who are the most directly influenced by the system are the controlling nationalities, and the most progressed in the civilizing qualifications of moral and social existence. The law of the precession of the equinoxes, as it is called, changes the relation of the sign to the constellation, so as to provide for a change of about 50 seconds of a degree every year. By this law the precessional movement has brought or carried us through about one twelfth of an entire cycle, supposed by modern scientists to be nearly 26,000 years in duration, but which, by some modifying influences (elsewhere explained) is reduced to a period of about 24,000 years.

One twelfth of this long period has elapsed since the sign entered Pisces, the limit of which it has nearly reached. During the period of the sign's passage through the Piscatorial constellation, the anthropotic world, or the world of human existence, has been passing through a corresponding constellation of human life; and this period has been a time for the gestation, not merely of principles or truths presented to the world at the commencement of the era, but the regeneration of man himself, to carry him over from the Piscatorial degree of his evolution to the Aquarial

degree or stage of his progress toward his highest achievement, his entrance upon the career of his divine life and attributes as the completely involuted offspring of Deity.

A Marked Degeneracy During the Dark Ages

It is a fact that at the beginning of the present age, the age just now drawing to its close, the world had attained to a great degree of development; since which time there has been a universal declension, induced through the supremacy of the papal power, and its influence upon the mind. The facts are undeniable that scientific knowledge, moral and social virtue, and purity of religious life, declined into a marked degeneracy during what has been denominated the dark or mediæval ages, and that now, for only about three hundred years, have we been merging from the period of social, moral, and spiritual gloom which specially pervaded those peoples now known as the advanced nationalities of the world.

In the beginning of the Christian age of the world, so called, a higher truth was born through the instrumentality of the man Jesus, and the apostleship of the teachers who were taught of him. The great central idea of that religious system was not merely that love to God and man was the fulfilling of the law, but that by such attractive force God and man become so unified that they should become one at the end of the period and process of regeneration, the one God-Man, Theo-anthropos. This system of religious cult involved the great central doctrine, that, by the process of regeneration (which, in other words, is but the process of reproduction, and would be much more readily apprehended if the latter were always substituted for the former word), the humanity then existing should be reincarnated or reëmbodied in the more perfect humanity in the biological era Aquarius or Water-Carrier. In other words, that they who were then born of the Spirit should also be born of water. "Except ye be born of water and of the Spirit, ye cannot enter the kingdom of God."

To be born of water is to come into a knowledge of the divine sciences, through the application of which the new immortal body is structured. The return of those who constituted the early Christian church in this higher phase of embodied life, was called the resurrection of the dead. This thought of reincarnation or reëmbodiment, denominated the resurrection of the dead, or anastasia, was the central idea around which the whole system of Christianity revolved. This reëmbodiment was to come through the process of human regeneration, a process which was to culminate at the end of that age, or when the sign then passing into Pisces from Aries, should pass from Pisces into Aquarius.

"Whoso eateth my flesh and drinketh my blood," said the great Teacher, "hath eternal life, and I will raise him up at the last day," the end of the age. He meant by this, that whoso appropriated his doctrines and led the life thereby inculcated, should work out his own salvation. He also meant more than this. Jesus,

through his translation or theocrasis, was absorbed by the church, which, thus established, became impregnated by the literal germs of regeneration, for his entire body and soul were absorbed, appropriated, and assimilated.

The law of development provides that the germ planted shall pass into disintegration before it can reproduce itself in its multiplied fruit. Hence the necessity for the church to pass into declension, while the seed planted should be subject to the laws of gestation, multiplication, and reproduction or reincarnation.

The period for the process of regeneration to complete itself in its fruition, this fruition being the reëmbodiment or reincarnation, in other words, the resurrection of the dead, comprised the entire movement of precession from Aries to Aquarius, or during the sign's march through the Piscatorial constellation, a period of time embracing about two thousand years.

The age of the world lying within the anthropostic cycle corresponding to the Zodiacal belt in the physical heavens, embraced that people descending through the direct lineage of Shem or Sem. The age began with a certain period in the career and life of Abraham, the progenitor of the Hebrew race, and ended with the involution of Jesus and the inception of the little church at Jerusalem. The new age began with the birth of Jesus. The old or Mosaic age ended with the destruction of Jerusalem, there being a lapping over of the two ages of about seventy years.

The product of the Judean system was the God-Man, Jesus, and this Jesus was the very Jehovah or Lord of whom the whole Jewish system taught, as the being whose name, Jehovah, was too sacred for utterance. In the Hebrew concept the Elohim was the Creator; never was the Jehovah called the Creator. *Bereshim bara Elohim.* (In the beginning the Gods created.) The Elohim to the Hebrew was the primitive Creator; the Jehovah Elohim was the re-generator, re-creator, or Savior.

The conception of the writer or inspirer of that part of the book of Genesis referring to the creation, culminating in the type of manhood therein described, was unquestionably that the likeness between God and the perfected man was complete; for it is said: "God made man in his own image and likeness;" that is, in the image of himself, and like himself; and furthermore, that this image and likeness was male and female, as God himself is male and female. Thus the male and female characteristics of Deity were cognized by the writer, whomsoever he may have been.

But there is also another feature of the Hebrew concept and presentment, and that is, that the man made in the image and likeness of God was male and female, not in two forms, but in the one form, the man embodying both the male and female principles in the single human structure. This was previous to the process of disintegration by which the woman was separated from the man. We may draw this conclusion, then, that the writer's conception of the Supreme Being, or the Creator, was a personality embracing the two universal

principles of procreative power; namely, the wisdom principle and the affectional or desire principle, and that this embodiment was, in its highest ideal conception, the veritable Man-God. Let it be distinctly understood that this does not mean the male God, but the male and female God; or, better expressed, the Man-God involving the two elements, the *esse* and the *existere*, the love and the wisdom, from which the female and male separate forms are derived.

Marvelous Science and Beauty of the Deific Names and Being

The word Elohi is compounded of two roots, *El*, the Mighty, Hero, the Powerful, and *lavah*, to twine or wreath, to coil like a serpent, to cleave to any one, to join to. This latter root has its derivation from the idea of the continuous spiral of the sun's motion through his ever perpetual onward career, and the corresponding revolutions of the thoughts of the mind through the convolutions of the brain. The word Levi is derived from the root *lavah*, and signifies to conjoin to. God, it is declared, is the only portion of Levi. This was declared when the apportionment of the land was made, Levi having no land apportioned to him, God alone being his portion.

The word *lavah* is made up of three Hebrew characters, which I will proceed to critically analyze and synthesize. *Lammed*, the first letter, signifies ox goad, or more strictly, the bullock's goad. This does not mean the goad by which the bullock is driven, but the horn with which the bullock himself goads. This will be better understood as I progress with my delineation. In symbolic language, the bullock signifies desire; but more than this, he signifies desire for life. He represents passion or desire, and according to so called mythological conception, occupies the neck.

In the series of Zodiacal constellations and signs, and also in the human structure, the neck signifies passion. As the bullock signifies man's desire for either natural or spiritual life, according to the tendency of the thought upward toward the head, or downward toward the body, the goad of the bullock would be that by which the accomplishment of the desire is attained. If employed in the direction of the higher life, it would imply the wisdom, truth, or science by which that life is attained; for the goad would be the instrument of desire which is employed by the affection, and by which the affection or desire for life attains its end.

Lammed, then, the first letter of the word *lavah*, implies the use of science. *Vav*, the second letter, is a simple copulative, and signifies unity of principles and things. It is said to mean peg, nail, or hook. Each one of these ideas is involved in the conception of the relation of the two principles of thought, by which ideas are desired in the aspiration for truth, and through this aspiration or desire the truth is attained. Peg or nail signifies the driven-in principle, or the wedge, by means of which truth is acquired. The *vav* symbolizes the attained function or office of *lammed*. *Hi*, the third and last letter of the word, signifies sight or perception of truth derived through the official func-

tional relations of *lammed* and *vav*. We have then the use of science, its application and its end, as the three central concepts of the Word.

I will now define the word *El*, the Mighty, Hero, and then synthesize the word *El-lavah*. The first Hebrew character of *El* is *aleph*, which primarily signifies to breathe after or desire. The letter, as a symbol, means the bullock's head, and is in the rude form of a bullock's head in the ancient Phœnician inscriptions. *Lammed*, the last letter of the word *El*, has already been analyzed.

The potency of acquisition or accomplishment is in the principle of desire itself; the more intense the desire, if well directed, the surer the successful accomplishment of the end desired. As truth, or the science of life, is the supreme end of the desire as indicated by the relation of the characters employed to formulate the word, so the word as a whole means the attainment and name of the scientific principle, the inmost degree of which is wisdom itself. Thus the word *Elohim*, the plural form of *El-lohi*, or, *El-lavah*, means men or beings unfolded in the intellectual principle, or men complete in the acquisition of knowledge. It applies to the intellectual domain, as the term *Jehovah* is applicable to the domain of the will, affectional region, or to the desire itself.

Elohi or *Elias*, in the most literal degree or concept of that to which or to whom the word applies, is the manifestation of God in his intellectual or scientific presentment, through the medium of a man, whensoever the age has culminated in the amplitude of the Sons of God, and when the period is reached for the terminal transformation of the amplified divinities to the inceptive children of the newly formulated kingdom.

The Gods, or the *Elohim*, when they reach the amplitude of their cycle, polarize in the natural man as their medium of communication, or as their mediator, through whom they come into communication with the world. This polation constitutes one of the primal factors in what, with the Christian world, has been called translation; but with the Hindoo is known as absorption into Nirvana, and which I term apotheosis, and also theocrasis. This is in reality an absorption, both inward and outward; inward into the invisible spiritual *centrum*, and outward into the receptive and appropriate humanity.

The translation of *Elijah* or *Elias* was the result of the polation in man of the *Elohim*, or the matured fruit of a spiritual career in the spiritual world; while *Jesus* was the polation of the *Jehovistic* degree, or of those in the heavenly degree having culminated in the principle of desire. Hence, *Jesus* came to do (or be) the will of God. He was the will, the *esse*, while the *Elias* or the *Elohi* is the *existere*.

(To be continued.)

No man is a scientist on a subject which he is still investigating for the purpose of knowing, and so long as he questions the certainty of his conclusion. When he *knows*, then he is the scientist; while he is in doubt and in search of truth through experiment, he is the empiric.

Marvelous Symbolic Visions of Deity

(From the Unpublished Writings of KORESH)

"The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel."

WHHEELS, in a general sense, imply the unity of natural, spiritual, and celestial truth ultimated in the perfection of the new earth, which is the resurrected and glorified humanity, God made manifest in the flesh,—therefore the unity of God and man. These wheels, in their special sense, apply to the perfecting of all things in the man angel, the individual man, to constitute him the image and likeness of the universal heaven, or like the Lord in the universal, from whom their unities arise. The wheels are made complex by the special union of two males and two females, for only in such a union can there be formed the image and likeness of the universal man.

"When the living creatures went, the wheels went by them." Here is presented the operation of the spirit of God in perfecting eternal life, in overcoming death in the body. The spirit goes out into the world in its likeness, and produces in those who are prepared to come into unity, an image which becomes an image and likeness of God, making of the conjoined man an express image of the person of God, who is the Lord.

"When the living creatures were lifted up from the earth, the wheels were lifted up." In the universal appearance there were four living creatures, and the unity of the four had the likeness of a man. In their conjunction the rings were formed, which signified the resurrection of the man, uniting the image with the likeness. In the special manifestation, the lifting up of the living creatures is the unity effected in the four, by which they become illuminated as of themselves. The unity perfects the wheels, and when this special unity is accomplished, then the wheels are lifted into the unity of the universal heavens, or into the universal man. Each wheel is conjoined to the Lord, who is in the center of the universal heavens, when they will acknowledge the Lord as the source of all light and life, and who will then be the direct source of their love and light.

"Whithersoever the spirit was to go, they went, whither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels."

Where the spirit was to go, there was their spirit to go, implies the union consummated by love, for the spirit is the blending of love and wisdom, which is the only self-existent, and through which only immortal life in the body can be wrought.

In the book of *Ruth* we find a special application of the truths presented in this vision. "Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab."

The word *Beth-lehem* is house of bread; and as implying house of bread, refers to the bread which came down from God out of heaven, the Lord *Jesus*, who

came as the hidden manna to be given for the world, and which, in the language of Jesus, was to raise up those who ate him, at the last day. "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." The redemption that is now to come to the world, by which the natural man is to be transformed to immortality, comes as the legitimate outgrowth of the eating of that bread more than nineteen hundred years ago, by the church, which at that time was impregnated by the overshadowing of the Holy Spirit, it being nothing less than the dissipation of the Lamb of God, raised up for the salvation of the world.

The reception of the Holy Ghost by the church was the fulfilment of the Lord's own teachings, that his flesh must be eaten and his blood must be drunk to insure to the world a glorious resurrection at the last day, when he would raise them up by the process of regeneration, which means reproduction. The translation of Jesus the Christ resulted in the scattering of the seed, the Holy Spirit centered in him as the seed of Abraham, the promised seed, brought into the world by the process of generation (production), for the purpose of regeneration (reproduction).

After the natural crucifixion of Jesus, which was a symbol of his spiritual crucifixion, he was translated. The church, shortly after this wonderful event, were gathered together of one accord in one place. They heard the noise as of a mighty rushing wind, which filled the house where they were sitting, and cloven tongues sat upon them. What were these tongues? They were the Word,—the Logos, the Lord Jesus himself, his body being broken, scattered, and planted for regeneration; and their reception of this Holy Spirit was the literal fulfilment in them, of the declaration of Jesus: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," an implication that, although they ate his flesh and drank his blood, not until they were raised up at the last day could immortality be fulfilled in them.

Their reception of the Holy Spirit was the actual hearing of the words which Jesus spoke. "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." (John vi: 63.) It is claimed by modern theologians who are so much wiser (?) than their Master, that he did not mean that the Disciples were to eat his flesh and drink his blood. They claim that such a thing would not be within the bounds of reason, and as an argument against it, they take the Lord's own words: "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Now why does the flesh profit nothing? Simply because the flesh, which is the bread, must be placed upon the altar, and there, by the holy fire,—kindled by the intense combustion of divine love and wisdom,—be mutated to the Spirit, and thence to the Water of Life. "The words which I speak unto you, they are spirit, and they are life." When were those living Words spoken? Not until Jesus was translated, and that sacred, conse-

crated body, the Paschal Lamb, was consumed upon the altar of divine love, to be resurrected in those who received them, to be buried with that Holy Seed in the baptism of reproduction, thence to be raised when, in the last day (which is now), those living Words should come forth from the Voice of Gabriel's trump, the eternal Sons of God.

