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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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Anatomo-Physiological Transformation

Discrimination of Love to the Neighbor And an Enemy of a Vicious Tendency

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

THROUGH this process of hating, and the resistance to fallacies of doctrine and evils of life engendered by the process or involved in it, the principle of attraction finds its coördinate. It may be argued that man is commanded not to hate. He is to love, not only his neighbor, but also his enemy. Let us suppose that a man has reached the fruitage of regeneration, and that he has an enemy who would viciously destroy him. The love the regenerated man must entertain should be of a degree and quality, not such as he would have for his neighbor, another regenerated man, but of a kind that would save the enemy.

He should desire his enemy's best good in all things, even to his transformation to the enjoyment of the good things possessed by the one regenerated. A man may hate the false doctrines and evils of life belonging to another, and yet entertain no feelings of enmity toward the personality of the person so actuated. It is easy to distinguish, then, between the love we entertain for the true neighbor, and that we ought to possess for an enemy for whom we would do all the good in our power. Attraction toward the truth and the good (the Lord God) involves repulsion from the false and the evil. The greater the augmentation of the one, the greater also the augmentation of the other.

Attraction toward God is repulsion from satan. In each is equally involved a principle or law of life. Obedience to the second law or principle of the Decalogue is as essential as the first. A complete analysis of each law of the covenant would be too prolix for our present purpose, but a few of the many factors entering into this special division may be enumerated. In the analysis of the first of the ten principles or laws of natural life as embodied and obscured in the ten commandments, we notice the involvement of love to God as the first principle; but such love also involves the science of this love, which necessarily embraces the inquiry, who or what is God? And this is answered by showing that

God is man, and man is God; both in his generation as manifest in Jesus, the Messiah, and his regeneration, as manifest in his personal coming, as the Messiah and Shiloh of this, the culminating age of the world.

As the more replete analysis of the first principle involved the cognition of God in man, as a personation or image of God, as to the divine spiritual life, so the analysis of the second principle involves a cognition of satan, personated in man, as the image of the beast or animal life. This last is the revelation of the "man of sin," the revelation or cognition of which, when fully disclosed, divulges the mystery of iniquity which resides with every man and woman, until the process of regeneration from the Lord has severed the last link which binds man to sensual, earthly, and material things.

The third covering or precious stone of the Anointed (Christ) Cherub, is rendered diamond. The word is *havlom*. It is from the root *halam*, to heat, to strike, to smite. According to the scientific division of the ten words or commandments, the key to which is given in Ezekiel xxviii: 13, the law concerning the sabbath constitutes the third principle. "Remember the sabbath day to keep it holy." This, we say, is the third word of the Decalogue. This comprises the third and last of the first table. It is the lowermost or third division of the spiritual degree. To fully reach the true science of the divine law as embodied in the ten words, and especially in this, the third and vital one of the first table, it must be studied in both its aspects; namely, in the light of the commandment itself, and the penalty attached to its violation.

In the twentieth chapter of Exodus is given the simple command: "Remember the sabbath day, to keep it holy;" but in Exodus xxxi, commencing with the twelfth verse, the command is given with its penalty, in the following language: "And the Lord spake unto Moses, saying, speak thou also unto the children of Israel, saying, verily my sabbaths ye shall keep: for it is a sign

between me and you throughout your generations; that you may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

The Ten Principles of Conjunction Between God and Man

It should be constantly borne in mind by the reader that we regard the ten commandments, or ten words of the *Deca-Logos* (sometimes, and often, called the covenant—conjunction, because they hold or contain the ten principles of conjunction between God and man), as containing the ten central principles or laws of life; that, until now, the science of the Decalogue has not been formulated. Bear in mind also that the ten words or commands of the law are ten principles of truth or doctrine, when those truths are analyzed and the science of their doctrine formulated. Also that the Scripture found in Ezekiel xxviii: 13: "Thou hast been in Eden the garden of God; every *precious stone* [truth] was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold," furnishes the key from the Biblical point of inquiry, corroborating the otherwise scientific method of analysis.

We find the penalty attached to the violation of the sabbath, to be death. It was not to be a day of labor but of re-creation. It was not to be a day for God, but for man. Jesus, it will be remembered, said the sabbath was made for man. According to the divine law, man is to serve God by serving his neighbor six days in the week, the seventh was for man as a day of re-creation; a day of rest, wherein man should recuperate his wasted energies. We find in the violation of the law the principle of self-destruction. There are two great laws of being; namely, motion and rest. These are the two great principles of coordinate equilibration or equal balancing, and when either is disregarded it carries its own penalty; namely, dissolution. Hence the observance of rest was made imperative, and regulated by the law of sevens as the perfect representation of the division of time in natural cycles.

There are seven great periods of time marked by special epochs, and in their relation to the movements of the physical heavens, they are controlled by the action of the seven planets in their relation to the Zodiacal cycle or Mazzaroth. These seven periods or distinct divisions of time embrace a cycle of 24,000 years. This is the length of time marked by the movement of the sign, fifty seconds of a degree every year

through the ecliptic, modified by seven major fore-shortenings, reducing the time from what would otherwise be about 25,816 to 24,000 years. This period is a full cycle of Mazzaroth, hence one year; but according to its relation to another cycle it is seven days, or one week of a still greater cycle or grander year.

The Twelve Sections of the Zodiacal Belt

Mazzaroth, or the Zodiacal belt, as a year cycle, is divided into twelve sections, but as a week of another cycle it has seven divisions; divisions into days of one week for the grand movement, with periods of about (somewhat less) 3,500 years; that is 3,500 years for one day. In this period of 3,500 years, we have a night and a day; the average being about 1,700 years, or a little more. It is in this cycle of seven days or about 24,000 years, that the work of one full series of creation progresses, and in which the seventh or last part, the sabbath, is involved. The ordinary week, being a corresponding cycle of a lesser period, was made the natural symbol or sign of the greater division. Through Moses, the seventh day or Saturday was appointed as the symbol or sign of the Great Sabbath of God.

The subject of the sabbath cannot be clearly analyzed without taking into consideration another aspect or phase of being; namely, the qualitative, as belonging to, and constituting a part of, the great system of life. Time and quality are two distinct phases of science; so when we speak of the seventh as to time, making a septimal division of consecution, we associate also the idea of quality, as the seventh in quality. We have, therefore, a timic sabbath and also a qualitative one. An analysis and differentiation of these two phases of manifestation are essential to a correct comprehension of the real truth.

On the basis of the above consideration we have formulated this proposition: The movement of the planets in their relation to the Zodiac has a corresponding movement in human cycles, the human progression and transformation being the prior and major one. Both these cycles terminate in the cumulative product of the energies of the motion of the entire cycle. In the human cycle, or cycle of human life, embracing the period of Mazzaroth, this cumulative effect is the product of the Sons of God, terminating the cycle, completing the process of reincarnation or resurrection, and producing immortality in man; these Sons of God, or immortal ones, being the real substance of the energies of the cycle, and therefore the Sabbath day.

I have attempted, in demonstrating the Koreshan System, to show the relation in anthropology between the grand or universal man, or man in his greatest or aggregate form, and the individual, or man in his least or particular form. In the aspect of time, we have the seventh or culminative time. So as to quality, we have the seventh or culminative quality. This is not only true as pertaining to the quality of the universal, but also as pertaining to the particular. Now the Grand Man, or the man in his greatest form, corresponds to the individual, or the man in his least form. It there-

fore follows that in the individual, and hence the vidual, there is also a sabbath; and to know what this sabbath is, and how it shall be kept, is one of the revelations of the mystery of Godliness.

"Remember the sabbath day, to keep it holy," is one of the ten laws or principles of the covenant or Decalogue. If this pertains to some principle in man, symbolized by rest on the seventh day of the week, there should be some process of analysis by which the real sabbath may be determined. It signifies rest or cessation from use. Of this fact there can be no question.

It is a fundamental doctrine of Koreshanity, that this rest from use pertains to the husbanding of man's ultimate strength by restraint placed upon the passions, or at least by the suspension, in the mind, of the force of sexual desire, through the substitution of an aspiration toward God. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." If a man violates or desecrates the sabbath he shall surely die. If a man keeps his seed he shall surely live. He cannot die, because he is born of God.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying; the Lord hath utterly separated me from his people; neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord, unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant. Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off." (Isaiah lvi: 2-5.)

No reasonable person can read the above and notice the peculiar connection of the eunuch, the sabbath, and an everlasting name, which is a better name than to produce children, without reaching the conclusion that the eunuch keeps the sabbath because he keeps the seed. But it is important here to distinguish between the eunuch created such by the hand of man, and the esoteric eunuch, made such by spiritual birth, or through his own powers of overcoming.

Said Jesus, some are born eunuchs. Such an one was Jesus. Some are made eunuchs of men. Some make themselves eunuchs for the kingdom of heaven's sake. To become a eunuch in this last sense, is to so overcome as to remove from the center of the brain the little gland of copulation by which the two domains, namely, the domain of love and that of wisdom, are in perpetual coitus, and through which the germs of reproduction in the body are produced by the descent of the animal desire.