This Beth-lehem, then, is the house of bread. But why Beth-lehem-judah? Judah signifies the praise of the Lord. Now we will turn to the blessings of Jacob upon his sons, when he said, Gen. 49: "Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob, and hearken unto Israel your father." "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he crouched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come [a multitude, the second coming of Christ, when would be fulfilled the blessing of Joseph given in the same chapter]; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass' colt unto the choice vine [Joseph]; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk."

This blessing was fulfilled in Jesus, for he said: "I am the true vine; ye are the branches." Jesus was this bread, and his Disciples constituted the house where that bread was sacrificed upon the altar of divine love. And what was this country of Moab, of his Father? A certain man then, of the house of bread, and of praise, went to the country of his father; he and his wife and his two sons.

But what was the man's name, who went to this house of bread, the man of "Beth-lehem-judah"? His name was Elimelech, which signifies, my God is King. But the word Elim is ram, strong, or strength. This was the ram, then, entangled in the bushes, that God (the king of whom Jesus said, "I and my Father are one. I am in the Father, and the Father in me,") had prepared in this very house of bread, as his own strength or seed, by which the world must be impregnated in order to bring forth the regenerated (reproduced) Sons of God. The name of his wife was Naomi, which means beautiful; and the name of his two sons, Mahlon and Chilion,—Ephrathites fruits of Beth-lehem-judah.

We find in the book of Ruth, in the symbolic language so common in ancient days, as the method of expressing God's greatest truths, direct reference to both the first and second coming of the Son of man. In the sixteenth verse of the first chapter of Ruth we find this language: "And Ruth [signifying satisfied] said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." In the twelfth verse of the second chapter is the following: "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

GREAT PURPOSES REQUIRE TIME

The Deific and Anthropotic Part in the Work of Redemption from Sin

THE RECORD of the Word teaches that the last state of Israel, the "man of sin" to be redeemed, is worse than the first. In looking about for genuine evidences of human progress to one taking a scientific point of view, the most satisfying is that the old "man of sin" is plainly to be seen nearing the crisis which marks his complete dissolution as a body of death. Death came by sin, and sin is unquestionably a violation of the law of divine human integrity. The primary sin is having any gods other than the God of Israel, Jehovah, the Holy Seed and Savior of the life of the universe, of which he was the microcosmic form, its involution. This sin is committed, practically, by conceiving in sin and shaping in iniquity the fallen or vidualized humanity in its present unbalanced state of commercial integrity.

Humanity is now governed largely by the lusts of the flesh and the pride of life, in consorted activity with the love of money, sin's most secular emblem. Men profess to have limited and variable conceptions, and no truly scientific methods of demonstrating to the average mind what is really evil and what is truly good. Men and women are now being daily exhorted to prevent race suicide; namely, to intensify conceiving in sin and shaping in iniquity, under a marriage license system permitting a marriage contract patterned after the curse upon fallen man in his state of departure from Godlike form and functions.

Marriage licenses are given out by forms of laws, showing less regard for human descendants than is shown by rational stock raisers for the improvement of their cattle and hogs. Every nominally Christian nation is becoming a hot bed of revolution and a multi-millionaire in human degenerates and defectives, whom they endeavor to debar from the armies and navies they are creating to confront the most terrible engines of war conceivable to the human mind. Instead of killing off the most defective and debased, they provide for the wholesale slaughter of the physically sound and most self-controlled. The defectives and degenerates are reserved for the offices of sweet charity to patch up, reform, and whitewash. This stock of whited sepulchers with gilded domes is attaining an immensity that is alarming, apart from the foretellings of scientific prophecy.

The Almighty, referring to the last days of the collective "man of sin," declares: "Except those days should be shortened, there should no flesh be saved." Fortunately the laws of His being (operating for the reproduction of the Grand Man of righteousness) provide for their speedy foreshortening. They are to be "cut short" by a sudden world awakening to the knowledge of the truth in its absolute form, a demon-

strable and illustrated system of universology, a science of the universe as it is, not as it has been guessed to be. The spread and acceptance of this science and its formative social application will create such a desire for the appearing and kingdom of the Lord in earth as will bring it. "The desire of all nations shall come," for desire is substance, potential alike for outermost manifestation and innermost animation of life itself, when scientifically directed and polarized.

God aspiring humanity has its part to play, however, in this perfect system of man's redemption. The Spirit has need of men as its natural co-workers. God the Spirit never works apart from, but in and through humanity. Women are no more responsible than men in this final world war for the triumph of righteousness; all are called upon to take up arms; namely, to put on the armor of God. "The helmet of salvation" must be that final gift of the spirit of truth, the power of truth in ultimates, to give to men the immortality and eternal life of the Lord our righteousness. The Lord has been two thousand years fashioning, spiritually, the living stones which are to be welded together without sound of hammer, into his living temple. The bones of this Grand Man correspond to doctrines; they are held in solution till the formative period, as the pure river of life, the science of this universe of law and order, fresh from its eternally illuminated mental center, the mind of God the Lord, manifest as Elijah the Prophet, who "marks the perfect man" when he comes and "beholds the upright."

The Elijah of this age is the Aquarius of the next and prepares the way for the matrix of the church of the perfect social order to yield her increase to the Lord, her Husband. This increase is Joseph himself, with all his posterity, united to the stick of Judah, which is "the image and likeness of God," called Jesus the Christ in the beginning, and by his New Name, in the glory of the harvest.

The City Building that Is to Be

ON a small scale the world of competism is attempting to revolutionize modern city building. It proudly boasts of its petty successes on certain lines. The competitive system, with its handicap of bondage to the money lender's demand of usury, does not admit of any truly magnificent efforts. It remains for the thoroughly communistic system of the coming race to build a city worthy the habitation of its God, the Lord.

Some day not far away, the holy spirit of civic righteousness, that of love for humanity untainted by the love of money, will get such a hold upon our common humanity, highest in aspiration and greatest in skill, that in great companies the people will break away from the tottering structure of the old order, and take refuge in the scientifically indicated site of the seat of the new world empire. One has been chosen by the

God-anointed Ensign of scientific righteousness, and when once the world awakes to a rational consciousness of his advent and his work as the inaugurator of a new dispensation, they will, as willing hands, build to the glory of his name according to the plans he has formulated. These plans were transcribed in the days of his divine illumination and obscurity, to those sitting in the darkness of sciences falsely so called.

As the light of the truth he gave the world shines more and more until the perfect day, thousands are destined to be fully emancipated from the power of darkness. They shall "know the truth, and the truth shall make you free." Then will become manifest the many "living stones," "thoroughly furnished unto all good works," whose zeal will become active according to knowledge. These living stones once formulated as an industrial military order, will constitute the Grand Man of the Almighty's redemption, his living temple. Without sound of hammer will these stones be welded together in the magneto-electric fire of their final purification for the clearness of crystal.

"God desireth truth in the inward parts." The most inward parts of a man are his bones. Bones in the natural correspond to doctrines in the intellectual. It is a familiar saying, that "as a man thinketh in his heart so is he." Doctrines, to be sound, must be thoroughly scientific. Anything worthy to be denominated scientific should be rationally, demonstrably true.

Focalized sunlight has a consuming power that, when rightly directed, leaves nothing to be consumed worthy of translation to the domains of its spiritual and natural origins. In ultimates, every force with its precipitated elements goes to its own place in the universal economy, there to renew its youth, and mature, and mount upward to its origin in the physical and corresponding mental suns. There is to be in earth a solar city built. It is for the habitation of the supreme lovers of the truth promised to men by the God of Israel, the Savior who gave his flesh for the life of the world. This flesh He promised to take again in harvest form, of which he will be the firstfruits.

As the involution of the spirit of the life of the harvest, he comes as the Messenger of the Covenant, Elijah the Prophet. As the instructor of the reapers of the harvest, and the quickener to newness of life, of the world that now is, he gives men a demonstrably true science of what constitutes "the living Word," the eternal life of the universe. In this pure water of genuine science they find the bones of Joseph, a name meaning harvest or increase. These are the bones of the whole or holy house of Israel, that build the temple and city of the New Jerusalem in the new world; for "westward the course of empire takes its way."

Of all the modern reforming cities, it is claimed that Dusseldorf is away in the lead. According to Frederick Howe's report in the December *Hampton* it has become a city that really cares for its people. He says, "it is a city built for beauty and managed by experts." Speaking of America he says: "City building is her problem of problems;" also that "The solution consists in mak-

ing the city a humanized entity," with purposes and plans, with foresight and dreams, with humanity and generosity." "It consists in abolishing poverty and the costs of poverty," in training its people properly in raising their standards of living, happiness, and of morals. In other words, it will be in making truly Koresshan communities of cities, in which there is scientifically systematized industrial education to that end.

Let investigators of and believers in the Koresshan System determine to rebuild the city of their God, Jerusalem, the peaceful, to the honor and glory of his New Name, on its chosen site, in the new world.

The Attainment of Physical Perfection

THE world famous Dr. Osler says: "Man's redemption of man is the great triumph of Greek thought." This triumph antedates by ages all familiar history. The sacred Scriptures of Hebrew and Christian teach it from Genesis to Revelation. That man is the redeemer of man is an eternal verity of the universe, of which the perfect man is the least form, its holy seed. This verity is iterated and reiterated by every Messianic manifestation due the mind of the Deific man and his fellow beings in process of recreation as God-men. The man Christ Jesus declared he came to seek and save that which was lost. Man had lost through degeneracy the image and likeness of the perfect one, once common to the Adamic race created in his image and likeness.

The Lord Jesus, the restored perfect one, had a good start in life as a fit temple for the mind of God, the Holy Spirit. He was not in his final embodiment for the dissemination of the spirit of his kind, conceived in sin and shapen in iniquity, as were his Disciples. The law-abiding spirit on the feminine side of His humanity had headed up in that embodiment of chastity, the devout Virgin Mary. The begetting love of God's humanity was devout in Joseph, the priest. In its sanctity it psychically overshadowed the Virgin, and as the result of the operation of a higher procreative law, operative typically in the bee kingdom, the Word of God, the Spirit of man that goeth upward, was made flesh and dwelt among us. Thus a man was born in the spirit of obedience to all the laws of his being.

This fundamental holiness of person made the man in his maturity the fit temple for those pneumatic forces of mentality, preëminent in the prophetic order of men called "the fathers," who become the children in the regeneration; hence, in fulfilling all righteousness, He came to the Elias of the age, to be baptized by him in deed and in truth. John recognized Jesus as the prepared channel of transmission for the holy entities called "the good seed," the children of the kingdom." John's mission was to prepare the way of the Lord for the dissemination of this seed, destined at the end of another dispensation to be harvested by the Sower, as the God race of humanity.

Mighty men, biune beings like the Lord himself, are due to appear in earth by processes scientifically revealed, and to be rationally understood. These men

will serve the common mortal humanity as "Saviors upon Mt. Zion." They will be the revelators of all the laws of divine life fulfilled. The Lord Jesus, ere he dissolved his body in the presence of his Disciples, stated that he was going to "the Father," Elias, to become identical with Him, and to come as "the Father, Elijah the Prophet," "before the great and dreadful day of the Lord."

The Disciples were taught that they should in due season "know the truth;" that "the Spirit of the Father should quicken their mortal bodies," and that they should "be transformed by the renewing of their minds" and be "changed." They were to be "changed in a moment," "in the twinkling of an eye." A moment on the grand cycle of God's animal life is a period of about fifteen years. The twinkling of an eye is the theocrasis or translation of a prophet. Jesus was an "Eye," for he said, "the light of the body is the eye," and he declared himself to be "the light of his body, the church." The prophetic office is the office of the eye, the "Seer," as we sometimes say. From the revelation as the Father, the Lord passes on to his revelation as the Mother; namely, to his glory, which is that of the New Jerusalem. This is the new church, involving a new state of righteousness, which will make the reappearance of all the Sons of God possible.

To the Greeks Paul said that the gospel of God's way of man's redemption from sin and uncleanness was "foolishness;" nevertheless he found a few among them ready to believe in involution as well as evolution. Some could bear the sound doctrine that Jesus Christ, the Man-God, was the fullness of the Godhead bodily. To attain his image and likeness is to attain bodily perfection, and mental and moral balance.

True Prophets Foretell the Future

THE intense interest shown by magazine publishers in giving the reading public all the facts relating to every variety of living conditions, indicates a growth in humanity of that hunger and thirst for righteousness promised the satisfaction of being filled. The professional optimist hates the genuine "calamity howler." Prophets who foretell the inevitable consequences of perpetuated, law-protected unrighteousness are those commonly labeled "calamity howlers." The fact is, prophets or no prophets, nothing produces more genuine howling than calamities themselves, coming as they perceptibly are now, thick and fast upon all the nations of the present world.

At the beginning of this world, the almighty man Christ Jesus decreed that the law of his divine humanity, the Mosaic covenant of immortality, life and death, should be fulfilled by thousands of his cult. The attainment of his perfection of manhood, divine Sonship, was a fact provided for by his induction into the receptive, of his spirit of obedience to the behests of the Decalogue. He decreed that "the root of all evil," the love of money, should be eradicated from the hearts of all who "loved his appearing and kingdom." This must be

done by a rational method of abolishing usury and destroying the necessity for the use of any money that is its symbol.

In St. John's revelation of the Lord's appearing and kingdom, he foretold the substitute for the Cæsar-ean wage coin to be "a measure of wheat," the most useful product of human labor. The terrors of the world's long night of ignorance of any genuine, naturally applicable system of the science of Christ's righteousness are to have an end. In the persistent organization and arraying of the forces of capital and labor for the "fight to the finish" of both capital and labor as such, we are foretold of the imminent birth of the final kingdom of man, the fruitage of the planting of the holy seed of the Son of God, the Son of man.

Some would stay the progress of the world toward this final conflict, and maintain an armed peace, requiring ever-increasing and more terrifying armaments. The almighty Son of God has ordained otherwise, as declared by the law and the prophets. The present final war in heaven, the conflict of truth and fallacy, is to precipitate the battle of Gog and Magog in earth. The old tabernacles and temples of this revolutionary world are to be displaced by the already involved "new heavens and new earth," wherein dwelleth righteousness, as the Prince of Peace.

The shedding of the blood of unrighteousness is essential to the grand transformation scene, for thus has it ever been throughout the history of the universe, from dispensation to dispensation. Understood from the scientific standpoint of Koreshanity, this shedding of blood in battle has its beneficent effect in fostering the progressive liberty of all humanity. It liberates forces which become potent factors in producing the true brotherhood of man, the answer to the cry of the brother's blood from the ground. In the last great "fight to the finish," the Almighty Son of God is the Victor; the half Gods go, and the Gods arrive; the world's sins are remitted—completely blotted out.