The ordinary or sensual man, and consequently the sensual life, is the perpetual product of descending desire. Immortal life must be the result of the cutting off of this downward or sensual flow of the substance of human affection. It is this downward determination

of the thoughts which produces in the bodies of both male and female the reproductive sperm and germ, and thence, through the sperm and germ cells, the natural or sensual organism or body.

Elevated and Downward Thoughts and Their Consequences

As this reproduction of the mortal form, a form born to die and pass to corruptible dissolution, depends upon sensual thought, it follows that to produce a man or being not to die, not to pass to corruptible dissolution, there must be a transformation of the thought; and to desire such change, the transformation must accrue some way in the form upon which the thought depends, and through which the thought operates. In other words, there must be an agreement between the function of the organism and the organism itself, through which the function is performed.

The circumcision of man has two aspects or phases; namely, the central, and the peripheral or circumferential. The ten tribes became separated from Judah, and were ultimately lost. They thus constituted the cut-off people. One of the fundamental principles of the Jewish organic law, as embraced in the covenant with Abraham, was the imperative enforcement of separation sequential to non-circumcision. "That man child that is not circumcised the eighth day shall be cut off from his people." The Israelites under Jeroboam ceased to circumcise, and were therefore cut off (circumcised) as a nation from the house of Judah.

As Jesus was the minister of circumcision, or as said of him, the High Priest of circumcision, his cutting off (circumcision) was the fulfilment, in the universal man, (in its central aspect) of the law of circumcision as applied to the vidual man by virtue of the Jewish ceremonial. As we have so often stated, Jesus was the product, centrally manifest, of the substance of the supreme desire of the Jews, conserved by the impulse given to the Hebrew mind in the promise of a Messiah. The circumcision of the males of the Jews, husbanded in the brain the force which otherwise determined to the part removed. The cutting off of the flesh saved the corresponding mental or brain force.

The direction of the mind by the promise of the Messiah, caused that conserved force to flow to one point, both of time and quality. This resulted in the saving of that substance in the production of the Messiah. He was therefore the Minister of circumcision, the High Priest of circumcision, because he was the very substance and aggregation, in its concrete degree, of the discreted force of mind, saved in the Jewish race by the specific ceremonial just considered.

Circumcision cuts off an external part, which results in cutting off an internal force. The aggregation of that force finally manifests itself in the concrete Lord or Jehovah (Messiah), as in the beginning of the Christian era, in Jesus the Christ, who was the concrete substance of circumcision. This is central, and comprises the rest (sabbath) of the part. This becomes the seed of regeneration. It is the cutting off of the seventh principle of the sixth domain. This seed planted, even-

tuates in its product; namely, the children of the resurrection, who comprise the sabbath, they being the result and product of the final circumcision.

The real sabbath or rest, typified by the observance of the seventh day of the week, is involved in man's power to keep his seventh principle from violation or desecration, the expression of which is formulated in John's statement: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

It must be remembered always that the circumcision of the Jews was a typical one. Its primary and direct influence was to produce a heaping up of sex force in the kings of Israel, reaching its climax in Solomon. Its reflex action and anti-polation were manifest in the Minister of circumcision, the Messiah or cut-off, who fulfilled in his degree the law of circumcision in its antitypical force and character. This law was to continue in perpetual observance, not merely in the type, but the antitypical principle of circumcision, by its persistent enforcement, conserves and transmits the energies of creative continuity.

By the antitypical circumcision we mean, as pertaining to the Grand Man, the cutting off of a Messiah by translation in every age of the world; but in the man in his least form, the cutting off of the sensual proclivity through restraint, and the substitution of the ascending and holy desire. In the spiritual degree this circumcision took place nineteen hundred years ago, by the operation of the Holy Spirit acting upon the spirit of man, by which were wrought specific changes in human desire, brought about by changes in the organic brain structure, affecting in a special manner the cortical substance of the brain.

In the natural degree it will take place now, at the end of the dispensation, by the removal of the conarium or pineal gland. This will be a circumcision at "the hill of the foreskin," and must immediately precede the occupation of the antitypical promised land; that is, the perfected body, to be occupied by the new or spiritual Jerusalem, which John saw descending from God out of heaven, prepared as a bride adorned for her husband.

The obliteration of the conarium by the force or energy of desire, to be wrought in the brain of the vidual, before man's immortality can obtain, will be preceded by the removal of the conarium in the universal man. In the universal or grand natural man, the removal is by the translation of the personality through whom the Elijah or the Lord God manifests himself.

An Old Testament Proof of a Previous and Present Embodiment

Just before the Israelites occupied the land of Canaan, after passing the river Jordan at the termination of their forty years' career in the wilderness, they were circumcised the second time "at the hill of the foreskin." This is an additional Biblical proof of the doctrine of reincarnation. While the children of Israel were in Egypt they faithfully observed the rite of cir-

cumcision. After leaving Egypt and entering the wilderness they neglected the ceremony, returning to it only after crossing the Jordan, and just before the siege of Jericho. During their sojourn in the wilderness, all who were born in Egypt died, so that when they crossed the river into Palestine, but two persons who were circumcised in Egypt remained alive. All the others were without circumcision, having been born in the wilderness, and the ceremony not having been continued.

Now if they were circumcised as stated, the second time, the first time must have been while in Egypt, and consequently in a previous embodiment. The primary signification of Egypt is the womb. It is said of the Christ, "I have called my son out of Egypt." The Lord Jesus when born into the world was born from the spiritual Egypt. He was also crucified in Sodom and Egypt (spiritually), according to the statement in Rev. xi: 8. The spiritual birth of the church nineteen hundred years ago was also from Egypt, and from the time of Christ, or from the time of its declension, the church has been wandering through the wilderness, not observing the ritual or ceremony of spiritual circumcision; that is, the cutting off of the sensual nature, but rather reveling in lust in the extreme of indulgence, the marriage ceremony being a license to the most excessive sexual prostitution.

The church has been in the wilderness until now, the border of the promised land is reached. The river Jordan is passed, and the circumcision is about to be renewed—this time at the "hill of the foreskin." In the Grand Man, or the man in his greatest form, the hill of the foreskin is where the divine science is heaped up in the personality of science. The spiritual circumcision must be the circumcision of the same church in its resurrection, but this must at be the hill or cone. This is the extirpation of the conarium, and will affect, as a consummate result, the body; for the resurrection of this age must be the resurrection of the natural man, and the restoration of the body to its immortal state.

(To be continued.)

The Great Mystery of Iniquity

(From the Writings of KOREAN)

OUR attention has been called to the fact of the differences of opinion regarding the third chapter of Zechariah. This prophecy points directly to the Messenger of the Covenant at the end of the Christian dispensation. The high priest Joshua is the Savior as he is at the end of the age, when, through the descent of the Lord into humanity, he shall have taken upon himself the sins of the world. At the end of the dispensation, the Lord is born into the world according to the laws of sensual propagation, and therefore is born in sin and shapen in iniquity, the same as any other sinner. He is in sin because he is born under the conditions of corruptible and mortal form and function.

The term Joshua means the same as Jesus; namely, Savior. The Savior, then, comes at the end of the age with filthy garments; the garments being the fallacies and evils of the corrupt nature. Joshua was standing

before the angel of the Lord, and Satan was standing at his right hand to resist him. Satan stood there before Joshua in the character of his fellows, because so long as Joshua is in the state of corruption, his fellows are in a greater state of the corresponding condition.

Satan was there to receive the filthy garments, who, as the fellows of the high priest, was to take the eliminations of the fallacies of Joshua when they were removed, just as Judas Iscariot took the filthy garments from the Disciples when the Lord began the processes of elimination from them, in order to fit them for their mission as his Apostles. The followers of the Messianic character of this dispensation are not to be over anxious about taking away the filthy garments of the Messenger, as his life is attaining its final perfection, which is fully accomplished at the theocrasis, when the vestige of what remains of the corruptible nature is eliminated.

"Now Joshua was clothed with filthy garments, and stood before the angel. And he [the angel] answered and spake unto those that stood before him [at his right hand, where the resistance was], 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."

The Messenger of the Covenant, now at the end of the age, after having discovered, or, in other words, having had revealed the truth in contradistinction to the fallacy in which the world is engulfed, testifies to the truths of science, even to the science of life in the aspect of intellectual, that is, external truth. He possesses the actual knowledge of all the sciences, which are in the external consciousness. Through this knowledge he attains to the actual application in the performance of all the uses of life.

The Lord Jesus, nineteen hundred years ago, was the good Shepherd in the aspect of a perfect life, the one pole of a binary star of which Judas Iscariot was the coördinate pole. Jesus was the good, while Judas was the evil. The Messenger of this age constitutes the seventh, therefore, the final completion of the full natural circuit of life. He consequently does not constitute the fruit of the Tree of Life, from which the evil is eliminated, but the fruit of the tree of the knowledge of good and evil. He knows what is good and what is evil. Jesus had eliminated the evil, and Judas stood for all that it signified. Jesus was the firstfruit of the Tree of Life.