Such is the prophecy of Koreshanity, the science of the law and the prophets. KORESH has been, and is, in potency to fulfil all righteousness, and will be with all the heirs of God in the glory of their final accomplishments. While present as the Prophet due, he wrote:

"The world awaits the consciousness of his advent.
Many hundred years have flown, and the world's night
still rests in gloom.
A brilliant Star, the, Harbinger of day, appears and in
glory shines,
But few there be to note the Ensign and define its signal
to the denizens of earth.
It marks an epoch responsive to the acclamation of the
angels,
'Peace on earth: good-will to men.'
The hour is spent: the dispensation ends: the wheel of
time its circle now completes.
A new born world in sunshine bursts resplendent forth,
And illustrious men appear upon the scene of action,
to subdue the Martian spirit and bring us to our
day of destiny and rest."

THE LIFE OF COUNT LEO TOLSTOY

Agent of Destruction of the Old
And Muniment of a New System

WHATSOEVER may be said of Count Leo Tolstoy none will deny this—that he made men talk of him. He did not live supinely drifting with the tide of current opinion. Born in 1828, of one of the noble families in Russia, his youth was spent partly at the university, partly on his ancestral estates. At the former he became imbued with nihilism. Entering the army as a subaltern, he used the leisure of the garrison to write fiction. "Childhood and Youth," "An Attack," and "The Cossacks" were the fruit of these years in the Baltic provinces, with little to do and all his needs provided for by the government.

A prominent clergyman said of Tolstoy, since his death, that when war shall have been abolished, his name will stand high on the honor roll. Tired of inactivity, the youthful soldier sought and obtained a transfer to the staff of Prince Gortschakoff in the beginning of the Crimean war. He was brave to excess, was wounded at Sebastopol and saw, perhaps, all that he required of the horrors of war—something of what the great Russian painter depicted upon canvas. But Tolstoy was not left lying on his back with his face to the open, a bullet through his heart.

He now entered upon one of the most interesting periods of his long life, signalized by freeing his serfs. He had first resigned his commission in the army and began to lead a gay life in the Russian capital. Disgust followed satiety. Tolstoy the nobleman became fired with the passion of renunciation. His soul was filled with remorse. He had been selfish, he had been cruel, he had been idle. Now he would abandon all. He would make up for his noble birth by donning the peasant garb—what women of fashion have imitated in their rich costumes.

He hated himself for his title, for his recklessness of others, for his ancestral estates; so he made haste to be rid of the latter. He sold the mansion that had been his grandfather's, persuaded that he would never want it. Then happened what usually happens when such a thing has been hastily done. He fell in love, but his home was gone, so he had to take his bride to a hut located on his ancestral estates. He has been very much blamed for keeping even a rood of land for himself or his family. This was not in his power to alter. All his property was entailed by Russian law, and could not be divided among the poor. Having freed his serfs and sold his mansion, he had neither home nor servants for the future.

In the new, authorized biography, revised by the Countess, revised in part by himself, this passage is quoted from Tolstoy's diary: "I am ugly, awkward, uncleanly, and lack society education; I am irritable, a bore to others, not modest, intolerant, and as shame-faced as a child. I am almost an ignoramus."

His lack of conceit may have led to his predisposition against marriage, but after he met Sophia Behrs he was conquered. The new Countess had the self-sacrifice and patience to enter the little home located on his estates, to live in it for seventeen years, far from any town. Here she reared her family, dispensing with nurses and governesses. She taught them French, German and English, and was their music mistress and seamstress. As her husband's amanuensis she lent him inestimable aid, and in conjunction with the rest of her duties, found time to translate his books into other languages.

Think of the final tragedy when this devoted woman tried repeatedly to kill herself on account of her husband's desertion of his home when almost at the close of his life, running away lest too much luxury should enfold him! Think of this nobleman going away from her at eighty-three, concealing his whereabouts from his own wife, and then suddenly discovered at the point of death!

Tolstoy was married in 1862. In 1867, after issuing minor works not so well known, he published "War and Peace," his first great novel dealing with Russia's fight against her greatest adversary—Napoleon. The most tragic, the most pathetic, the most realistic of Tolstoy's longer works, "Anna Karénina," treating of marriage and divorce, came after an interval of eight years. It astonished the world. No novelist or dramatist except Ibsen, in modern times, can be compared with him in fearlessly unmasking pretensions and shams.

Tolstoy advocated the division of land among the peasants, and the single tax system of Henry George. He refused to touch the royalties from his books, and worked as a cobbler and a farm laborer. The Countess, although she loved him devotedly, was not in sympathy with her husband's views. He gave to her and to his children liberty of action.

In 1890 Tolstoy issued his "Kreutzer Sonata," a short novel, blacklisted in Germany and the United States. Despite public censorship, the story was widely read and his frankness commended. The terrible conditions in Russia when hunger struck the poorer classes, led to the publication of "The Famine" in 1892. Tolstoy now began to write on the teachings of Jesus, and developed the best known of his books in this country, "My Religion," in which he exposed his doctrine of non-resistance to evil. He was opposed to war. The early Christians and the Quakers held the same views against serving in the army. Tolstoy went even further in his literal interpretation of the Savior's teachings. In decrying war, which is horrible enough, God knows, he saw not that life itself is due to the shock and recoil of two opposing forces. Deity cannot be inert. To move in His path, he must stir up evil, or in terms of Physics, motion produces friction. In his enthusiasm

for peace he neglected the first principle of safety.

Hitherto the Russian government had seemingly closed its eyes to the fact that a man lived in Russia, more powerful than the Czar, whose home was a Mecca for pilgrims, whose views were widely disseminated to every country. In 1900 "Resurrection" appeared, a thunderbolt which shook the Holy Synod of the Greek church out of its apathy. It rose in its might and put its ban of excommunication upon Count Leo Tolstoy. The proceeds of this book were devoted by its author toward settling one of the most persecuted and peculiar religious sects in Russia in the new world. To aid the Doukhobors, Tolstoy brought upon himself the ban of the church, and it was never revoked, not even in his dying moments.

He died on Sunday morning, November 20. Mindful of the entire world, he showed the breadth of his feelings almost in his last words, when he had been revived from one of his severe attacks, indicating weakness of the heart: "There are millions of people and many sufferers in the world. Why are you so anxious about me?" Since his death, his last public article, an earnest plea against capital punishment, has been issued.

A Summer Pilgrimage--Mrs. Eddy's Birthplace

HOW many of Mrs. Eddy's followers have given the length of half a Summer day to penetrate as far as her birthplace in Bow, New Hampshire? Very few, it would seem; but while the civilized world is ringing with the news of her defeat in eliminating death from her horoscope, it may be interesting to recall such an experience.

Years ago, a little maid used to jingle up and down the main road between Concord and Hopkinton. Well wrapped in furs, she nestled under the buffalo robes, not a whit disturbed at tipping over where the drifts were deepest. The long New Hampshire winters were not irksome to her. She was always busy, cutting paper dolls, running her jigsaw, and reading "Pilgrim's Progress." One of the great fashionable New York churches is giving a course of lectures on that dear old volume now, because its pastor is astonished to discover that few of his Sunday-school children know of it. But in those days it was very different. This little maid loved to read about Christian, and if his burden—depicted in a realistic frontispiece—made him look like a rag peddler she did not take offense.

Riding through the clear, frosty air in father's new Keene sleigh, painted red,—the very handsomest vehicle in the world, she thought—the child's bright eyes took in all the landscape. She knew as a familiar friend, not only each farm building, but every large rock and spreading tree along the highway. At a little distance from the city (then more like a large village), her keen eyes sought out a row of evergreen trees which marked a white cottage. She liked those trees; they kept step; each was just as high as all the rest. The most beautiful long cones formed on the pointed branches. These fir trees now stand as one of the chief ornaments of

Pleasant View, long famous as Mrs. Eddy's Concord residence; and that white cottage, transformed a little, adds one wing to her mansion. All the great house had to be fitted on to that little one and to those trees. The name, cut in a stone arch, just fits the place. The view is pleasant, not grandiose.

Following that same road today the Summer tourist, leaving Pleasant View behind, soon arrives at a spot where the main road branches off to go to St. Paul's school. Then he passes the Sheldon Library, mirrored in a crystal lake. A swift turn to the left, after passing the bridge, and the road traverses a thickly settled country. After several miles on the level it begins to climb. This is Bow Hill, and an enchanting view of the valley of the Merrimac greets him at the top. The White Hills may be discerned on a clear day. About half a mile further, on a cross road fringed with late foxgloves and tall white asters, it stands—the goal of his pilgrimage.

Mrs. Eddy is called the greatest American woman. Here she was born in a little red building, now used as a shed to store farming implements. That this building could ever have sheltered a whole family seems impossible. It was late August, not a leaf stirred, not a person hove in sight. Across the way, a white farm house seemed to be temporarily deserted, though in good repair and apparently inhabited. Our vandalism consisted in carrying off part of an old red clapboard, and in plucking a bit of sticktight that grew upon the sill.

One of the children born on this spot went to Harvard College and studied law in the office of a President of the United States. Another married Alexander Tilton, whose family had a town named after them. A third has had stately churches built for her religion, left an estate valued at a million dollars, and is lamented in almost every country of the globe. This is what the lonely winters on solitary Bow Hill meant to the future generation. Nursed in the cradle of affluence, what would she have been? Coming from this lonely, lovely spot, Mary Baker Eddy resented any allusion to the privations of her early life. She felt that she had none. When her father's sleigh was left near the old North church in Concord on Sunday, and she tripped devoutly into the sanctuary, little did she expect that the streets of this city would be paved by her followers; little did she guess that a magnificent temple would be reared in her honor, not a stone's throw from the State House. Some estimate that Mrs. Eddy has done as much to alleviate human suffering as the discoverer of anæsthetics.

New Hampshire has furnished one cold water drinker (a second Daniel come to judgment), a noted Chief Justice, and a President; now her laurels include a woman who has made even little pills unfashionable. She put up, however, in her philosophy, the bitterest pill of all—in her statement of being; viz., "Matter is mortal error." Yet she died "in error," according to her disciples.

Mrs. Eddy's birthplace was not "all but squalid;" cramped and poor it was, but not "squalid,"—not on

Bow hilltop with such air stirring the tree tops, with such a landscape spread out before the child's eyes inciting her to poetry; not with the traditional cleanliness of New Hampshire housewives, with such books in the house as she read, with such theology as she drew in from the old North church ministers, noted in their day and generation.

Mrs. Eddy's church has been called "an inexplicable phenomenon, without a parallel." This is easily explainable to a thoughtful mind. There are always the two opposite poles of human thought—one denying spirit, called materialism; the other denying matter, called by various titles, but now prominent as baptized by its founder, "christian science." She denies even a material body to the Son of man, teaching her followers to believe in the "Christ principle, not in the man of Nazareth."

When one considers that Hindoo mystics have been teaching *Maya*, or the illusions of the senses, ever since the Columbian Exposition, one is at no loss to discover whence Mrs. Eddy drew that part of her doctrine. Oriental mystics are still coming to this country as missionaries in considerable numbers. They teach the unreality of matter, and incidentally impugn our Christian missionaries as unlearned and ignorant men. Buddhism was at one time very fashionable.

Some of Mrs. Eddy's followers expected her to live much longer, but she wrote that this generation seems too material for any great demonstration over death. She died at eighty-nine. Fifteen years of her life were spent on that lonely hill, where every autumn, beacon fires are kindled.

The Origin of Life

ANOTHER theory in regard to inter-planetary communication of the germs of life has been produced. This time it is not the cosmic dust that is held responsible for the origin of life. Celestial messengers loaded with living spores are supposed to come to us from fiery orbs above, in the shape of meteors. Mary Proctor relates that the suggestion of such a possibility came from the late Lord Kelvin, and has been revived by a Swedish scientist, Svante Arrhenius, in his book entitled "The Life of the Universe." The idea was attributed to the great French writer, Camille Flammarion; but he disclaims it, very reasonably rejecting it as offering no solution of the origin of life. "If," says Flammarion, "one accepts the theory of inter-planetary or intersidereal life to explain the origin of life here, one has still to discover whence the germs supposed to be transported from other planets took their origin."

Arrhenius has made some abstruse calculations founded on this romantic theory, to show how long it would take a possible meteorite, hurled into space from the earth, to reach Mars, Neptune, and the star Alpha. He estimates that in the latter journey, 9,000 years would elapse in transit! These "fascinating" and romantic theories of the universe succeed one another. They prove nothing. A celestial messenger from

"another planet" has not arrived upon this earth. The meteorites which come crashing down are the effect of a conjunction of forces with a resulting materialization. As to the origin of life, God and his universe have been here always, and neither has had a beginning. Time is only that which is measured off from eternity.

The indisputable proofs furnished by the Cellular Cosmogony, that the earth is a cell, with the sun, moon, and stars inside the hollow globe, have forever relegated to oblivion the theory of the planets as habitable worlds. No meteor ten feet long is to come crashing and hissing from Mars, Jupiter, or Neptune. It seems as if the Copernican astronomers could not conjure up sufficient horrors to frighten children at the dangers and perils that encompass them from the instability of the natural universe.

How beautiful it is to feel that the good and wise Creator and Builder knew how to frame, according to immutable laws, a perpetual home for humanity, such as we have in the habitable earth as described by the Cellular Cosmogony!

A New Copernican Horror

THE final catastrophe has been signaled,—not however from Jupiter or Mars. The astronomers have hitherto been content to find it in collision or—a more remote possibility—in extinction. Now they find it in spontaneous dissipation. Following the theory that all matter is radio-active, thinkers are deducing the progressive loss of substance until the world itself shall vanish. What a pleasing thought! A collision would knock us endwise in an instant. An explosion would puff us out of existence. Must the earth be destroyed by one of these methods, devised by an all-wise Creator? To think thus, seems to be an incentive to study and research. It is refuted by the proofs of the earth's concavity. The universe is a perpetual structure, removed from the possibility of destruction by the very principles of constructive ability. The earth is not likely to be atomized by the continuous dissociation of matter. When given a choice of two systems, take the one which promises coherency and permanency, not that which inculcates fear and trembling. There is, verily, a time to be wise in the midst of much foolishness.

The radio-activity of all forms of matter would of course argue for a final extinction of forms, were there not compensating force such as we find in the trans-metamorphosis of solar energy. The constant renewal of substance by this means, through the action of the positive pole of the great battery, allays anxiety. It provides for the perpetuity of the physical universe. Analogically, the renewal in the biologic universe is provided for by the activity of the anthropotic pole—the Christ.