The seventh Messenger, who comes at the end of the dispensation, differs from Jesus in his priestly office, in that Jesus was an High Priest after the order of Melchizedek, while the High Priest at the end of the Christian dispensation is the High Priest of the Levitical order. The high priest at the end of the year, went in unto his sacrifice for his own sins and the sins of the people. The Shepherd of this age cleanses the outer garment first, which is the separation of all fallacy from truth. When this is done, then there is no more fallacy in his outward mentality. The light of truth shines from the outward intellectuality, to the external

minds capable of receiving it. No person but he can have truth, only as that truth comes directly through this educational tuition. He teaches the science of life.

As the reflex operation of the truth which shines through intellectual faculties, there is the esoteric radiation of fallacy. This is an interior flow, and operates on those who are in the esoteric belief, and in the receptive flow from that which the Messenger eliminates. The light proceeding from the intellectual capacity of the great Teacher, reflects darkness as an esoteric coördinate. The reflected darkness has no radiation in nor with the dissemination of the intellectual radiation. Hence the Messenger does not impart truth at one time and error at another time. He teaches truth, and nothing but the truth; and he teaches all the truth the mind is capable of comprehending.

What he is to truth he is also to life. In the elimination of the evil, his good is the external good. That good manifests itself in the practical uses of life. The life is an external operation, and consequently the evil which is reflected from that good of life is esoteric. This evil is taken by the esoteric people as good. It is the only thing they can call good, because they are principled in evil; they therefore think that evil is good. It is useless to waste words on such people, because it is casting pearls before swine.

The filthy garments which the high priest Joshua removes, are taken away esoterically by those who are in the esoteric movement, a condition which is abominable and repulsive to the Messenger, and to as many as truly desire to do his will. Those who take the filthy garments, take them away because they love such filth and desire to be actuated by it. Hence we say, do not be anxious nor too officious in the removal of the filthy garments of the Lord when he is at hand. This is the function of a Judas, or of many Judases.

"And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments." The fair mitre is the science of immortal life, and the garments are the things which the science perfects in the life. "And the angel of the Lord stood by." The angel of the Lord is the New Jerusalem who is gathered in the Messenger; for the New Jerusalem is written in the forehead, as it is declared. "And the angel of the Lord protested unto Joshua [Savior], saying, Thus saith the Lord of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house [the temple of God], and shalt also keep my courts, and I will give thee places to walk among these that stand by." These places are the ones who accept the truth, and in whom the Messenger will walk when he is theocrasised. These are not the places where the filth goes when the filthy garments are removed.

"Hear now, O Joshua [Savior], 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." Now the fellows who sit before Joshua are another set, because he is now in another state. Before, his fellows were those who were in evils

and who were principled in evil; now, they are those who accept the Messenger and are willing to obey his directions.

It will be remembered that the Lord Jesus was the root and the offspring of David, the true Vine and not the Branch. But the Lord in his coming at the end of the age, comes not as the Vine, but as the BRANCH. We wish to assure the reader, rather the student of Koreshanity, that the BRANCH to come does not refer to the Lord in the beginning of the dispensation. It is a fact that the theologians have declared the Messiah of nineteen hundred years ago to be this Branch referred to in Zechariah. The BRANCH is he who shall come through the posterity of Joseph, the Shepherd, the Stone of Israel.

"For behold the Stone [the Stone from Joseph, the Stone of Israel] that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man [not every animal] his neighbor under the vine and under the fig tree." Those who are not under the vine and fig tree will not be called the Shepherd's neighbors. Under the vine is in the operation of divine truth, and under the fig tree is under the influence of the natural divine life.

"That saith of Cyrus, He is my shepherd, and shall perform *all* my pleasure; even saying to Jerusalem [the New Jerusalem], Thou shalt be built; and to the temple, Thy foundation shall be laid." The Jerusalem referred to is the New Jerusalem which John saw coming down from God out of heaven; and the temple is the manifestation of the Sons of God, who shall come in the flesh and dwell in the earth.

Koreshan Tenets and Heterodox Guesses

[From a Lecture by KORESH, March 4, 1906.]

IF I ask a clergyman if God is a man, he will say "no"!

If I inquire, Who is God? he will say, "God is a mystery beyond our comprehension; he is unknown and unknowable." This is the almost universal belief in the church. Aside from the Swedenborgian church, it is not generally known or believed that God is a person; that he is a man. The church has believed in the *personality* of God, but that has been a secret. Christians say they believe in the personality of God, but when pinned down, they say they do not know. But in the Swedenborgian belief, they say that God is man.

Swedenborg taught that Christ was the inborn Deity, and Swedenborgians have no thought, in theory, at least, that God is other than the Lord Jesus Christ. The doctrine of Swedenborg stops at that point; that is, at the confession of the humanity of Jesus. The belief in the church in general is, that the personality of the Lord will always be distinct from the personality of God's children. They believe that the children of God, if they enter heaven, will reach a point where they are nothing more than subjects of the Lord;

that the Lord will sit upon the throne and reign; that they will be members of the kingdom,—saved from the sins of the world, but will enter into an angelic state as spiritual-natural angels. This is a false doctrine, and is likely to lead to false conclusions; and for this reason I have urged that Swedenborg's writings be not read or absorbed without a thorough knowledge of Koreshan Universology.

Evolution teaches that from the homogeneous mass was evolved the elementary world; from that, the development of the mineral; from the mineral the vegetable; from the vegetable the animal, and from the animal the human order. The human race is supposed to be the highest, but there might be development in that. Spencer believed it to be the ultimate.

As the doctrine of evolution without involution leads to false conclusions, so the doctrines of Swedenborg without a knowledge of the laws and principles of Universology in its ultimates, will lead as irrecoverably to false conclusions as any other doctrines. Therefore the doctrines of Swedenborg were better let alone, unless absorbed and applied with a thorough knowledge of Koreshan Universology.

The people who have died during the Christian dispensation have been taken into spiritual worlds; thus all good angels in the spiritual-natural world have been human beings. Those of a higher order have been taken into the spiritual world; that is, the intermediate world; those of a still higher order are taken into the celestial world. As each of these worlds has a division the same as the human brain, so in the spiritual world, in the right hemisphere, there are the spirits principled in the love of things, while those in the left hemisphere are principled not in the love, but in the science of things; and both orders belong to the celestial degree. In the middle heavens, in the right hemisphere, they are principled in charity and faith; while those in the left hemisphere are principled in faith and charity. In the natural heavens those in the right side are principled in good, and those in the left, are principled in truth.

An angel that is in the natural degree cannot become an angel of the spiritual degree; and angels that are in the uses of life and in the principles of love, cannot become angels principled in wisdom and in love. The general belief is, that spiritual angels cannot become celestial angels, and that celestial angels cannot fall into the plane of the spiritual angels. This is pretty well defined in the doctrines of Swedenborg.

Another doctrine is, that people who go into the spiritual world and fail to enter one of the heavens are left to wander alone through the natural-spiritual world, not in the heavens, but a world under the heavens—a sort of purgatory or entrance to hell, and finally they pass down into the lower regions. Swedenborg watched them as they went down seven steps, after they passed into the stomach,—just as many steps as the food takes in passing through the alimentary canal; that is, all people pass through the pyloric opening, the right orifice of the stomach, that conjoins with

the duodenum of the universal world. That is the beginning of the hells, which continue along down, until he saw them pass off into the wilderness, and after passing through the pyloric orifice, they never returned. Where they went Swedenborg did not pretend to know.

The Swedenborgians will tell you that after a person goes down into the stomach of the spiritual world, and does not find his place in the heavens, he goes through that opening, out into the wilderness, which is hell; and that when a person gets into hell he never gets out. That is like the Christian doctrine; and yet Swedenborg declares under inspiration that all people are saved from hell. Swedenborg did not state that they would be saved, but that they went out into the wilderness, and from there he did not know where they went. The fact is, when the spirits from this world go into the stomach to be digested, they constitute the people who are not developed sufficiently to go into any of the heavenly states, hence they pass down into the hells to be digested and transformed; and these hells constitute the processes of eliminating all that is evil and developing the good.

It seems that Swedenborg was permitted to see only the part that goes down into the hells and out into the wilderness, but was not permitted to witness the processes of digestion that took place. He made a true statement when he said he did not know what became of those spirits that went into the lower regions and passed out into the wilderness. But Koreshans may understand that the going off into the wilderness corresponds to the passage of the Israelites through the wilderness; their career can be traced in their forty-two encampments, and their final passage over Jordan, which signifies death, into their own country, Palestine.

The Ludicrous Side of Churchianity Concerning Judgment

The doctrine of the Christian church is about the same, so far as it is believed that when a person leaves this world his destiny is settled; if he has been a good man, he will go direct to heaven; if a bad man, he will go direct to hell; in either case, he has had his judgment and is assigned to the place to which he belongs through the character of his life. The erroneous belief is, that if he goes to heaven, he goes there to remain eternally; or if to hell, he will remain there eternally. In the face of the teaching of the Bible, their doctrine is wrong, although the Scripture teaches a final judgment, but the church does not know when that is.