God has a voluntary and involuntary power. With his voluntary force He is the power that makes for righteousness. With his involuntary force he "creates evil."

Topics of Interest & Importance

CHARACTER OF SCIENTIFIC SOCIALISM

**Fruits of Unmerciful Competism
Becoming Manifest and Exposed**

BY MADISON WARDER

IN VIEW of the remarkable increase in the socialist vote at the recent election, which has aroused in the politicians of the two old parties a decidedly uneasy premonition of the wrath to come, a glance at the situation from the Koreshan view point will not be amiss. That this rapidly growing young advocate of justice for the sons and daughters of toil should be vested thus suddenly with the dignity of a grown-up political party, is no surprise to those familiar with the economics of national and industrial affairs. For many years the forces that dominate in our social system have been preparing the way for just such a consummation. The alliance of the tribes of political leeches and industrial parasites, in continuous and determined endeavor to appropriate the products of human effort, is arousing the universal man to the necessity of action in his own defense.

Competism, as a social system, has ruled the world for centuries; but its fruits are only now becoming manifest. The rise of the great corporations capable of absolute control of the world's wealth, is a phenomenon of recent date; although tracing its cause back through long stages of social development, and having its impulse rooted in the competitive spirit that from the remote past has cursed the world. It is the old story of the propagation of selfishness in humanity; an instinct that as inevitably ultimates in the destruction of the social structure, as the altruistic spirit will effect its reconstruction.

To the breed of economic and political vampires, whose social vision is bounded by the perspective of a few short years of more or less contented gorging on the industrial life fluid, the changes that come in the course of popular discontent are in the nature of calamitous surprises. Their intellectuality diminished in proportion to the augmentation of their avaricious propensities, the great events that mark the progress of the race toward social regeneration came to them as unwelcome limitations to the scope of their beloved porcine proclivities. The competitive spirit has waxed so powerful that the economic masters of the world recognize no other law than the law of greed,

The natural result of corporate organization for purposes of exploitation, is organization of the exploited to take possession of the industrial and governmental machinery which is the means of their subjugation. Inasmuch as the dominance of the capitalist class is secured through possession of the powers of government, its overthrow can be accomplished only by dispossessing it of these powers. The working class is at last beginning to cognize the necessity of political action, and the socialist party successes are the expression of this realization. The infiltration of socialistic ideas among the masses is due to proceed rapidly, and the doom of the competitive system is in sight. Under socialistic leadership the forces of labor will mass for the

final conflict that will sweep the wage system and all its attendant evils from the spheres of social being.

Needless to say, the impulses that govern the masses in this movement are equally as chaotic and unscientific in purpose as are the designs of the master class. The great thing borne in mind is the relentless purpose to overthrow the exploiter. The confused condition of modern thought, the continual shifting of belief, and the changes of intellectual bases, preclude the possibility of the movement being grounded upon the bedrock of scientific truth. That the labor movement will coalesce with the socialist party, and in a large measure thereby reorganize social methods, we are assured by the master Scientist; but these accomplishments will be merely necessary factors in the great transitional struggle that must come to dissolve the old order in the heat of conflict, and make room for the new.

The scientific socialism that will ultimately prevail throughout the world, will be structured in harmony with the eternal laws of order as they are expressed in the cosmic organism. No man can formulate the principles of the exact social science unless he knows the universe from center to circumference. All attempts to model a social system upon the fantastic universe of modern "evolution" are doomed to failure. Koreshanity alone holds the key to universal knowledge, and can evolve therefrom the perfect society. Nevertheless, Koreshans welcome the news of socialistic triumphs in the political field, for they are evidence that the final social storm is about to break. After that, comes the longed-for peace and rest.

To Know God, Understand the Universe

BY O. L. FREELAND

KORESHAN writings frequently present the necessity of basing a proximate comprehension of God and humanity on the truths of the Cellular Cosmogony. A careful reading of the Koreshan literature should convince one that the nature and character of the Deity can be relatively clear only when we know the functions of the universe, and the form of the structure in which they are active and provide for its perpetuity.

The system of cosmogony, including astronomy, today accepted by mankind is known as the Copernican system, after a German astronomer of the fifteenth century. In a bulky volume he laid down the primary principles which have since ruled the thoughts of all who teach and study astronomy. Yet Copernicus was an honest man, and with his last breath declared that his system was not proven; that it presented merely an hypothesis of the universe as he conceived it. But in latter years, famous astronomers have discovered flaws in the Copernican system, and confusion among the star-gazers is the result.

Goethe denounced the Copernican cosmogony as "the universally disseminated delirium of lunatics." Dr. Woodhouse, astronomer, Cambridge, England, admits that the present universally accepted system cannot be proven. A

noted philosopher and astronomer of our day, Alfred Russell Wallace, has lost faith in the prevailing system, and practically confirms the Koreshan Cellular Cosmogony by a scientific demonstration set forth in his work, "Man's Place in the Universe." But that the Copernican system is a stupendous error, the mass of scientists and ministers of the Gospel are unwilling to admit. They cannot conceive that exact knowledge of the structure and laws of the universe is essential to an intelligent understanding of God, man, and his destiny.

According to the cosmogony now generally taught, the universe is without limit or boundary; while God is an all-pervading spirit without form or parts, and as to his true nature is utterly unknown. Ministers and astronomers forget that the story of the creation, in the first chapter of Genesis, speaks of one world only; that the stars and the sun were lights in the firmament of the heaven, to divide the day from the night; and to be signs for seasons, days, and years. Also (verse 27), God created man in his own image. What evidence is this? First, that God created this, the only universe, and no other, since the planets and stars referred to are lights in our world; and the word "world" is, in this connection, identical with the universe.

Then what about God and man? If he created man in his own image, then the perfect Adam was God; ergo, we here see the humanity of God, and the divinity of man when he reaches his perfect state. Therefore, to know God we must accept the truth there taught, that the perfect man is God; that is to say, the man thus clothed in the flesh is an incarnation of God, such as Jesus the Christ was when he walked among men in Judea. On the other hand, the Deity as spirit is the supreme and inner or hidden consciousness of power and might that dwells in humanity, but only in the righteous, to be manifest at given periods as a tangible, visible man in perfection.

To comprehend this clearly, we can demonstrate the macrocosm and the microcosm. The universe as such is the macrocosm, and in its least or smaller manifestation it is the microcosm. This latter is always a man, a perfect man, as was Jesus. He possessed a perfect form, was the most beautiful among men, and possessed all power in heaven, because he and the Father were one. He was the microcosm, having correspondingly the same powers of self-perpetuation as those which represent the eternal functions of the macrocosm. He was a law unto himself, even as the universe (the macrocosm) is a law unto itself.

It follows that both God and the universe are indestructible—they are eternal. Without this perfection and limitation of form, which is a property of the macrocosm and the incarnate Deity, there could be no order of function, nor law, nor perpetuity in the universe. It is a primary axiom of Koreshan Universology, that limitation is a property of form. A thing without form has no existence, and as the Copernican universe is formless, it does not, nor can it, exist. Therefore in the Cellular Cosmogony is revealed the true universe, with its limit, the shell, and all the solar and stellar system within. The earth's surface is concave, as has been proven by a mechanical survey on the shore of the Gulf of Mexico.

Theosophy declares that it is the last word in phi-

losophy and science; that there only can we find the true religion. Yet this same theosophy has not discovered the true form of the universe. It asserts, in one of its primers, that "great beings in much earlier days came to our earth from the planet Venus, who gave men the rudiments of mind and taught them how to think." Now, "think" of that; these "great beings" gave men a mind and taught us how to think. Grand, if true, and further, magnificent, if human or other beings lived on Venus.

While much is being said about Mars and other planets as the possible home of human beings, in the Bible, as the divine revelation, there is not a line nor a symbol to show that there are other worlds than this; nor does Jesus, as the Messiah and Savior of the world, refer to other worlds and another humanity. Or were the inhabitants of those other planets (this for the sake of an argument) pure and without sin, and not in need of a Savior? The notion that there are beings, human or divine, on the planets Mars and Venus, is as absurd as that other, that God will destroy the world with fervent heat.

The seven planets are not inhabited, nor can they be, since they are not spheres but mercurial discs, floating between the metallic plates of the universal rind of the universe. Even Copernican astronomers know that they have absolutely regular orbits and movements. Not accepting the Koreshan truth, these astronomers (a few of them) assert that Mercury and Mars have not sufficient water vapors, nor any conditions that would support human, animal, or vegetable life. According to Wallace, "All the large planets have little solid matter, due to their low density. Mars receives less than half the amount of sun heat per unit of surface that comes to our earth. Mars contains no water; Venus is too hot; she receives almost double the amount of heat that the earth receives."

Alcoholic Drink Invention of Selfish Men

BY O. F. L'AMOREAUX

FATHER Williams says he is opposed to prohibition because it is an "unwarranted interference with the natural right of men to use in moderation every creature of God." The father's mistake lies in the fact that alcohol is not a creature of God, but the product of rot, of the decay which takes the products of growth—some of which are the good gifts of God to men—back to the inorganic substances from which they sprang, and which exist nowhere in Nature in sufficient quantity to do men any harm. It is not God given, as it is found in the market, but is the invention of cunning, greedy, devilish men.

In their origin, God and good were convertible terms. God is the source of life, and from that source there comes voluntarily no death, nor anything that causes death. Alcohol is always the creature of death; its issues are all creatures of death, and not creatures of God. Taken in however small quantities, its effects are always cumulative and tend to death. The most careful research of modern science has established the fact that, compared with men who do not drink, the men who drink are slowly losing their powers of mind and body,—being slowly killed. Idiocy, imbecility, and insanity, which are now rapidly

increasing, have their origin largely in alcoholic drink.

The advocates of the right to drink, like Father Williams, spend much labor in fighting "the man of straw," that you cannot make men virtuous or religious by law, but mention lightly, if at all, the rights of the victim of the drunkard. A man comes out of a licensed saloon with his brain fired with drink, and shoots down a stranger in the street. Perhaps, you say, that is an extreme case. True, but it is a case that may happen at any time. The man was stricken down in a moment, deprived of "life, liberty, and the pursuit of happiness," including the precious right to drink that which makes maniacs,—if men have such right. Who is responsible for such a crime? The man who did it was not morally responsible. The man who sold him the stuff that caused him to do it, who paid an extortionate price for the right to sell it, the law acquits of responsibility.

There is but one place where responsibility can lie, and that is at the door of the community;—that means the men who vote to license the saloon in order to get money to educate their children,—and for other purposes. The Lord Chief Justice of England recently expressed the opinion of judges generally, that ninety per cent of all crime has its origin in drink. But prohibition, they say, does not prohibit. In my long residence in license states, I have never known license to regulate the drink traffic. Father Williams says: "I would sternly regulate the sale of liquor; it is a dangerous traffic."

The city of Morehead, Minn., had forty saloons that were under strict regulations, each paying \$1,000 license, and under \$2,000 bonds, both of which were forfeit if they did not live up to the letter of their license. I asked the prosecuting attorney if they lived up to their obligations. He said "no," and added that if the authorities were strict with them, they would find ways of evading the law,—as though that was not what they were doing, and that too, with the connivance of the authorities.

Every license has several prohibitions which are of the kind that do not prohibit. They prohibit the sale of liquor to drunkards, and yet those who have money, or can get it, generally manage to get what liquor they want. Omaha has wives, probably many of them, who at the altar were promised support by their husbands, whom the Omaha saloons have made worthless sots, and who are now supported by the hard labor of their wives. Another prohibition forbids the sale of liquor to minors; but the needs of the saloon keeper require that an ever-increasing number of children, before they reach the age of discretion, so as to be able to choose the good and refuse the evil, must be enslaved by drink, and he finds means to supply those needs. Still other prohibitions are sometimes added,—but they never prohibit.

The heredity of children born of drinking parents often dooms them, unless they can be kept from temptation. In this case "The parents have eaten sour grapes, and the children's teeth are on edge." The Wise Man made no mistake when he said: "Wine is a mocker, strong drink [beer, whisky] is raging: and whosoever is deceived thereby is not wise;" and "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth

itself aright [is alcoholic; before that state, you may even drink it]. At the last it biteth like a serpent, and stingeth like an adder."

The Messianic Law an Absolute Necessity

BY ROLLIN W. GRAY

IT IS a deplorable fact that when graft and corruption are exposed in any one city, or part of the world, and are driven to cover, and the atmosphere seems expurgated, it is only a short time until a worse state of affairs develops in some other locality. New York makes an extra effort and cleans out some of its boodlers and grafters. Some of the honest people begin to breathe easier, and they think, now we will have for a short time an honest administration of governmental affairs. The next day the headlines declare the glory of San Francisco in vying for the boodlers' prize. Again justice puts on her blindfold, and again makes an effort to do something. Behold, the next day Pittsburg comes to the front with her exhibit of boodlers and grafters, and so on down the list of large cities throughout the nation.

For years there have been running in the papers and magazines continued stories of graft and corruption; the actors change; there is a little change of scenery, but the story is about the same,—it is corruption in high places and low. It is not alone in the cities that greed and graft are found, for in almost every hamlet may be found, in a smaller way, the same story enacted as in the larger cities. No part of the country or nation seems to be free from the blighting influence. The effort to root out corruption in all places is as relentlessly carried on now as ever, yet the circumstances and conditions would seem to point toward a complete failure not only to stamp out the vice, but to even check its spread.

A careful retrospection and a critical examination of events for the past decade must cause the thoughtful student of human affairs to wonder where this increase in graft and greed, and the corresponding leniency of the people toward this demoralizing condition, will lead to. It would seem that no one who has made the least examination and comparison of existing conditions, within even the recent past, would be willing to venture the assertion that "the world is growing better," yet, in spite of these distressing conditions, and in the face of stubborn facts, we find periodical after periodical devoted exclusively to telling how much better the world is today than it ever was before. If you point to these facts you are called a pessimist.

But there would seem to be quite a difference between a keen observation and truthful statement of facts as they really are, and the necessary logical deductions from those facts. The Koreschan student is ever optimistic of the final outcome of the human race in general, and the American nation in particular; but the facts in the case force upon him the conviction that the race is degenerating rapidly, and if this tendency is not checked, utter debasement and debauchery will follow.

He who contends that the world is growing better does so without giving the facts in the case their full value, and is dealing in a false optimism that blinds the devotee and closes the way to enlightenment! Men do not want to

believe that the race is degenerating, because they do not see any way to uplift it. If they admit that it is growing more evil each day, they must of necessity recognize that some force must be brought to bear on humanity (that is extrinsic to it) in order to bring about the revolution that will make the world grow better instead of worse.