We are called ultimately before the judgment bar of Christ, and the books are opened. Of course there are millions of people before that bar; some have been to heaven and some to hell, but they are called together, the books are looked over, page after page,—one clerk, probably. The people who have gone to heaven are going to be judged; those who are found guilty are going to be sent back to hell. Just think of it! Those fellows who have been roasting in hell say: "We are going up to get our judgment, and perhaps we won't be sent back to roast." Their fate, however, has been settled; this roasting was given just to see how they liked roasting.

The fact is, the great Saviour, Jehovah, is the personality of God himself, God's holy name; there God's holy name was recorded. That is one of the records along the universal pathway; one of the milestones. Away back in the ages, Noah was another record. All along, God has recorded his name. Every time he has been manifest in the world, there his name has been recorded. And this Saviour came to save. What did he come to save? Why, the church teaches that He came to save people from going to hell; that if they believe in the Lord Jesus Christ they will not be consigned to everlasting punishment.

That doctrine is not true; for there is nothing of the kind in the Bible. It originated in the church in its declension. Jesus came to save that which was lost. Remember that. What was lost? The whole human race is born in sin and shapen in iniquity. Then every person in the universe is lost, and all are in hell. People don't have to die to go to hell; they are there already.

All people who live in the world are in a state of corruptibility, and are suffering the pangs of hell; for right here there are weeping and wailing and gnashing of teeth. If one could look into the secret conditions of the world, taking in the great cities, and could get a bird's eye view, he would see all the pangs of hell—the weeping, the wailing, and the gnashing of teeth. All are in hell now, and the affections of the human race are the affections of hell; they are prompted by the conditions of corruption.

But is there another hell than this? There are as many spiritual hells as there are churches to make hells in the world. There are hundreds of spiritual hells, and these are the conditions which the people who pass from this world, carry with them into that other world. A person who is gross and loves evil things, as a drunkard, a liar, a thief, or a murderer,—that is the spirit, for it is the mind through which the spirit performs those things. The iniquities of the personality are credited to the spirit in that individual; and the spirit carries these conditions into the spiritual world. He finds the situations in the hells to correspond with the situations in this world, so when he passes into the spiritual world he passes into a more subtle condition, in which he can suffer more intensely than he did in this world.

The Break in the Continuity of Consciousness a Blessing

It is a fortunate thing that God has made it possible for people to get out of these conditions, and to forget that they ever had a previous existence. So when people are born into this world, it is a relief from suffering. This break in the continuity of consciousness is a condition that makes it possible for people to develop, through thousands of reëmbodiments in the natural and spiritual worlds, by which they are rounded out, and made to become finally the fruit of the tree of the knowledge of good and evil.

Every man that is saved must ultimately become the fruit of the tree of the knowledge of good and evil; that is, he must possess a knowledge of good and evil,

so that he may distinguish between that which is good and that which is evil. And when he has attained to that point, he has developed the power to reject the evil, because he has gone through processes of development, incorporating the very life of God, and the regeneration of God in himself; and when he reaches that, he may eliminate the evil and become the fruit of the Tree of Life.

This knowledge is acquired through those corresponding and contrasting experiences, in which the experiences of fallacy and evil are reached through states of hell, both in the spiritual and the natural worlds. The personality of Christ, then, is only one phase of human development. The recognition of that personality is an important step toward the condition that will enable another mind to become equally the Son of God.

Swedenborg began the "Apocalypse Explained," but never finished it. When I learned this, I wanted to know why. In reading the book of Revelation, I found where Swedenborg stopped his work. At that point he saw that the Sons of God were as much the Sons of God as Jesus himself; he became frightened, and could not write after that. He could not see how it was possible for men to become the offspring of Deity, and yet this is the very purport of the gospel itself. In that passage of Paul, the term adoption does not mean adoption at all, but the putting on of the Son: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption," as it is translated; waiting for the "*whythesia*," the putting on of the Son, the redemption of the body.

Christ came to save to the uttermost that which is lost; that is, the last principles or last things; and it is believed and taught by the church, that this corrupt state of the human race is the result of sin originally; that men fell from a high estate through violation of God's law.

If it is a fact that the violation of law brought sin into the body, then man is not saved until the processes of salvation have gone as deep into the race as sin has entered. That is, if sin is responsible for this mortal condition of the body, then salvation is not complete until sin is removed from the body, and the body becomes immortal.

By the church, immortality is supposed to come in the resurrection; people are to come out of their graves; and when they become immortal, they are to be like subjects of a king. Well, God is going to be our King; and he will reign in us, because we have incorporated the very life of God, and, like his Son, are his offspring. Hence the doctrine of salvation means the salvation of the entire body.

Now let us suppose we are to become immortal; that the doctrine is true, and that we are to attain to immortal life! If, as declared, "None hath immortality but God," and we are to become immortal, and through immortality we are to attain to eternal life, then what are we? For we are as much the offspring of God as was

Jesus Christ. The Son who came into the world 1900 years ago was the visible and tangible Deity,—Father, Son, and Holy Ghost. But what are the rest of us? Are we to become spiritual or natural angels?

All through the dispensations the heavens have been yielding up, just as the church has been yielding up. Take the so called best man of the world today; he thinks he can do business better and more safely if he is a member of the church. Rockefeller knew he could manipulate the members of the church, so he got the members of the Broad Street Exchange to become members of the church.

The churches are all mixed up. There are some who strive to do as well as they know how, but the church is full of fallacies; it is a conglomeration of everything that is trying to be good and evil. A cloak of hypocrisy covers the church.

All those who are to be gathered into the New Jerusalem are gathered out, and those that are left are to be cast out. There is to be a new heaven and a new earth, and the angels of those degrees are brought together; just as the essences of the brain are brought together and commingle, so the spiritual forces commingle in the foramen, through which they pass to form the new Order, and the heavens descend into the body. In that way they form the new heavens and the new earth, and in that establishment all the spiritual and natural angels have powers, visible and tangible in the flesh, and the angelic spheres become the Sons of God by regeneration from the Son of God, who was planted in the race.

They are the one hundred and forty-four thousand that stand upon Mount Zion and sing the new song that no man can sing but the one hundred and forty-four thousand. They are joined again with Him, and inherit the same throne that he inherits, because they are the offspring of the Almighty. So the fear that Swedenborg had may be eliminated from the thoughts, for all will ultimately become the Sons of God through obedience; for the promise is definite, that through obedience to the law it is possible to attain to the Sonship.

The Lord Christ, the great Communist, the one man who planted the germs of communism in the world at the beginning of the age, has promised the fruition of that planting. This fruition will come as the product of the seed of communism which characterized the early church; it will come as the development and manifestation of the divine Empire. We have shown the pattern of this kingdom in the structure of the anatomy and physiology of the alchemico-organic kosmos. We differ from socialism in that we possess the law of the true order of social life, as it will obtain in the kingdom to be set up in the world. We differ, also, in the method of its development. Modern and antichristian socialism has no form of order. It is chaotic in its conception, it is chaotic in its methods of operation. It is a socialism resulting from the debris of the true order of social evolution.

Christianity Versus Socialism

(From the Writings of KOESEN)

THE CHRISTIAN dispensation or age was introduced by the baptism of the church with the Spirit of God, or what has been commonly known as the Holy Ghost. Jesus not only taught the law of common interest, the only legitimate outcome of love to God and the neighbor, but he put it into practical operation by instructing his Disciples to commit their treasures, the little they possessed, to a common purse or treasury. This was one of His first steps toward the inauguration of his kingdom among men. The next step in the direction of a practical enforcement of the principle, was His advice to the young man who came to him and said: "Good Master, what shall I do that I may inherit eternal life?" "Keep the commandments." What are they? After having them enumerated by the Lord Jesus, he said: "All these things have I kept from my youth up; what lack I yet?" Yet thou lackest one thing; "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." The young man went away sorrowful for he had great possessions.

When we consider this advice to the young man, as in the direct line of all the teachings of the Christ, and also in the line of all his practical steps toward human fellowship, we can only regard it as the legitimate application of the true socialistic law which the Christ embodied, and which must finally evolve as a universal system, to ripen suddenly through another baptism.

The communistic or socialistic effort did not cease with the translation (theocrasis) and consequent departure of Jesus. The combustion of the Lord's body, that is, his theocrasis, and its consequent transformation to Holy Spirit and transmission to those who received it, actuated not a few, but all who were moved by the Spirit's influence to sell their possessions and lay them at the Apostles' feet, for the purpose of common use.

Neither Jesus nor the Apostles believed or taught that the real communistic kingdom, that is, the heavenly kingdom, was to be established in that day. The seed was sown then, but it had to die and be resurrected before the kingdom could be established in the earth. According to the teachings of Jesus, that time was to be when the sign in the physical heavens should pass from the constellation Fishes or Pisces into the constellation Water-carrier or Aquarius, which can be most easily proven from the Scriptures themselves.

The Christian dispensation began when the sign passed out of the constellation Aries into the constellation Pisces. It will end, and the new one will be established with the transposition of the sign from the constellation Pisces to that of Aquarius.