The people generally cannot conceive of a Messiah coming up in the race, to be its Savior. They ignore the Messianic law, which is the law of the salvation of the race through the office of a Messiah or Savior. The idea of God being the Savior of the human race has been left out of their logic, and they conclude that the race must contain the elements of its own salvation, if only it can be awakened to a knowledge of it. Therefore the proper thing to do is to cry optimism until evil disappears and all humanity becomes good.

No greater error could be made; no human power can or will regenerate mankind, or save it from utter destruction. The power that will change the heart of humanity and turn it from evil to good, must come to it from above—a Messenger of God. The agnostic and atheistic ignore the Messianic law, and will not believe that there will be a final baptism of humanity with a Holy Spirit as there was 1900 years ago, in fulfilment of the Lord's prophecies, hence they are in error because of their ignorance.

Systematic Study of Koreshan Universology

BY DR. J. A. WEIMAR

WE have been asked repeatedly by our readers, "How may we study Koreshan Science to the best advantage and in the least possible time?" We are pleased that such desire is becoming more pronounced. Desire is a spiritual (mental) substance, just as substantial as material substance. That such a desire has been awakened is a favorable sign, an indication of a longing to know and possess the truth. We trust that it is accompanied with a determination to apply oneself to the the extent of one's light and ability. Desire and aspiration are the first steps to real knowledge; and if persisted in and coupled with continuity, they become augmented. Augmentation will gain volume, and volume creates a vortex that cannot be bombarded with the darts of the wicked one, whether from within or without, especially if knowledge is accompanied with obedience and humility toward the central source of instruction.

In order to study Koreshan Universology systematically it is necessary, first, to have on hand a topical and cross index to the various articles that are found in THE FLAMING SWORD. By topical index, we mean to write down in an alphabetically arranged book, the keywords of the headlines of every article. By cross index, we mean that if a headline has more than one keyword, each one should be placed under the respective alphabetical letter. By means of such a twofold index you are able to find any subject or article that has ever appeared in THE FLAMING SWORD. Such a twofold index enables one to study systematically the scientific truths of Koreshanity. A study is only systematic where it has the characteristic of a classified system. By this is meant that every article, discourse, or treatise dealing with and touching upon any

subject that has been published, may be readily found.

By means of the cross index, no subject written or touched upon in THE SWORD will be overlooked; besides, the student of Koreshan literature has before him an important and indispensable reference book. You will be both amazed and delighted with the marvelous, precious mass of scientific truths thus presented. The busy investigator of truth can, almost at a cursory glance, obtain an idea of the vastness of Koreshan Science. The unparalleled variety of topics, on every worthy scientific subject, is here compiled into a comparatively small space. Such an index will act as a mental stimulus for Koreshan literature. Every genuine truth seeker will desire to procure such literature. The index can be made a most effective means of propaganda work among the masses, and thus may be found the Lord's jewels in the rough. The vastness of the scientific topics would become a continual inspiration to every student of Koreshan Universology; an overwhelming persuasion to the seeker of truth; and the best argument settler for the agnostic and atheistic opponents of Koreshanity.

We are pleased to inform our readers that a disciple of KORESH is at present compiling such a topical and cross index, beginning with Vol. III of THE FLAMING SWORD. All the volumes of "The Guiding Star" are out of print, and several numbers are missing from Vols. II and III of THE SWORD. All important articles in the volumes which are out of print will be reprinted in this magazine, so that every student of Koreshan Science may be able to obtain all the writings of KORESH. We wish to state here that we consider his writings alone as authoritative and worth quoting, as a proof of Koreshan doctrines.

We are endeavoring to have each year's issues of THE FLAMING SWORD, from 1910 onward, provided with a topical and cross index for the benefit of our readers. Besides, we are considering the feasibility of putting the topical and cross index in the form of a handy booklet, with flexible binding, which may be carried about in one's pocket for immediate reference, for only in such manner can the many topics of Koreshan Science make an indelible impression upon the brain cells. Such a booklet would be exceedingly valuable and convenient. We predict that no Koreshan student could afford to be without one. And if asked by a stranger, "What has KORESH ever taught?" or "What is Koreshan Universology?" a glance at the topical and cross index would show where the answer could be found. In many such instances the questioner would desire to obtain the Koreshan literature.

The attractively bound index booklet would bring the immense scope of Koreshan Science before the public as no other means, at the present time could do; for we know from the science of KORESH, as well as from experience and observation, that seeing creates desire, and desire leads to actual possession, if in any way possible.

The second, third, and fourth methods, we will present to the reader in succeeding issues of this Department.

There is much talk of needed reform, but the world requires no reformation; a radical revolution and a new world are the demand of the hour.—Koresh.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

Completion of Creation Insures
Peace Throughout the Universe

THE GIRL went eagerly to the trysting place beside the stream, and as she moved along the familiar path to the sweet familiar spot, each tree and branch and twig, each stone and flower, with silent voice called up the memory of words of wisdom there spoken, of images of truth there seen. The Vala awaited her beneath the cedar, with outstretched hands and welcoming voice; but as the Girl seated herself at the feet of Wisdom, impetuously she began to speak:

"Ever since I saw you last, over and over in my mind have repeated themselves the words Shakespeare put into the mouth of Timon:

"I'll example you with thievery:

The sun's a thief, and with his great attraction
Robs the vast sea: the moon's an arrant thief,
And her pale fire she snatches from the sun:
The sea's a thief, whose liquid surge resolves
The moon into salt tears: the earth's a thief,
And feeds and breeds by a composture stolen
From general excrement: each thing's a thief."

"Ay," said the Vala; and the ineffable repose of the assent at once relaxed the Girl's tension, and she smiled expectantly up into the face above her. "Until creation is completed in Shiloh, and the reign of white-winged peace extends throughout the universe, each thing's a thief; even God is under the curse while the work of creation is in process."

Then, as she saw the quick light of question spring to the Girl's eyes, she added: "But let this thought rest for the nonce. Today I shall tell you of Mercury."

Brightly the Girl smiled. "Ah, yes; let me hear the truth regarding that cunning, crafty one, who was so kindly and droll withal, that even when he cheated he charmed."

The Vala flashed a smile in answer, then spoke gravely: "Purblind modern thought, with its disdainful attitude towards ancient story, knows not the depth of wisdom sleeping here, ready to wake into myriad sparkles of light when touched by the hand of power; knows not the treasures crystallized here, ready to melt and pour forth streams of truth when touched by a breath from the heart of love. This all-experienced one, embracing in his mighty circuit Olympus, Earth, and Hades, mediator between gods and men, known to the Egyptians as Thoth, later to the Greeks in Egypt as Hermes Trismegistus, to the Romans as Terminus, and again Mercurius, was by the Greeks called Hermes, from the idea of a pillar or support; for he is that hero of John's Revelation who becomes a pillar in the temple of God.

"And well indeed may he be named Trismegistus, for he is that thrice-greatest Pillar of Beauty in the sanctum sanctorum of the Temple, the union in a third of all that is in the other two—the pillars of Strength and Wisdom.

This is the pillar of that Hiram who was arbiter between king Solomon and king Hiram of Tyre, the skilful Master-builder whose cunning craft could unite the wisdom of one with the power of the other to bring into being beauty; thus was he thrice-greatest. As messenger and plenipotentiary of the immortals, concerned in all alliances and treaties,—as the ancients represented Mercury,—and as protector of flocks and herds, is he that Shepherd of whom the majestic Hebrew Isaiah prophesied, who should perform all God's pleasure, that Messenger of the Covenant whom Malachi declared. Roman, Grecian, Egyptian, Hebrew story, all declare, all describe, this supremely attractive one. All point to and foreshadow what is a living reality in this hour."

"And do the symbols that represented Mercury, the stories told of his attainments and exploits, indicate the office of one who lives today?"

"They point to the climax of all attainment, that highest round of the ladder which reaches the key of the arch, or beginning, of creation. And from the key idea evolve, and about it revolve all conceptions of Mercury's attributes, attainments, and exploits. The key is the power of locking and unlocking, binding and loosing; and he who possesses the essential key may have access to the arcana of ages, and the treasures of darkness, and hidden riches of secret places. From the Greek *kleis*, key, comes *klepto*, to steal; also *klemma*, another form of the same word, meaning a theft or thing stolen.

"This word, in its origin, did not necessarily express a discreditable action—being susceptible of antithetical application. It conveyed the idea of secret, concealed, or unobserved accomplishment. It is identical with the word *kruptos*, to cover, or hide; this change of *l* to *r* being not uncommon in the Greek. And you may know that there can be no dishonor in the word when applied in righteousness,—and Isaiah declares that in righteousness is this Shepherd, or Messenger, raised up;—for it is the Hebrew equivalent of this word that Solomon uses when he declares, "It is the glory of God to conceal a thing." Its noun, *secret*, is used by David when praising the Lord for hiding in the secret of his presence, those who trust him.

"In the Greek tongue there are two words for the tortoise, the creature so closely associated with the Hermetic idea. One of these words is *klemmus*, from *klemma*, from *klepto*, to filch. The ancients rightfully conceived the tortoise to be the ultimate support of all creation; which conception the foolish modern mind, blinking in the present twilight that succeeds the mediæval night when men slept the sodden sleep of forgetfulness, has ignorantly distorted, and now scoffs at its own distortion while impudently imputing it to the ancients. Climax, the topmost round, or summit, of the ladder, has primarily the same significance. This also means the key, or pass,—supremely, the strait gate that leads to life. On an ancient coast was the Climax, a narrow strait where the mountains come down to the sea, impassable at times

because of the pulsing tide; but he who marked well the time and manner of entering in, might safely pass through this strait gate.

"The other word for the tortoise, in the Greek tongue, is *chelus*. It expresses in one word the union of Divine Principle with chaos, which they conceived to be the origin of the 'primal nature powers' from which all creation progresses. The word *chelus* is formed by dividing chaos, placing the letter *lambda*, the symbol of the almighty vitalizing power, in the middle of the word chaos, the change of vowels resulting naturally,—according to the nature of these most fluent sounds, so readily flexed,—from the introduction of the new elements. Originally they saw truly, those clear-eyed Hellenes, children of the sun!

"It is the introduction of the Deific element that conquers chaos and reduces it to order. This element divides chaos, becoming the cause and center of a vortex of opposing forces—a vortex of transmutation, which is creation. Thus it is that order is created out of chaos. Here is the highest application of the precept, Divide and conquer! And your English word tortoise, from the Latin *torqueo*, to twist, or vortex, expresses the same truth. Well does the animal thus named (for names as originally bestowed truly expressed attributes) symbolize the climax and support, the key-stone, of all creation!"

With absorbed interest the Girl heard, and by the light that entered her mind from the speaker's, readily understood, and saw how from a long use of words in their perverted sense, man was barred from reading aright the record of ancient lore.

"What meant Mercury's theft of the oxen? It was, as I remember, immediately after this theft that he prophesied the tortoise should sing for ages, and made the lyre by putting strings to its shell."

"Your question is fittingly placed," said the Vala: "and the truth may be clearer to your mind if today we confine our consideration to the Greek idea. Another day I shall re-enforce for you this same truth, by a view of it through the medium of the story of Thoth—the Egyptian Mercury—who was identified with the dog-star, Sirius, and whose terrestrial symbol is the gazelle. Mercury stole the oxen of Admetus, you remember. The ox is the symbol of commercial liberty,—commerce being life,—and commercial liberty is the liberty, or power, to appropriate the products of life. Admetus is merely a poetic term meaning the unyoked, or unmarried, the unsubdued; and robbing Admetus of his oxen means depriving those not married, or bound, to God through religion, in which is the yoke of his Christ—of the liberty to longer appropriate—misappropriate, the products of life; and this applies in all domains.

"Adamant means the same as *adametus*, and originally applied to the heart of stone possessed by those not yet subdued by the power of the Christ. His driving the oxen backwards into the cave, indicates a reversal of the method of commercial procedure. Thus he limits and dams back the wastes of unrighteous commercial indulgence in all domains. And even this is his office as the god of boundaries, the office of Hermes that was personified to the Romans in the god Terminus. And, Girl, as god of boundaries it is his office to determine and point out the limits

and confines of the universe. And through this determination of the limits of the universe, he directs the confession by man of the humanity of God. The symbol of this confession is the harp, or lyre.

"Understanding what the tortoise is, you may see that the shell of the tortoise is the shell of the universe. To fix strings, or cords, to the shell is to determine the chord of arc from which is made evident to men the true limits of the universe; it is spanning the arch of creation. But this is a story in itself."

"And Caduceus?"

"It is the same story; and, O Girl, a wonderful story! the reconciliation of the two serpents in Arcadia, the beginning, the reconciliation of external fact with eternal truth, and man, the maker of facts, with God, the Creator of Truth!"

And as she moved into the wood the Girl wondered over her last words, and could not understand; but rested in the thought that all would be made clear in future instruction.

Koreshan Cosmogony for Juniors

(Continued from October issue)

THERE is but one universe. The first root of the word is *unus*, one, meaning a complete or whole thing. We have many words coming from the same root as whole, having significant meanings; such as, hull, whole, a thing encased: hollow, whole, a concave thing; holy, whole, a perfect thing. It is self-perpetuating by virtue of the fact that the center and circumference are interdependent, and feed each other, as it were. The sun at the center radiates light, heat, and other energies, which flow to the circumference and revitalize it; and the circumference, in its turn, sends back energies which serve as fuel for the sun.

There is absolutely no waste in the economy of the universe, and it will never fail in its operations. The interdependence between the center and the circumference, and freedom from waste, make it the type or pattern of a perfect government. If the economy of the universe were further studied and applied to human relationship, it would transform the distorted social conditions of today into a sublime harmony of rest from the evils now endured. In this particular, a true cosmogony affects our very lives; it bears on sociology.

There is a remarkable likeness to the form and functions of man, when we consider the cellular form of the universe and its consequent functions. In carrying this correspondence out, the mysteries of one can be explained by that which is revealed in the other. In doing this, however, it must be remembered that man is incubated, while the universe, like the egg, is unincubated. The bones or framework of a man are within, while the bones or framework of the universe are without. The bones of the earth constitute the mineral strata in the rind or shell.

The true cosmogony has its greatest use perhaps, when employed to explain the life of the anthropotic, or Grand Man, by comparative analogy. The Creator of the universe, like the sun, rises and sets. He comes periodically in Messiahs, to revitalize humanity with truth and wisdom.

Light on Current Events

John S. Sargent

MR. EDISON'S VIEW OF IMMORTALITY

Immortality not a Subject of Guessing
But an Anatomical Accomplishment

"DON'T talk, dear Beaver," is the wording of a dispatch sent by that shrewdest of politicians, Matt Quay, some years ago, to the above named candidate for governor of the state of Pennsylvania. This dispatch was intended to, and did, forestall the efforts of the temperance folk to commit General Beaver on that question, this shrewd silence enabling the party to stalk that office without alienating either friend or foe to the liquor traffic to any very great extent. Now if Mr. Thomas A. Edison had been so warned by some shrewd friend ere he allowed himself to talk for the press on the subject of immortality, he might have been saved from many jabs of that weapon which is mightier than the sword, and permitted himself to rest unmolested in the retirement of his privately cherished opinions. As it is, the metaphysicians are now sharp after him, and his indiscretion well illustrates that old adage that "a shoemaker should stick to his last." For his expressed opinions show that what he doesn't know about immortality, would fill quite as many volumes as would that which he does know about the ordinary so called physical sciences.

Apparently Mr. Edison looks upon the human body as little more than a cunningly devised chemical mechanism, which, being wound up or otherwise surcharged with force, goes until it runs down, or some vital part breaks or wears out, and that is the end of the individual. It would require only a little more stretch of the imagination to conjure up the expectation that some future Edison might develop the genius to mechanically construct human beings, and set them in operation without the usual method of production and growth. Such a possibility would save us from the threatening danger of race suicide, and relieve the fashionable world from the onerous duty of producing offspring. The wonderful possibilities of such an anticipation are very great indeed, not the least among which would be to relieve the hero of the hour, Mr. Roosevelt, of any further anxiety upon the subject.

But we cannot afford to speculate about such absurd impossibilities. What is needed is to deal with Mr. Edison's own mental condition, which Mr. W. H. Thomson, noted brain scientist, characterizes as being abnormal, or in a pathological—that is, a diseased condition. This of itself would not be of serious concern, did not Mr. Thomson take the occasion to remind us that, "As an historical fact, disbelief in the unseen world does not prevail among nations until they begin to rot." "It was," he says, "not in the days of Marathon or of Aristides that infidels abounded in Greece, but when the rhetoricians and sophists flourished. When Rome was all iron, the Roman was a devout man; but in the slavish days of a Tiberius and a Domitian, he became an Epicurian."

This being true, as history indicates, we are certainly getting in a bad way, for infidelity and unbelief are boldly

proclaimed from the high places of earth, and there are other abundant evidences that we are rapidly traversing the pathway down which totter all the nations that forget God.

It would be a difficult matter to unravel and point out the innumerable inconsistencies in the beliefs of both Mr. Edison and his critic, Mr. Thomson. While the former is open to criticism for his narrow materialistic views, and his disbelief in Revelation and Deity, the latter is equally in error as to that which he does believe and teach about the something he calls soul. This he seems to confuse with personality, despite the fact that the Latin word *persona*, from which we get the idea of person, means a mask, covering, or appearance. His argument, through this confusion of wrong meaning terms, would imply what he surely does not mean—that is, the immortality of this mask or covering of the man, after its dissolution—death. The brain, he says, is the instrument of the personality; the former dies, the latter lives on immortal beyond the grave.

Mr. Edison also erroneously uses the term individuality instead of personality. The word individual means that which is indivisible and cannot reasonably apply to mortal man, because we see him manifest in two sex forms—a divided man.

Mr. Edison comprehends nothing beyond the material; he sees the body and brain made up of myriads of cells or corpuscles, and he does not see how these many cells can live on, that is, be immortal, after the dissolution of the body. We might just as well think, he says, of a city becoming immortal. Well, why not? Does he not find in his scientific investigations, that light can be broken up into innumerable radiations and refocalized to a single point? The law holds good in the anthropotic; the man is a focal point of mental light, and may diffuse himself in posterity, as did Abraham into the Jewish nation, and be regathered as was the spirit of Abraham into Jesus, to become immortal.

The error of both men consists in the fact that neither comprehends with intelligence the meaning or purport of that with which he deals and believes, or professes to believe. The one in his laboratory daily transforms matter to spirit and spirit to matter, yet is so blinded by ignorance and prejudice as not to be able to distinguish between that which is matter and that which is spirit. The other reads in his Bible what Paul says about waiting and groaning for the redemption of his body, but from adherence to a false theology he does not comprehend that the redemption (resurrection, or the standing again of that body) is absolutely necessary to his acquisition of immortality. In other words, he does not know that neither the soul nor the spirit can attain to or enjoy immortality outside of or away from the mask or covering, the body or personality.

Jesus is our example. If we concede that he was an immortal man, then we must, if ever we are so fortunate as to be made in the image and likeness of God, according to the promise, be like him, Jesus, because he was in that image and likeness, albeit he was a man in the flesh.

The Ambition of New York City

IF YOUNG America has surprisingly wide and far-reaching ambitions it should not be regarded as at all surprising, for it was born in and imparted to him by the first and greatest metropolis of the land, by New York City, which is bubbling and overflowing with great and small aspirations to be a world metropolis. This desire was planted, nurtured, and has been growing ever since Adrain Block, three hundred years ago, established a trading post at what is now 45 Broadway, by which to exploit and rob the Indians through that financial ledgerdomain called fur trading. Of course, the city's now honored 400 would not admit that the first enterprise and origin of their great mart merited so harsh a characterization. They would term it business; but as some three or four hundred per cent profit was considered the proper thing in dealing with the aborigines, it is hard to determine where legitimate business ends and downright stealing begins. Ordinary regard for the welfare of others would have to determine it, to analyze about one per cent business to one hundred per cent steal.

Born of such a spirit and in such an atmosphere of speculation, the city has never recovered from this kleptomania. As it grew, and as the savages were pushed back into the farther wilderness by an intervening and ever-widening circle of pioneers, rural and suburban population, Gotham necessarily must mend her methods, but of course, not her motives. Glass beads would no longer serve as wampum, and values must more nearly approximate equity to the more knowing white man. The emergency gave rise to great schemes of finance.

The white man outside Manhattan was to them only one remove from the aborigines, and was still regarded as legitimate prey for their plucking; but just how to do it without exciting too much squawking, was the desideratum. Speculations were indulged—in products and in gold specie; stocks were devised and watered, and by speculation in paper values the white man was gulled as the Indian had been by beads, to still contribute the one hundred per cent profit to the city's traders, for the sake of one per cent benefit.

Thus the city grew and waxed great in wood, stone, and iron, but greater still in that ever gnawing ambition. She reached out and took in whole suburban cities to swell her numbers, joining them to her by bands of steel. She has delved deep, tunnelling under rivers, streets, and harbors, that the iron horse carrying the nation's people and commerce to her gates need not stop outside, but canter up to her heart and center, to unload the nation's wealth into her coffers.

She has pierced the skies with structures of steel and stone. Not with the expectation of ancient Babylon, of stepping off in ethereal glory, but to glorify herself, to make office room for her 400, in which to take account of loot, and from which to look down upon the constant throng that comes up to the shearing of the Board of Trade, and other cunning devices by which she harvests the surplus earnings of the nation. She has become the nation's metropolis, and ninety millions of people bow down and worship at her shrine of gold. Having organized all the avenues of

trade and powers of money in this nation, mainly under one man's control, she is now vying with London, with every prospect of success, to make herself the gold center—the money power of the world. This ambition gratified, one would think it sufficient to satisfy the aspirations of any city,—especially one only just rounding the three hundredth period of her existence. But it does not, as we shall see.

Thinking to celebrate the third century's anniversary (1913) of her existence, in an elaborate display to the world of her greatness, she has been contemplating indulging herself in the fad of a world's fair. But New York could not endure the idea of aping all the big and little towns by indulging in ephemeral structures of staff and plaster; she must do something original, something unique. But what? A committee of 280 banqueted themselves in mutual admiration over the problem, to no purpose. Then a committee of 100 sat on it, and evolved a subcommittee of 15 to wrestle with the problem. The whole city and the press labored with them, and brought forth, not a mouse, as did the mountain, but a man—a Dr. McDowell, of great peace proclivities.

Since the origin of the city, representative government had been Block-ing the power of kings, and a chain of sixty parliaments had encircled the civilized world. These the doctor suggested should be invited, 25,000 of them, to come as the guests of the nation for a sojourn of six months, in which to engage in legislating war out of existence.

Isn't that great? Conceived in sin and shapen in iniquity, and while still concocting and projecting all kinds of commercial piracy, she would make Bartholdi's dream real, and have the brazen farce in her harbor wave the olive branch of peace over all nations in reality, as she has long done in fancy only. It is a stupendous idea. It was embraced at once by the committee—so also was the Doctor, and taken in to help dowl-pin all the other schemes to his own. New York, by one fell stroke, is to become the international capital city of the world—both legal and financial, and Morgan will be king.

Father Knickerbocker is to brush up his old Colonial "duds" and do the honors of the occasion. The city is to be cleaned up, rough places smoothed out and ornamented, many permanent buildings erected, parks renovated. The execrable elevated is to be transformed into a symphony of olive green. Business signs and billboards too are to be transformed into things of art and beauty. The city, in fact, is to be the whole show, and also her suburban towns and cities, as far out as the commuters' tickets reach. Every art, industry, and trade is to be specialized and thrown open to the public. The city bountiful is to become the city beautiful.

Nothing small about Gotham's ambitions, not even her cheek. But will it succeed? The assembly and the show may, but the resultant expectations of peace—never. So long as her bankers are reaching out to all nations for usury and gain, there can be no peace. There is no brotherly love in the margins of trade, or the relentless chink of accumulating interest. The thing is more like to break up in a row and precipitate war, if it ever gets so far as to attempt any peace measures.

Christian Science Fallacy

THE phenomenal growth of christian science well illustrates the correctness of that axiom which says that a lie will go three times around the earth while the truth is getting the harness on. This cult is neither Christian nor science, though it claims both. It has no more religion than the beast which John saw in his vision, performing wonders before men, and of which it is the prophetic fulfilment. It affects to revere Christ, yet in denying matter it denies the possibility of his humanity. Instead of casting out devils as did the Apostles of old, it heals diseases by imparting more devils, which in the end may prove to be of a more virulent and dangerous character.

The fact that within forty years this fallacy has gathered a million adherents and built seven thousand churches, some of them among the richest and most elaborate structures of the kind in the country, proves that the world was fully ripe for this humbug exploitation. It seems incredible that so many otherwise intelligent men and women would so readily take up with such a mess of contradictory teachings and irrational doctrines.

But the fact that they do, supplies us with abundant proof that the time indicated by the Lord's inquiry, "Will he find faith in the earth?" is at hand. Having lost this, the sheet anchor of human hopes, mankind is now ready to grasp at any fallacy—especially one that promises the temporal blessing of health. There is, of course, no denying the fact that many are temporarily relieved of illness by this application of mind; but the use of many poisons in the *materia medica* also relieves, with the almost certainty that in their train effects will be left, which in the end will prove as bad or worse than the trouble they served to relieve. But if by this means diseases were removed, there was no reason why it should be dignified by the name of religion, other than the sinister purpose to gain thereby popularity and power, since it was effected by a mental process which could and was operated successfully without any idea, practice, or belief in religion. In fact, Dr. Quimby, from whom it is charged that Mrs. Eddy got her ideas, treated people quite successfully without making any religious claims whatever for his method.

This cult, whose great apostle and founder now lies dead at Mt. Auburn Cemetery, Mass., no doubt had for its incentive and purpose the attainment of immortal life. But how? The so called science very inadequately explains, since Mrs. Eddy asserts that immortality is not obtained by dying, but by overcoming death. This is to be accomplished by attaining to an absolute disbelief in the grim monster. If not reached within the life of the body, the fight still goes on in the beyond,—the victim still continuing to die until the belief is finally eliminated. As she does not seem to embrace the idea of re-embodiment, it is puzzling to imagine what kind of process she would ascribe to a death without a material body to cast off. But however that is, it would seem unfortunate for the future of this propaganda, that the founder and chief prophetess failed to demonstrate in the flesh this important provision of her belief.

Still, we might be willing to give her the benefit of the doubt and await events, if she had given any promise of

her return when the victory was won; but as she did not, how is "mortal mind" ever to get a demonstration of the truth of this promise? She died "in error," by the admission of her own disciples, and for aught we know may remain so.

For hundreds of years the Christian world has been deluded with this promise of immortality in the spirit, which nobody could prove or disprove; the only appreciable result of which is a rapidly growing disbelief in the whole Christian scheme, and the Bible as well. What the world wants is some actual, tangible demonstrations of the promise of God, right here in the flesh. It can no longer be hoaxed with promises of a glory and happiness too vague to be visible to mortal eyes. Seeing is believing. The world wants to see an immortal man before believing in immortality, and hopeless as would seem our prospects to the world, Koreshanity proposes to exhibit such a man when the right time comes. We ask no belief in that which we cannot demonstrate, and we hang our hopes to rise or fall as on the hazard of a die, upon our ability to do this.

Silly Objections to Woman Suffrage

A Professor of an Eastern college gets off a lot of amusing stuff against woman suffrage. He poses as a psychologist, but from his vapid utterances upon this subject he might more readily be assigned the role of one of the humorous Philander P. Doestic characters, to whom he gave a name forbidden in Scripture upon pain of endangering the donor to hell fire.

This professor, who is supposed to deal authoritatively with our inner consciousness, has by a ridiculous process of reasoning arrived at the profound conclusion that the real and only cause of woman's desire to vote is "emotional insanity." They want the excitement of political strife, to do as they see men do, to spiel on the street corners, draw a crowd, distribute handbills, and go into the booths to fix up the magic ballot." Nothing but an insane desire of woman, he thinks, to make a man of herself.

"If women want to vote," says our doctor, "they ought to dig tunnels, run street cars, and learn to drive nails. They are perfectly capable," he admits, "of doing these things, but they want something easy. In foreign lands," he says, "women do these hard manual labors. It is not considered degrading in localities where it is done. It would not be degrading here if women would do it, but they won't."

"If women want to vote, say, on street cleaning, they should get a job and clean streets themselves. If they want a bridge, they ought to help build it. Why can't they," he asks, "be carpenters and engineers, and draughtmen?"

Did you ever hear such silly arguments against woman suffrage? Such a man would hardly be considered fit to run at large in Florida, certainly not to carry a college portfolio. Such qualifications are never required of male voters; why should they be required of women? They contributed their share to the world's welfare, happiness, and service. If custom has decreed that woman's contributions shall be of a different character from that of man's, it is no fault of hers.