As to the practicability of inaugurating the divine brotherhood, the Assembly of the Covenant or Church Triumphant, the new order of things will succeed a new baptism. There will be an outpouring of the Spirit before the settlement of the great question on a strictly scientific, sociological basis. The baptism will be the

sequence of the theocrasis of a man, as have been all other baptisms or overshadowings of the race. Such a baptism will prepare the people with the true spirit of fellowship, without which the new kingdom can have no existence except in theory. Already the foundation is laid for the kind of government about to be inaugurated.

What is the foundation principle of the United States Government? It is strictly socialistic. All authority is vested in the people. Without any change whatsoever in the fundamental laws of the land, the people could vote themselves into the possession of a just distribution of property, with the proper methods of maintaining that equilibrium. At present there is a subversion and violation of the spirit of our institutions. The selfish men of the country make the laws of the land, and nearly all legislation is conducted in the interest of corporations and rings through the spirit of speculation and competition. Competition is the false basis of activity. Love to the neighbor is the true basis of activity.

It is said (and this is a usual argument for the competitive system), that if you should destroy competition you would destroy the mainspring of activity. On this point I will ask one question. What is the best inspiration for the artist, poet, and musician? The love of art, poetry, and music, or human necessity? The answer of this question settles all the others. It needs no argument. The problem is solved. The love of uses to men, inspired through the love of God, is the only true incentive to healthful activity.

Shall the prayer indited by Jesus be realized in its fulfilment? "Thy kingdom come; thy will be done on earth, as it is in heaven." If so, when and how? It will not be possible in one short article to set forth in detail the plan of the Lord's coming and the establishment of the coming kingdom; but I will herein set forth some purely scientific, socialistic principles to become operative when the true spirit of fellowship actuates the people as the result of the baptism soon to be shed forth. The true socialism will be as radically distinct from the present out-cropping, as light is distinct from darkness; not only in the science of it, but in the spirit of its actuation and its methods of arrangement.

If there is any truth in the statement that Christ came in the end of the world, which no doubt meant in the end of the Jewish dispensation, which was the end of that world or age, then he comes again in the end of the world, which is the end of the Christian age, to introduce another age or dispensation. When the Lord God overruled those discoveries which gave to civilization a new hemisphere, he provided for the laying of the foundation of his coming kingdom, by causing the fathers of our country to pronounce the principles of liberty which, though set forth in the Declaration of Independence, have been most shamefully violated from the foundation of the government until the present time.

The government belongs to the people. The people constitute the controlling power. Those elected to office are legitimately the public servants, and so soon as the people are educated to know the fact, measures

will be instituted to restore the government to its first principles. The law-making and the law-controlling element is in the hands of the most materialistic and ungodly people of the country, and in consequence there is an utter subversion of the principles upon which the government was originally established, and which remains in force, though the people are not yet educated, honest, and integral enough to take advantage of their rights. When they reach that state through the divine baptism about to be shed upon the world, the principle of liberty will find its true interpretation and perfect enforcement.

The Brotherhood of the New Order

(From the Writings of KORESH)

ALL "reformers" agree upon the desirability of some social arrangement by which the principles of equity and justice may be made to apply to all human affairs. With a certain class there is a prevalent conception that God is our common Father, and that there is necessarily a common and universal brotherhood; hence the hackneyed phrase: "the Fatherhood of God and the brotherhood of man." In the general conception of the relation of humanity to the Cause and Source of its being, the human mind—like a great pendulum—oscillates from the one extreme to the other of its vibration from the central point of gravity. The Christian church has departed from the genuine principles of primitive Christianity, and through its deviation from, and perversion of the principles, precepts, and practices of Christian charity and fellowship, has brought the doctrines of the Lord Christ into disrepute with many, and the mental pendulum swings as far in one direction as it was out of norm in the other.

In our study of the general character of man in the relation of that character to the Source of being, we must explore man as we would explore any other phase and domain of universal activity. It is only upon the basis of the principles of correspondential analogy, that we may acquire any true knowledge of socialistic function. At the present time, the visible humanity is in a state of universal chaos; hence there are no cosmic functions operative only so far as this chaos is one of the factors in the progress and function of the universal cosmos, for the reason that cosmos and chaos are antithetical coördinates in the universal sphere of activity. If chaos in its domain were not an eternal accompaniment of cosmos or order, the universe could have no existence; for the very principle of activity implies the wearing out by friction of the forms of order wherever they exist.

The alchemico-organic cosmos has its sphere of light and its coördinate sphere of darkness, its time of light in certain places, and its time of darkness in the same places; it also has its focal point of light and its focal point of darkness. These two focal points so approximate each other as to comprise a light and a dark star center—two stellar nuclei which revolve around each other, related to a central axis. This pertains

exclusively to the alchemico-organic (physical) cosmos. One of these stellar points is the constant point of order, whence are derived pure light and pure heat; the other point is that from whence are derived darkness and cold and disorder. Disorder at its point and state of activity is as constant as the point and state of order, therefore the creator and the destroyer are fundamental factors, if not mental attributes, of being itself; and these two factors may be denominated, the one eternal, the other, from everlasting to everlasting.

When in the activity of any sphere of operation there are wearing out and waste from that sphere, there is a precipitation or fall into the underlying sphere; such precipitation belongs to the law and operation of gravity, coördinate with which there are also the law and operation of levity. We therefore must admit the existence of ascending and descending principles and forms; and this is true of every sphere, every domain, and every phase of activity in life and death. It is thus that we may observe, if we will, the two directions of all things not only in physics, but also in metaphysics; and when we consider the operation of the law of correspondential analogy, we may readily observe the corresponding ascent and descent of every individual of the human race.

It does not require a very profound reasoner to understand the fact that thousands of the race are descending, under the influence of mental darkness and evil, to the realm of hades; while others—under the guidance and guardianship of the center of mental light and heat (love)—are ascending toward the Father-Mother of the divine and eternal life. These latter comprise a brotherhood when the state of their perfection is attained, and they come into a knowledge of their relations of fellowship, and they have a Father-Mother—the Lord God. The very laws of being compel us to distinguish between those who may comprise a brotherhood and a fellowship of organic unity, and such as are under the domain and influence of fallacy and evil, and cannot, under any consideration, influence, or power attain to order and brotherhood.

(To be continued.)

The entire world is in a state of mortality, in a state of corruption, and therefore wickedness. It is out of this state that the immortal must arise. The change from the state of mortality to that of immortality must depend, first, upon the recognition of the fact that the state of mortality reigns, and that from this state of wickedness we are to be transformed. It is one of the true Prophet's offices to inform the world that it will be destroyed by fire, and then to effect the process by which it will be accomplished. The tares and the wheat grow together until the harvest. The tares and the wheat are in every personality to be burned; the confession of this wickedness in the tares, and the willingness to be gathered, constitute one of the indications of the true product of the Lord's planting nineteen hundred years ago.—Koreshe.

The Indicia of Human Progress

BERTHALDINE, MATRONA

ALCHEMY AND THE CROSS OF CHRIST

The Revival of the Truth of Transmutation Among Modern Professors

WE REITERATE that science is a term derived from the Latin *scire*, to know. When men declare that they have knowledge, they should consider well the premise from which, by rational processes, they suppose themselves to have reached a such and such so called scientific conclusion. If they have lacked a demonstrated premise as a basis of reasoning, and have rested all their logical reasoning on hypothesis, what can they obtain but a final guess?

We were handed a clipping with this heading, "Perhaps the Alchemists Knew." Under this caption we read, with reference to the transmutation of metals, "No man ever succeeded, say the scientists; but radium, discovered by Prof. Curie, now has begun to upset the theory of the changeability of one metal to another. It is at least theoretically possible to have the same phenomenon between other metals. Radium, according to Prof. Foveau de Courmelles and Senor L. A. Herrera, is nothing more than the long known metal uranium changed to a more subtle metal, which Curie has called radium. Prof. de Courmelles is a member of the Paris Academy of Sciences, and Senor Herrera is a scientist known for his wonderful discoveries. Since radium and uranium are two metals that science now says are changed from one to the other, the old, old story of the transmutation of metals is once more being revived, and this time by the leading scientists of the world," says the Chicago *Inter-Ocean*.

Everything occurring in this time of the end, that serves to "sweep away the refuge of lies" supplied by a false universology, makes for human progress; salvation full and free for the mortal race obtains only by the operation of the cross of Christ, which is quite a different thing from what it is represented to be by modern orthodoxy. The science of the divine alchemy of that cross is essential to the end of every man, who will literally put on Christ; namely, be changed in a moment, and ultimately bear the image and likeness of the Lord God Almighty, as the result of a new birth.

To ancient Israel, Jehovah was the Deity's most sacred name. The Lord may be said to be the finished product of Godliness. A thoroughly scientific Godliness will make of man a new being, male and female, a true Lord of creation. God is spirit; a spirit works to express itself, and when perfectly expressed as the living Word, it rests in perfect equipment for its best work, the work of its power in ultimates to reproduce itself. Only the expression makes possible the multiplication of its kind in the vastness of an organic unity of the same. In this macrocosm of the perfect one, we have the glory of the ultimate usefulness of each to each in the variety possible to such an evolution of the atonement of the divine mind and body, the involution of the

universe. The Lord's spirit is transmutable to matter, and that matter is again transmutable to spirit.

The universe is known to be of but one substance in two primary states; this substance is known to be transmutable and translatable to every state or condition conceivable to the Master of its forces. God and Lord, or the Word made flesh, and the flesh given for the life of the world in obedience to the law of the cross, or alchemy, can transform anything in the order of law to his own image and likeness. This truth can only be appropriated with profit to life, by the acceptance of the great Prophet of alchemy who has himself rendered an age-lasting obedience to the law of the cross. Such obedience has been rendered by the great High Priest of the order of Levi, who died in the Lord as the Christ, who is to be the firstfruits of the resurrection, and the restored visible head of the order of Melchizedek.

Alchemy is the light of love and wisdom. Wisdom, it is declared, is to be justified in her children. They will reveal the profits of all the experiences with which she supplies her children, to bring at last the knowledge of the truth that they may be wise unto the full salvation of body, soul, and spirit. This salvation is known only to the free born Son of God the Lord, whose God is the Lord, perfect as the image and likeness of the universe in its least form.

Alchemy signifies the light of Egypt, that country out of which the Light of the world was called. Ham or Chem, who was the progenitor of the dark people of the world, gave the name Egypt to their country. From the dark people of Midian, Moses obtained the law, obedience to which produced the world's Savior, the man Christ Jesus. From the High Priest of the Midianites—the thick darkness where God was hidden as the spirit of love and wisdom, the Lord came. It is even in such darkness that God hides himself, when he will write the law upon the heart of an infant race, that it may "work out its salvation" unto the final image and likeness of God.

Let all who sing, "In the cross of Christ I glory, towering o'er the wrecks of time," rejoice that this present evil, money worshipping world has in it students of facts, hitherto false interpreters of the same, who are now awaking to the absolutely scientific truth that chemistry is just the plain outer darkness of this world, giving us no "Al," no light of life, no true life.

The greatest of the Fatherland's poets died wailing for "more light." Now is the time for men to "lift up their heads and rejoice" that the Light of a genuine science has come. Its first, most materially penetrating rays come from a transmuted metal, once named uranium, now in its new estate named radium. This in turn has the power to be changed. The colors of the most precious stones hitherto thought imperishable in their beauty may be changed by the atom of radium.

The Lord who gave his flesh transmuted to Holy

Spirit for the life of the world, found a people ready to be inspired by it with a living hope, that they should be changed and become just like himself. An alchemical process was in order, that this God-begotten hope might yet be realized to spirit, soul, and body. So the Lord had to be most literally crossed with the man of sin, and made to be, as to his visible manifestation, part and parcel of the universal man of sin, made to be sin, and work out our salvation through and in us, till we with our external, rational minds should will and do his own good pleasure concerning us.

The Lord has had a hard time of it, and the end is not yet, but very near. He has at last projected himself as an Angel of Light out of darkness, and has been hailed by a few as the promised Messenger, or Angel of the Lord's final redeeming, new covenant with man, for the redemption of his body. This is the church, as to its individual bodies, or renewed members, of the projected Messenger; the sole Prophet of a true universality is the new world's single eye; a Light to guide to all truth, as taught by the one Lord and giver of life. He has now hidden, occulted, or insulated himself, leaving man for a little season, with the hidden riches of secret places, the treasures of his wisdom, as a great trust. The law of the cross in all of its operations is to become known as all powerful to create and destroy, till naught is left to hurt or to defile, in the Temple of the Most High, which is to stand in the midst of a new world, in a new social order of humanity, in which all shall know the Lord from the least unto the greatest.

Wonderful Prophecies of Joanna Southcott

RECENTLY we have had our attention called to two remarkable volumes, published in 1909 by Alice Seymour, Crapstone, Yelverton, Devon, England, entitled, "The Life and Writings of Joanna Southcott." They are said to have been written in two "expresses." Joanna Southcott, it seems, foretold (one hundred years ago) that these "expresses" were to be published in the tenth year of this century, to warn the nations of the coming of the Lord to reign in the earth.

She foretold in the warning to the world, that in the fourth year, namely, 1904, the judgment would begin, first through the agency of the weather,—floods, storms, abundance of rain, drought, etc., constituting "strange weather" which was to prevail; violent and sudden deaths in unusual numbers, also great earthquakes. To these occurrences the daily press has borne only too ample testimony.

She further says that the judgments will roll on from year to year, and become most severe when there are four figures in the date, as in 1911. It was felt by those to whose care these writings were consigned, that in 1909 they would begin to serve their purpose "in warning the world."

Joanna Southcott evidently had her spiritual influxes from a sphere animated by the love of humanity, and from the Lord's appearing and kingdom; and she lived a devout life in harmony with the development

of her understanding. Her works, therefore, may be honored in the turning of the more critical attention of many to the sure word of Scripture prophecy concerning the coming of the Shiloh, his new name, his lineage, his functional relation to the Church Triumphant in earth, and the destiny of the humanity without the pale of the temple.

To this church the Lord promised knowledge; namely, the absolute science of things that are, and are to come. He promised it, by the word of mouth from Elijah the Prophet, the Sign of the Son of man in heaven. The Son of man in ultimates comes in all those who shall learn to love his appearing and kingdom, according to the knowledge of the Most High, as the Messenger of the Covenant.

Those who disregard the Lord's Anointed and prophetically appointed Messenger, and persist in looking for the Lord's coming in irrational ways, will doubtless have much to regret when once their false wisdom is made foolishness unto them. As a light for the world in darkness, Koreshanity calls attention of those who still revere the Biblical records as being of Deific inspiration, to the prophecies relating especially to CYRUS, as the Shepherd, the Stone of Israel. This mission is believed to be now in process of fulfilment.

In the Lord's new Name it will be found that Jesus, the stick of Judah, is identified with the stick of Joseph, sire-named CYRUS, by his father Jesse, when born in 1839, to fulfil his mission as the Messenger of that Spirit of Truth, to be known as Elijah the Prophet. Jesus called upon Elias as his Father, and the Father of all who hear his voice, believe in his name and do his will as declared by himself, when he comes as the Sign unto the Gentiles.

Equality of Men Impossible

THERE is a more or less idle, fault-finding class among the rich and the poor, who clamor for that eternally impossible thing called social equality, as to position and personal possessions. Some of these social irritants think that if they could dynamite a few of the millionaires, their vast fortunes might be distributed equally, and all be rich and happy.

Everybody's editors have had somebody do a little accurate figuring for them with this result,—granted that John Rockefeller is worth all the hard cash attributed to him, and that said cash were equally divided among his fellow countrymen, each man would have about ten dollars. Furthermore, if all the cash represented by the plutocratic trusts were parcelled out among these same fellow-men, each would be the happy possessor, for possibly one day, of about thirteen hundred dollars. Not much luxury, automobiles and such, represented by that amount. It will take a great deal more than that to make the masses of humanity look "healthy, wealthy, and wise."

We all need to constantly remember, in these days, that it is not any special long-headed financier or able captain of industry, who is the cause of all the money

troubles. It is every staunch upholder of the false-faced money of the usurer. It is our money that lies about the real wealth of the nation, and enables the greedy for power and social adulation to corner it from those who need it. The real wealth of the nation is its capacity for wise, economically organized industry, in the use of all its intellectual and material resources, and its ability to distribute the products of the same according to the needs of each citizen, for his all around well-being.

With the nation once awakened to the truth of this, by the now available spirit of the truth as the science of the laws of human well-being, man's passion for the dominion of material gold* will burn itself out. Then will follow the reign of the divine passion for equity, scientifically enlightened and regulated by the laws of the universe, epitomized as the Decalogue, reduced to the two commandments, in their summary by the man Christ Jesus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. * * * And thou shalt love thy neighbor as thyself."

The Feeding of New York's Poor

IN reading of the success attending the efforts being made to properly feed the unnourished children of the New York poor, one is led to hope that this work will not cease till every one is properly fed, through the activities of a national scientific, industrial, university system. The foundation work of a nation should be to use its brains, to happily exercise all its powers to produce and appropriate for its common weal, as a nation of needy creatures, all the really good things of life.

It is declared by the Almighty, that he has given such as in all their ways acknowledge him, all things richly to enjoy. About the only enjoyment to be gotten out of hunger, is the power of appreciating food with the wholesome digestion given by itself, as the best sauce for a rational diet. The humane New York sisters who have worked so long and well to reduce the feeding of the school children to a system that works, so far as it has been tried, like well oiled machinery, certainly deserve great and lasting gratitude on the part of the public.

We hope the "New Nationalists" are to give expression to a broad-gauged godliness, that will see to the feeding of all the poor victims of the ravening wolves of competism, and to the annihilation of the wolves. The great cities of our land of superabundant wealth are all heinously disgraced and saddened by the continuous torments of the disheartened, cold, and hungry thousands. No one can be truly, legitimately happy till the interdependent, personal corpuscles of the grand man, called human society, are made industrially comfortable. So long as one suffers, all must in some degree be made to suffer. Human society as a whole must determine to become a well man. Its head is sick, and its heart is faint, and it deserves to be, just so long as it maintains the worship of the golden calf.