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE SEAT OF MORTALITY

Salvation Is Dependent Upon An Anatomical Transformation

Question 32. "What organs of the brain perform the function of sin, sickness, and death?"

P RIMARILY, there are in the brain two organs, with their functions, which cause the above mentioned calamitous conditions. These organs are the conarium or pineal gland, and its counterpart, the quadrigemina, the womb of the brain; generally called corpora or tubercula quadrigemina. "Corpora" means bodies or organs, and is the plural term of the Latin corpus. "Tubercula" signifies small eminences or organs, and is the plural term of tuberculum. Correspondingly, coördinately, and primarily, there are also two organs in the body which perform the same function; with this difference, however, that the two organs are represented in two viduals or divided beings,—male and female. This truth is not known to modern anatomists and physiologists.

"Gray's Anatomy" says: "The pineal gland or epiphysis [conarium] * * * is an outgrowth which is not regarded as an important neural ingredient of the human brain, and is generally believed to be a rudimentary relic, representing a cyclopean eye of some extinct ancestral vertebrate, homologous [of similar structure] with the [male] parietal organ [of the body]." "Dutton's Anatomy" says: "It was in the pineal gland that Descartes placed the seat of the soul." "Gould's Illustrated Dictionary of Medicine" says: "The function of the pineal gland is unknown. It is considered to be the remains of the pineal eye of lower vertebrates." "Dunglison's Dictionary of Medical Science" says: "The uses of the pineal gland are unknown; some comparative anatomists have regarded it as a rudimentary eye. Descartes supposed it to be the seat of the soul." "Kirke's Hand-Book of Physiology" (text book of medical colleges) devotes but ten lines to the anatomical description of the pineal gland, and not a word as to its function. Just think, a text book on physiology for medical colleges, and not a word concerning physiology! The term "physiology" means to relate the functions of the brain and body of the human organism.

In contrast with this ignorance, let us consider what Koreshan Universology reveals concerning the functions of the pineal gland. We are informed that it performs the double physiological function of death and life. First, it is literally the heart of stone, therefore it is written: "I will take the stony heart out of their flesh, and give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their God." Thus indicating that what the so called orthodox church calls "conversion," is, in reality, an anatomical and physiological transformation; with this difference, that the church is premature in its statement, conception, and hope. For the heart is removed, being alchemically changed by an electro-magnetic fire, from a hard, stony matter-substance to a pliable spirit-substance,

to an immortal substance. "This death-producing, stony heart of the brain is the nucleus of sensual reproduction, the point of the union of the sperm and germ, from which radiate and converge the efferent and afferent [outgoing and ingoing] forms, essences, and energies of the structural and functional sensual organism," declares the great scientific Teacher.

Second, the expression, "I will give them a heart of flesh," indicates that the conarium or pineal gland is the point of transformation (conversion) from mortality (sin, sickness, and death) to immortality or age-lasting life. KORESH says: "The conarium is the point where all qualities of the physiological essences terminate their career, and it is also the point at which they cease to be, as belonging to that plane and quality of mortal existence; hence at that point they come to an instantaneous rest, but as instantaneously the alchemical transformation changes the essential fluids and electric currents to a corresponding multiplex central consciousness. The point or pole of rest becomes the center of greatest activity; for it is the point of death, and also the point of resurrection from the dead as to its central function."

The counterpartal organ and function that makes for death and life in the brain is the quadrigemina. This organ is essentially the womb of the brain. The two organs, the conarium and quadrigemina, perform the function through which the brain enters in constant sensual copulation. That shows the folly of the pretentious, boasting claims to "holiness," while living in the mortal condition. There is no holiness (wholeness or perfection) until these sensual organs are extirpated; however, not with the surgeon's knife, but by the alchemical fire of electro-magnetism, by a process of combustion.

In another place, for instance, KORESH says: "Through these organs and their functions [of the conarium and quadrigemina] the conscious essences, the spirits of the mental or spiritual domain, are continually born from the head into the body; or from the mental heavens into the hells of sensual humanity." Only with the foregoing understanding can we comprehend what the Lord Jesus meant when he said: "Thou shalt not commit adultery; * * * [for] every man gazing at a woman, in order to cherish impure desire, has already committed lewdness with her in his heart." (Wilson's Rendering.)

Thus, Koreshan Science furnishes the information as to where the seat of sin, sickness, and death, or the cause of mortality, is located; but it does not furnish us the brain, the organ of intellect and affection. The quantity and quality of brain are a matter of inheritance, development, and education. You may acquire it through an intense desire and a diligent study of Koreshan Science.

If the questioner desires to become well posted and versed along this special line of truth, we recommend the Koreshan Library Series entitled: "Science of the Decalogue;" "A More Literal Exposition of the Science of the Decalogue;" "Koreshan Science and its Application to

Life;" "Celibacy," "Judgment," and the unparalleled and peerless articles on the "Anatomical Laboratory of the Brain." Concerning the price of these tracts, see "List of Koreshan Publications."

Differentiation of Exoteric and Esoteric

Question 33. "What is the difference, according to the definition and elucidation of KORESH, between the terms exoteric and esoteric?"

THE first term is derived from the Greek *exoterikos*, which signifies things external and public; then, anything suitable to be imparted to the public. The second term is derived also from the Greek; namely, *esterikos*, meaning inner or interior; hence anything that is secret or private: not communicable, because designed, in its very nature, only for the specially initiated. KORESH declares: "The forces of the interior life [the pneumatic and psychic, spirit and soul, masculine and feminine forces] of men and women cannot be utilized through vidual concentration and esoteric resort; but all viduals, to find their life, must turn their thoughts exoterically to the Messianic personality of this, the new dispensation. This means to first turn their thoughts outward, and not within."

Again, "In presenting a revelation of this once secret but now naked doctrine [of the pneumatic and psychic forces], we will draw a contrast between the esoteric philosophies of the day, originating in Oriental traditions and degenerate religions of recidivating ages. All of the modern phases of thought (each of which is only a fragment of an effete Oriental propaganda, such as christian science, falsely so called) teach the false principle, that to obtain power one must turn the mind within. They say: 'God is in man, and man is in God,' and 'to find God, you must look within.' Contrast this statement with the doctrine of the Lord: 'I am the good Shepherd, and the sheep hear my voice and will follow me.'

"To him that overcometh will I give to eat of the hidden manna.' He must overcome his sins and all his evil tendencies. When he appears he has the truth of God; he only possesses *the* truth. [Those who have studied the consummate science of KORESH will corroborate and affirm his claim. In view of this fact, why do some, who ought to know better, try to obtain it elsewhere?] To him is given the knowledge of the universe; he alone has the keys of universology. [Therefore, let us be consciously and voluntarily his *mathetai*, pupils or learners, as well as his *douloi* and *desmioi*, bond-servants and chain-prisoners.] His knowledge is the science of the universe, and this science is exoteric, and is taught exoterically.

"As light and darkness focalize at the same center, it follows that where the truth resides, in the manifestation of exoteric science, there, in the esoteric resides, also, fallacy or spiritual (mental) darkness, and that this darkness has the form of light to those who are in the esoteric quality of thought. This is the nail which is to be driven, through the function of theocrasis, into the sure place; all that hangs upon that nail will fall, after the theocrasis of the Elijah. [This being the truth, let us keenly differentiate or demarkate not only between the exoteric and the esoteric,

but also between "anatomical metamorphosis" and "theocrasis." The former is a slow process of combustion or change from mortality to immortality in the physical earth; the latter, a rapid process and act from visible, tangible immortality to invisible, intangible, eternal life in the spirito-celestial sphere. This differentiation is so plainly marked that it seems strange that some will confound these two distinct and pronounced processes.]

"All that which is called 'new thought' is hanging upon the esoteric side of the present manifestation, and will certainly fall when the theocrasis obtains; for then the natural focal point will have been destroyed, and the power of satan annihilated. [No sane person, familiar with the science of KORESH, will claim that the esoteric new thought phase of doctrines has 'fallen;' nor that the esoteric (dark) focal point has been destroyed," nor that satan's power has been "annihilated." Consequently, no "theocrasis has as yet taken place, which is really a self-evident fact. The truth, according to the consummate science of KORESH is, that during his anatomical transformation, as well as during his future career, as the eunuchal, biunal, immortal man, the new thought phases of doctrines or esoteric theories or opinions will multiply as never before; for old diabolos and his consort, satana, and their demons, know that they have but a short time, consequently they will do their utmost in deceiving, because being themselves deceived.] The power of the adversary has [as yet] full sway, because he sits on the central throne. It is because of a knowledge of the locality of the throne of satana, that the Messenger has the power to overcome his satanic majesty. The Messenger destroys the power of satana in his own personality, when he becomes the Redeemer of his people."

Is there a safeguard against the esoteric phases of thought? KORESH, in most marvelous language, declares: "There are two phases of guardianship to the mental domain from pneumo-psychic resources. The custodian, with spear and helmet, may be actively conscious, vigorously alert, ever awake and on the offensive, or he may be lulled into a false security through hypnotic [esoteric or new thought] influences where indifference is substituted for vigilance, and the gates are open to the ravages of the usurper of mental liberty and voluntary control.

"If the rational faculties are not wide awake, and the processes of contrast, comparison, and differentiation are not predicated upon the premise of demonstration, the custodian at the door of intromission cannot call down from the region of the faculties, the forces of discrimination by which the spirits that would gain entrance are admitted to the mental domain, or are driven from its courts of entrance."

"Those people who are dealing with the occult [esoteric, private, secret, hidden, or new thought phases and forces], and through them perform the various kinds of pneumatic and psychic phenomena, being ignorant of the principles through which they are operated, are mere tools of spiritual powers from the lower (spiritual or mental) realms. They are a mere negation through whom the infernals perform their uses." Therefore, let us beware of occult or esoteric phases of thought, with their delusive forces!

The Danger of Entering Into the Silence

Question 34. "What does it mean to enter into the 'silence,' as mentioned in Koreshan literature?"

THE sentence where the specific word "silence" occurs, we find in "The Koreshan Safeguard Against Fallacy," from the pen of KORESH. It reads: "Preserve us from entering the 'silence,' because there we find the corruptions of the sinful flesh and are open to the filthiness of the hells." KORESH refers here to the dangerous varieties and numerous infernal deceptions of spiritualistic seances or sittings in silence, waiting to consult spirits for information and gratification. Not only the spiritists, but also the so called new thought people, as well as certain church denominations, are guilty of going into the silence; the aim being to receive a spiritual influx, or as they call it, a "second blessing." The two latter phases of thought swell the number of the former with continual new recruits and followers. The church denominations do not pretend nor recognize that their meetings, where they wait in silence for a so called Deific manifestation, are of a dangerous character.

At the end of every age, silent meetings are of a dangerous character. The danger is of a twofold kind: on the one hand, the participants become firm in the fallacy of looking within instead of without, and on the other hand, they exchange their pneumatic and psychic forces among themselves; but in reality, these forces are vitiated and destroyed as such. Whenever these forces are not scientifically directed to the God-appointed Center, then they are inevitably adulterated, vitiated, and destroyed. This Center alone has the science of transforming these forces, and is alone able to return them to the sender, to be utilized for a higher purpose. Those who are scientifically polarized in the anthropostic Center, and who remain so polarized, are thereby insulated or protected; for this transmuted force forms a potency which is known as "the Lord's protective sphere."

Why should we, at the present time, not look within? KORESH says: "Because there we find the corruptions of the sinful flesh and are open to the filthiness of the hells." Those who do not look within, are under the delusion that through this unlawful proceeding they will receive what is called the "second blessing." Thus taking fallacy and evil for truth and good, the worst and most dangerous kind of mental darkness, there are, perhaps, but few who can ever be extricated from this infernal labyrinthine and hell-born entanglement of the adversary. Beware of entering into the "silence" at the present time, the close of this perverted and inverted age of the world's history!

A familiar expression is: "Knowledge is power." This is true on all lines of activity. A genuine scientific comprehension of the glorious doctrines of Koreshan Universology, at the end of this old age of the ages, is of much greater importance than at any other time during the past; for it will not only prove to be a safeguard against fallacy and evil, but a power for truth, good, and righteousness. We are informed in sacred Scripture, that the power of evil and fallacy is much greater, in its influence, at the end of the age than during the age. KORESH says: "We are

coming in constant contact with more slush from the cesspool of mental corruption than the world can possibly credit. There is evidently a fulfilment of the Biblical saying: 'Woe to the inhabitants of the earth and the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'"

Here is a sample of such "slush from the cesspool of mental corruption:" "I Am, is the ruling principle in man; and it may be added here that when the 'I Am' exercises this function of rulership anywhere in the human system, will-power is the result; or it may be stated that the will is that attribute of the 'I Am.'" (*The Progress Magazine*.) In the present stage of mortal, imperfect, salacious humanity, the "I Am" of which they boast, is filth and corruption from the mental cesspool. In order to be on our guard against such, it is essential to learn to differentiate between the doctrine and time of the stage of the world (humanity), before and after the theocrasis of the Messiah of any age. Mark this keynote: Before the theocrasis we must look "without," but after the theocrasis, "within."

Concerning this glorious, safeguarding truth, KORESH exhorts his followers to pray: "Turn our thoughts outward to the appearance of thy personality, that thence we may receive that final baptism through which we shall come into immortality of the body, a condition now at hand for those who were baptized by the Holy Spirit in the beginning of the Christian age. * * * When we have come into the great baptism through the theocrasis of the Messenger of the Covenant, and thus through the descent of the New Jerusalem we have become renewed by the interior presence, then, and not until then, turn our thoughts within, where will be enthroned our central Divinity. Hear our prayer, O God! Transform our sin-cursed bodies and our vile natures and corruptible spirits [and souls] to the incorruptibility of the Sons of God, and to an indissoluble unity with thee. Amen and Amen!" Some are so foolish as to have turned their thoughts within before due time. When is the undue time? When we turn our thoughts within before "being renewed by the interior presence." Before this Deific inresidence, there rules and is enthroned *Diabolos*, with his consort *Satana*, and their host of demons. The great, sinful mass of humanity does not know that evil thoughts are evil spirits, and who among mortal, sinful, and imperfect humanity dare claim that he is free from them? Be not deceived!

"Truth and fallacy are [still] in hot contention;
Good and evil in the arena, combat with ardent and
unyielding dint

To win the mastery

They, in their heroic and undaunted valor, impel to carnage.
But the great Prince, Marshal of the forces
Over which the Golden Eagle circumspectly soars,
Eyes the battle-field of contending armament,
Losing sight of naught.