Out of the heart of the head—the conarium of the Grand Man, are the issues of life. Send all your tithes to the storehouse and see if He will not pour you out a blessing, till there shall not be room to receive it. So wrote the penman of this great heart. Find Him, and you will learn from whom humanity may expect the pure river of the Water of Life, and the Bread of Life, which will make such a new man of the old one, that he will be intolerant only of modern competism, a system of iniquity devised for the wallowing of the greedy in the mire of sin and all-around uncleanness.

This system has, about served to the full the sole purpose of its existence, i. e., the disciplining of the children of a higher kingdom. It is about time for them to leave the school of competism and enter the college of a life of coöperation and communism. Let it be done with the prayer in the heart, "Create in me a clean heart, O Lord, and renew a right spirit within me." A right spirit will not strengthen a man to longer uphold time-honored iniquities. It will strengthen him mightily to sweep them away.

The Grand Man of the Golden Age

THE Koreschan Unity has in its sanctorium, the power to bless every living creature; but to get the blessing, every living creature must lend a hand to help itself as directed by that greatest of lights, the science of the law of Jehovistic being. Of such being was the Lord Jesus Christ. To lend a hand every man who has had begotten in him the living hope of becoming a Son of the only living and true God, and who is inspired by the love of His appearing and kingdom, must array himself on the side of opposition to all interest-bearing money, promoting as it does the right to domineer over his fellow beings, and live in social dominance without rendering any practical service to the neighbor, in productive and distributive work. The day of judgment and the rewards of the Almighty are in the order of law just at hand. Every man will receive according to the stand he now takes for the things of Christ or Cæsar.

The final reward of every man as declared, is "according as his work shall be." This is the time of Cæsar's apparent triumph, for no man can buy or sell without the mark of the beast, in hand or forehead, i. e., the coin of the realm must be in a man's hand, or somewhere on deposit to his credit. In a truly Christian institution, distribution is in order according to need, to be limited only by the supply. In a country of such vast resources as our own, no limit to rational luxuries, even, is necessary, with economically managed industry on the part of all, everywhere prevailing for the common weal. Cæsar's minions, with the scribes, Pharisees and hypocrites of money-changing Judea, once beholding the legitimate Savior of the world, cried, away with him! crucify him! The time has now come to slay the hypocrite, the money-changer, and that elusive money power, that the Grand Man of the golden age of Christ's righteousness may be saved, to bless the universe with his reign of love, joy, and peace which only a genuine scientific administration of universal justice can effect.

In the March issue, page 75, first column, second paragraph from bottom, it should read: Frederick Townsend Martin, instead of Henry Martin Townsend.

AN EASTER OFFERING

**The Condition of the Fall the
Coveting of the Almighty Dollar**

GOD demands gifts and oblations poured out before him: Who is God? The Almighty Dollar. He is the god of this world, and his servants serve him.

The sacrifice of chosen youths and maidens was yearly demanded by the Minotaur. Our Minotaur is graft, and this year of grace 1911, he and our "god" demanded sacrifices and a burnt offering. Their victims are numberless, but some of them have been especially mentioned, notably one hundred and fifty in round numbers, dashed to death in a flying leap to eternity; huddled together in a basement, with their lives poured out on the altar of the money king, charred in heaps in that ill-starred chapel of labor, above where his services were chanted.

On that eighth floor in Washington place, named for the Father of American liberty, where the Triangle Waist Company confined its operatives, letting them escape at night through the great iron doors that were locked till closing, only after being searched, there was no unnecessary hurry. The operatives had submitted to being locked in and to being searched. They were not making any resistance. Then the god—known as the Almighty Dollar, who put it into the minds of the City Council to elect a superintendent of Public Buildings satisfied with one staircase and with one inside fire escape—came down with fire to lick up his victims.

A mere verbal repetition of these horrors as they actually took place, almost caused a panic in a great audience at a meeting in memory of the sufferers. Women screamed and fainted at the recital of the ghastly scenes. What of those who took part in them? So awful was the sight, that six persons tried to commit suicide in searching for their dead among unrecognizable remains. On that awful Saturday evening, at 4:40 o'clock, when the fire started on the eighth floor, six hundred girls were hemmed in so quickly that before the four consecutive calls for the fire company had been answered, one helpless victim had been dashed to pieces on the sidewalk, leaping to escape from the crackling flames. What of this building with only one inside fire escape! Alas, for our boasted American civilization! Graft rules when such a building, though fireproof, can be endorsed by a public official especially appointed to secure public safety!

"To covet the wages of labor (labor being the third curse of the law) is to covet the condition of the fall." (KORESH.) To flch away from their operatives the means of life and safety, in such a sudden emergency, by denying money for proper exits even from the basement, where those who descended the one fire escape were drowned in ten feet of water, is to covet the wages of labor.

Such an Easter offering as the people of New York, through their official, laid on the altar of the Almighty Dollar, has not been seen since the Slocum disaster glutted his thirst for innocent blood.

Les Precieuses Ridicules

II

THE exaggeration of form results in euphuism. The Hotel de Rambouillet did not close its doors for fifty years. During all this time it was exerting its influence upon society. There were formed other coteries in France, composed of imitators; and as Emerson says, "Imitation is suicide." Among these lesser lights, affectation took the place of dignity. Pompous and stilted language passed current. These women who found it intolerable to be called by their baptismal names, and who resented as unrefined the use of common terms, such as chairs and mirror, were called "les precieuses."

A great new expositor of life and manners had arisen. Jean Baptiste Paquelin, who took the name of Moliere, borne by a dead actor, brought to the conservation of society a certain rude elementary force drawn from the people. At fourteen he could barely read and write. This was no petted, pampered scion of a lordly house. His grandfather took him to the theatre at an age when formative influences, such as the stage, are most potent. Not content to follow his father in trade, henceforth he aimed at the classics. After five years at the college of the Jesuits, his love for the stage led him to join a troupe of comedians then forming, but very secretly so as to avoid scandal.

Not to divulge his profession to the world, he adopted a dead comrade's name. The elder Paquelin thus missed the shame of fathering the French Shakespeare. At this epoch, an honest tradesman's name was too good to belong to any humble comedian. A prince offered to take him as private secretary, but Moliere refused. To prove his right to stay a comedian, he wrote "Les Precieuses Ridicules," and in so doing created French comedy, hitherto compounded from Italian and Spanish models. To excuse himself for offering what might be termed a presumptuous attack upon the "Incomparable Arthenice," as the Marquise de Rambouillet was known, Moliere said that his blows were aimed to hit trades-people who imitated the true "precieuse."

The plot of this dainty little comedy depicts two lackeys dressed in their masters' clothes, masquerading in the fashionable jargon of the day, to entertain their masters' lady loves.

"I have written," said Mascarille, "two hundred songs, as many sonnets, four hundred epigrams, and more than a thousand madrigals, without reckoning enigmas and portraits. I am engaged in turning the whole Roman history into madrigals."

Had Moliere been content to live in history as the private secretary of the Prince de Conti, the world would never have seen "Le Misanthrope," "Tartuffe," nor "Les Femmes Savantes." As he wrote "Les Precieuses Ridicules" to rebuke the pretensions of the Euphuists, so in the latter play, the last piece he wrote in verse, his object is to travesty the bluestockings. Pedantry he thought worse than affectation in a woman.

"Female doctors are not to my taste," says Clitandre. "I like a woman to have some knowledge of everything; but I cannot admire in her the revolting passion of wishing to be clever for the mere sake of being clever. I prefer that she should, at times, affect ignorance of what she really knows. In short, I like her to hide her knowledge, and to be learned without publishing her learning abroad, quoting the authors, making use of pompous words, and being witty under the least provocation."

Chrysale finds his wife dismissing the cook for not "speaking Vaugelas." He bemoans himself:

"It is worse in my house than anywhere else; the deepest secrets are understood, and everything is known except what should be known. Everyone knows how to go to the moon and the polar star, Venus, Saturn, and Mars, with which I have nothing to do. And in this vain knowledge, which they go so far to seek, they know nothing of the soup of which I stand in need. My servants all wish to be learned in order to please you; and all alike occupy themselves with anything but the work. Reasoning is the occupation of the whole house, and reasoning banishes all reason. One burns my roast while reading some story; another dreams of verses when I call for drink. In short, they all follow your example, and although I have servants I am not served. * * * I dislike those Latin mongers in my house."

In return for his tirade, Chrysale's wife, Philaminte, desires to foist upon him a suitor for their daughter's hand, one Trissotin. The pair have two daughters, one devoted to philosophy and the higher life; the other, Henriette, very willing to listen to Clitandre's pleading and become his wife.

To test the two suitors, a favorite ruse is employed. Chrysale has word brought that his fortune has been swept away. His daughter's hand may be sought, but she is dowerless. Trissotin, the pedant and the sonneteer, withdraws his claims. He is mercenary, Clitandre is not.

The characters painted in this delightful comedy are so true to nature, that one meets them every day.

The competitive system reclaims its own when the disruptive forces operate in the new body to the exclusion of its cohesion.