* * *

The wings of Michael's force, advancing on,
Invincible as the hosts of heaven,
Caused the cohorts of the adversary,
Demoniacal as the inferno
Whose cause they held in fust,
To give back, foot by foot,
Reluctant to yield to o'erwhelming onslaught,
But giving place to mightier valor

Than their ranks could vaunt."—Koresh.

Literary Review & Comment

Rollin W. Gray

CHRIST DOCTRINES VS. ORIENTALISM

Supremacy and World Domination the Inherent Forces of Christendom

THE October *Theosophical Quarterly*, commenting on the differences between the oriental religions and accidental Christianity, says: "Thus, we are convinced, should the followers of each great religion deal with the others, receiving and giving inspiration and light. In this way can a true relation be brought about between Christianity, with its high dynamic power, and the oriental religions, with their deep understanding of spiritual consciousness. And in the same way, the way of tolerance, of mutual acceptance and love, can a true relation be formed between the divisions of Christendom."

Theosophists along with a good many other people do not yet grasp the idea that Christendom cannot nor ever will become reconciled or mix with Orientalism. Jesus came and planted himself in humanity by the operation of the Holy Spirit, and from the impulse given by that planting, Christendom is forging ahead today toward commercial supremacy and world domination. The recoil from this impulse is the source of the activity that today is moving the Orientals toward the same goal of supremacy and world domination. Thus the two, the East and the West, are in natural antipathy. Although the impulse for both came from the same source, the progressive, voluntary force came westward, where it will reach its fruition in the development of a race from which will spring the veritable Immortals, the Sons of the Most High. The involuntary force going eastward will reach its culmination in the most eastern nation, Japan, which will be the central and dominating nation of the Orient, as America will be the central and dominating nation of the Occident. When these two impulses, one going eastward, the other westward, meet, there must come the final clash of war that will decide who shall rule, by divine right—the white man or the yellow. Each believes today that the divine right to rule is vested in them, each looks at the other as a growing menace, and there is already a feeling of commercial jealousy developed. The differences in the religions may not seem to be a factor in the case, but the highly spiritualistic and seemingly impracticable religions of the Orient, that express themselves largely in ancestral worship and caste adulation, is sneered at by the materialistic, practical, shrewd, commercially crazed westerner, who would convert the heathen by force of arms, and exploit them in the mean time. Likewise the Orientalist despises the gross conceptions of Christendom, and points to the flagrant violations of every Christian precept and injunction, both national and private, as evidence of the inefficacy of Christianity as a civilizing and refining power. To harmonize two religions as opposite as Orientalism and modern Christianity, must mean a war that would bring the devotees of both religions in subjugation to another and greater power.

Theosophists of the Occident, lured by the mystic lore of the Orient, may long for a harmonization of the Orient

with the Occident, because of the beautiful spirituality of Orientalism, but the real, practical problem of harmonizing all religions and of bringing immortality to the race, uplifting it from its present grossness and degradation, will be worked out in America, not by the great masters, or adepts, or Mahatmas of the Orient, but by the Founder of Christianity, who is declared to be the Savior of the world.

The *Vegetarian Magazine* seems quite certain that "all the ills that flesh is heir to" may be cured by a vegetarian diet, and that all the crimes that are committed can be directly traced to meat eating.

To be strong and vigorous and capable of great physical exertion, necessitates generally the eating of such food as will give this strength and vigor. To live at ease, with time to choose one's diet, a person may live on a vegetarian diet, but to be in the maelstrom that the working classes of humanity exist in today, there are only a few who can endure its strain without a more or less meat diet. Morally considered, the diet has very little to do with our actions or morals. A positive determination of the mind can overcome the influence of any kind of food. Eating any particular kind of food will not make a man righteous who determines to be otherwise. The monkey, the most lascivious of animals, is strictly frugivorous. Man is omnivorous, as is indicated by his teeth, and is the apex of the animal kingdom.

The *Taylor-Trotwood Magazine*, in the editorial etchings, objects to the elimination from the Episcopal hymnal of Heber's famous hymn beginning,

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver,
Their land from error's chain."

It would be more appropriate and quite charitable to strike out the last two lines until some chains of error that are very apparent in our own land be eradicated. This is good poetry, but the sense of propriety is outraged by the spirit of the lines. Charity begins at home.

The *Woman's Home Companion* for December, the Christmas number, has a beautiful cover design of the Madonna and child, and it is distinctively Christmas in its entire make up. Christmas, the time of gift giving, will soon be here, and many who ask the question "What to give," will find their answer in a perusal of the December number.

The December number of the *Review of Reviews* has the political situation summarized by the Editor in the "Progress of the World." Among the special illustrated articles are: "The American Production of Maeterlinck's Blue Bird," "The Winter's Music," "A Republic for Boys and Girls," "After Twenty Years," "Rushing Freight to New York."

The Publishers' Department

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Interesting Reading and Announcements

A NUMBER of our readers have requested us to republish the intensely interesting and very instructive article by KORESH entitled, "Elohim and Jehovah," which appeared in the "Guiding Star" some years ago, and of which we are unable to supply copies because those volumes are now out of print.

We would suggest to our readers that the article should be most thoughtfully and carefully studied, as it contains such mental food as requires thorough mental mastication, digestion, and assimilation. And in this connection we would also caution our readers not to place their personal interpretation upon such statements as at first may be difficult to understand, and which the uninstructed may pervert to their own disadvantage. Being cautioned and forewarned to be on guard, do not give the adversary any chance to lead astray through thoughtlessness and indifference on your part; for such waywardness might cause a deviation from the necessary dependence in the salvatory and glorious Science of Koreshan Universology.

Koreshans of all people should reach forward to a stage of sound growth in the firm knowledge (science) of Universology, so that we may be infants in knowledge no longer, and may not be tossed and whirled about by every wind [spiritual, mental entity] of that teaching which is in the trickery of men, by cunning craftiness in systematic deception, as we find it in and out of modern Babylon the great. Let us rather be found truthful in the science and affection of our great Teacher and Leader, that we may grow up in all things into him who is the Head of the new Ekklesia, through whom the entire body shall be fitly joined and united, according to the proportionate energy of each single member, in order to thus effect the growth of the united body for the building up of itself in all wisdom (science, knowledge, intellectuality, truth) and love (affection, desire, will, good or performance of use to the neighbor).

Extract From an Interesting Letter

Dear Friends: I have decided to rent a little booth at our Farmer's Institute, have a stand to hold sample copies of THE FLAMING SWORD, hang my Cellular Cosmogony chart on the wall, and take subscriptions, if a responsive chord can be touched. Please send me one hundred copies of the November number of THE SWORD, and one hundred copies of "Scientific Experiments on Lake Michigan." May I offer a copy of the Cellular Cosmogony and one year's subscription to THE SWORD for one dollar? *** Nearly every one I talk to seems to feel the nearness of some mysterious change, though they are unable to explain why they feel so. We are surely entering upon momentous times.—M. W., Iowa.

The preceding speaks for itself; but we are very pleased to note the effort our friend and brother is making to present

to the public the fundamental doctrines of Koreshan Universology, especially the Cellular Cosmogony, which is the foundation of our religio-scientific system. We also wish to express our appreciation of the interest our co-worker is manifesting in the endeavor to increase the circulation of THE FLAMING SWORD monthly magazine.

The Cellular Cosmogony

(Continued from last issue)

In F. S., Vol. IV, No. 1, under the heading, "Cosmogony," KORESH replies to an inquiry by affirming that the Koreshan claim is that the surface of the earth on which we live is a concavity instead of a convexity. Further, that the primary element of the premise upon which the Koreshan system of astronomic formula is predicated, is the relation of the horizontal to the perpendicular or plumb-lines, as already outlined in a previous issue of this magazine, and that these lines comprise the trigonometric and mathematical root of its evolution. Thus, a visual line extended from the vertical point of a perpendicular to the vanishing point of the earth's surface, exhibits two lines at right angles—the perpendicular or plumb-line and the horizontal. The cosine (that is, the sine of the complement of an arc or angle) of the horizontal visual line completes the chord, the two extremities of which are the two horizon points or two points of vanishing distance. The perpendicular is the radius vector, and the arc of the chord is the concavity of the earth.

If the earth were convex, any point on the surface would be the highest point, and a line drawn from an elevated position to the vanishing point or horizon would not be horizontal; the point at which it touched the earth would not be the horizon, and the line called the horizontal would sustain an obliquity to the perpendicular.

A horizontal line is one drawn at right angles to the perpendicular. If one stands on an elevation above the sea level and looks over the water surface to the horizon, or to that point where the sky and water seem to meet, the vision is over a horizontal line; and no matter at what altitude the observation is made, the horizon is on a level with the eye. This statement is denied by the physicist and so called critical objector, on the ground that the theodolite or transit instrument indicates the contrary; for an

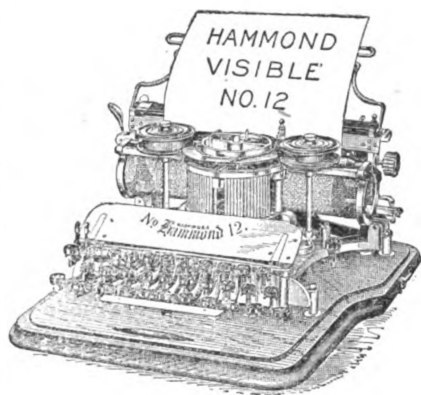
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observation taken through the transit instrument pictures the horizontal hair-line, placed across the focus of the instrument, on the sky, a little above the water-line at the horizon.

Let the critical observer and honest student define a track on a level surface, to the earth's vanishing point of the horizon, and, at the subjective terminus or plane of observation, elevate a pole fifty feet, from the top of which a line is extended, as a telegraph wire, for some miles. Let the point of observation, or the visual point, be located twenty-five feet above the earth, or half-way between the earth and the top of the pole. The line on the earth will appear to converge upward toward the wire, and the wire to converge downward toward the track, and at the vanishing point the two lines will appear to meet.

Hang the transit instrument to the line leveled to it, as the instrument would be leveled to the surface of the earth in surveying, with the longitudinal axis of the instrument sustaining the same relation to the line that it would, in surveying, to the surface of the earth, and look through it; the hair-line in the focus of the instrument would cross the horizon below instead of above the horizontal line. Look through the instrument, along the parallel of the line from which it is suspended, the distance of ten rods, to the end of a line suspended, perpendicularly, far enough to level with the horizontal hair-line in the focus of the instrument. We may suppose the instrument to hang ten inches from the horizontal line, and the suspended perpendicular line to suspend far enough for the lower end to meet the visual line of the level of the hair-line. At ten rods further distant a suspended line, to hang pendant enough to appear on a level with the first suspended line, would necessarily be longer than the line at the distance of ten rods. Now, would this prove that the extended wire or line curved upward?

Let us take another relation of the same illustration. Extend two railroad tracks perfectly straight for a long distance, and perfectly parallel. Stand half-way between the two, and they will appear to converge equally toward a point. This does not prove that the two tracks diverge from each other beyond the point at which they appear to meet. Place a transit instrument ten inches from one of the tracks, in a parallel attitude to the track, or so that the longitudinal axis of the instrument sustains the same relation to the track that it would to the surface of the earth in surveying. Two rods

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from this, a projection from the track must be more than ten inches long to be seen on a parallel with the hair-line across the focus of the instrument, and a projection double the distance from the instrument, or twenty rods away, would have to be longer than the first, and the third at three times the distance must be longer than the second. Would this prove that the one track curved away from the other because it appeared to do so, as observed through the instrument?

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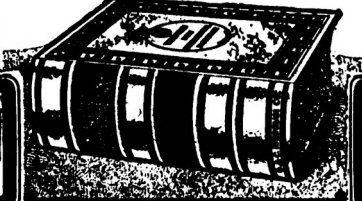
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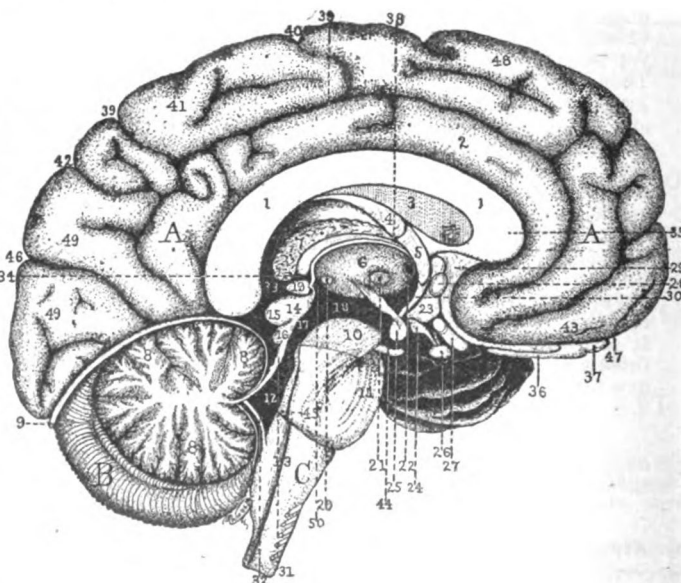
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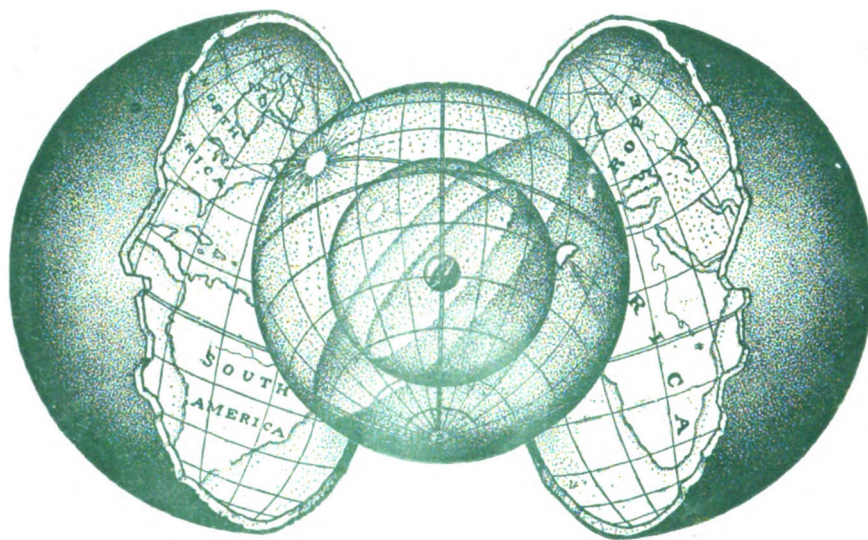
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