Conduct is the result of interior motions. Man's choice will depend upon his power to apprehend the beautiful in action.

Psycho-Analysis

A NEW ward is to be established in Johns Hopkins University hospital, for the special purpose of treating nervous diseases by a new method transplanted from Zurich, where it is practised by Freund and Jung. Psycho-Analysis aims to develop a new character, a new being. Its object is to reconcile the conscious with the subconscious self, disease being reduced to a lack of harmony between the sleeping partner and the company in the personality.

To understand the patient's malady he is thrown into an hypnotic sleep, when he reveals himself in answer to questions. The subconscious mind with its wishes is supposed to pull one way, while the exterior personality pulls another. One deduction made, is that dreams respond to the patient's secret wishes. This theory is being widely promulgated. Are cures made by psycho-analysis? So it is claimed—dozens of them, but the philosophy of the duality of the mind is not proved.

The subconscious mind is really the spirit world. The attacks of impure, malicious, or undeveloped spirits from the other side, do but fit the personality. Can these spirits be converted? No. They may be eliminated by starving out their propensities. Then they are sent in other directions in the line of their desires. The actual conversion of spirits in the spiritual world does not take place, but rather a separation of the righteous from the wicked, through the institution of judgment. This natural world is the theatre where lives are bettered.

One sees therefore that the subject of psycho-analysis involves the gravest questions of theology. Then the missionaries are right in no probation after death? Yes and no. The laws of God's universe are to be studied in their entirety, and not in their relativity—when his laws have been declared.

A German periodical gives a test case which has been widely circulated. An hysterical patient afflicted with a nauseating odor of burnt pudding, purely an olfactory delusion, applied for treatment. When put into hypnotic trance, she confessed that the odor of burnt pudding, real not imaginary, dated from a very unhappy period in her life. Like Jane Eyre, she was a governess, and had fallen in love with her employer. The stress of her occupation, mingled with the tension over her misplaced affection, was the remote cause of her malady. It was ascertained by oral confession that at this period in the patient's history, the maid in the kitchen burned the pudding daily, so the house was filled with this disagreeable smell, associated with her mental struggle. The psycho-therapist was able to effect a cure, having thus located the seat of the malady.

One would say immediately that the method might be used with success in criminology. The guilt or innocence of the accused might be decided without much difficulty. Few supposed that psycho-analysis or psychotherapy involved such a factor as hypnotism in any of its forms. This method, connected with the Christian denominations by the mediumship of Dr. Worcester, was supposed to involve prayer and faith—nothing more radical. It seems to be rather a modification of the many schools of operation. The argument is that simply freeing the patient's mind by his confession, extracted during trance, removes the physical suffering.

For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

Retrogression Essential to the Replenishment of the Wastes of Activities

BY E. M. CASTLE.

THE GIRL waited, and pondered the while on the mystery of the world, and animation, and death, and things that are, and things to be; but she looked up eagerly as a bright gleam told that the Vala was come, and spoke at once as though in continuation of her thought:

"Fain would I grasp that essence, attractive but elusive as the odor of flowers, which is the inspiration of the poet, the enchantment of art, the fascination of heroism,—the something beyond the love of gain or hope of fame that draws men to 'scorn delights and live laborious days,' that overcomes the shrinking of the fleshly heart before the unknown, and leads men to face death without flinching, that thrills us as we read how

'Mid the crash of mast and rafter
Norsemen leaped through death with laughter,
Up through Valhal's wide flung door.'"

"It is the spirit of sacrifice that aspires," gravely replied the Vala. "And in many ways does man partially appease this spirit, until from effort to effort he finally attains the supreme sacrifice that takes him forever from a world of pleasures shadowed by pain, to a world of supernal joy where shadows are not. By the sacrifice of his life in one cycle of existence he secures the life of a greater cycle, and relinquishes the pleasures of a lower life to gain the joys of a higher; even as he must lose the higher life in the effort to preserve the lower. Sacrifice is the destruction of what one is, for the sake of what one would be."

Then men may rise 'on stepping-stones of their dead selves'?

"They may so rise and only so; but your poet saw in part and sang but a broken measure; for the stepping-stone and the stumbling-stone are one. But let this thought rest today. Yet remember that on the one ladder Jacob saw the angels ascending and descending, when his head lay on the stony support that he afterwards raised as a pillar in Bethel (House of God), in ancient type of the stone that in this day sustains the Word—the Word that the Lord sent into Jacob to fall upon Israel, even as the spirit of the Lord fell upon Ezekiel commanding confession; even as, while the word of boasting was in the mouth of Nebuchadnezzar, the voice fell from heaven pronouncing doom. And the confession is confusion to those whose covenant is with death, and the doom is confusion to the mighty ones of earth."

The Girl understood, and asked, "Are these the sorcerers and giants that could not withstand Mjolner?"

The Vala assented, and then without pause took up the theme. "The office of this all-rending hammer is to pulverize the earth, to create dust—the essential material

for earthly re-creation. As all lower things are symbolic of higher things, and all outer manifestations the expression of interior principles, so may you know the most supreme workings of God's creation from the external things. As no condition could obtain without the counterbalance of its opposite, so cosmic order is balanced by disorder.

"In the geological strata accessible to his digging, man finds a confusion of the metallic and mineral substance composing the earth—a riot of matter. Far beyond his reach are the eternal foundations in perpetual order. But how is he to learn this by such means as he uses? And how, while he uses such means, can he do otherwise than darken counsel by words without knowledge? Ah, Girl, before he can answer the Lord's question to Job—Where wast thou when I laid the foundations of the earth?—he must first obey the commandment to gird up the loins; he must possess the girdle of Thor that insures Asa—strength."

A flash of more eager interest swept over the Girl's face at this reference to the girdle of Thor, and she would have asked a question, but before she could frame it the Vala proceeded:

"All the varieties of material of which the orderly foundations are composed are to be found in the disarranged geologic strata. And through these strata of matter in various degrees of disorder, is there a retrogression toward the state of utter chaos essential to the replenishment of the foundations from the wastes of their activities, through which activities they generate forces to sustain the spheres of the physical heavens. Truly does Atlas, the earth, support the heavens. Though the complexities of cosmic function would be hard indeed to utter and impossible for you now to grasp, yet something may I say that you can apprehend, which will assist your understanding of the necessity for the reduction of the will—the human earth, to dust, that God's purposes may be fulfilled; for this is the first and highest signification of Mjolner, and in it are involved all the diversities of signification indicated in the Northland stories."

"I know it was regarded as the means of consecration," said the Girl; "and surely the sign of the hammer was made by the Norseman, ere ever the Roman priests taught him to make the sign of the cross. To me it has seemed in some way typical of the cross."

"It is the cross," said the Vala; "the Tau cross—first of crosses, and last. It is the *crux commissa*, the blender, whose function it is to create that complex unity of all forms and forces which is the central plexus of existence. It completes itself where Alpha meets Omega, in the Greek cross, the cross of perfect balance. The Roman cross, the *crux immissa*, is the symbol of the admixture of the primitive Christian life with paganism in the production of Romanism,—a necessary process indeed, but not consummate; for this is the cross of mortality, but not the cross of utter death through which life eternal is entered. The cross is the sign not only of a certain operative process, but also of the end of that process when complete in its result-

ant manifestation. The hammer Thor is the patibulata, the Father's cross, symbol of the Father's final power to draw down from heaven the New Jerusalem, that John, looking into the future, saw prepared as a bride adorned for her husband."

"But Odin is Father!"

"Truly is he the Father,—even Val Father, Father of the slain; or rather, slain-Father—the Lamb slain from the foundation of the world! But what attribute of Odin does not Thor potentially possess? Surely he is the Voice of God, the Thunderer. He is the Charioteer;—and forget not Elisha's exclamation at the translation of Elijah, 'my Father! my Father! the chariot of Israel!' God of the clouds is Thor—as even the name of his wonderful hammer, Mjolner, indicates. He is strongest of the gods, with the strength that Truth alone can mean."

"I know he is represented as the protector of gods and men, defender of heaven and earth."

"He is this because he is the mediator between gods and men, even as Mercury—strange as it may seem to identify these two types, which yet typify the same supreme One. Is not Mercury plenipotentiary of the gods in the Greek theogony, possessing their combined attributes and powers? And is not this, too, the potentiality of Thor? Truth is consistent, and though variously confused by lips of various stammerings, though diversely typed by divers nations, yet beneath all surface confusions may the strong, though now grievously obscured, lines of unity be traced."

"One there is whom all the myths of all peoples strive to reveal, whom all language struggles to declare, whom all art exists to glorify, whom science shall at last bring into outward manifestation. The Norse Skald singing of Bilskirner, the momentary—and momentous—shining mansion of Thor, which he saw in the lightning's flash, from which he heard him ride forth in his chariot when the thunder roared, confessed in his way what was foretold by the Hebrew prophet: "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in." Malachi speaks to those who in the supreme moment have eyes to see. And who indeed may abide that time, and who may stand at that appearing?"

"In Bilskirner, the shining moment, Thor is the revealed fulness of heaven and earth, the supreme Judge whom the Eddas dared not name, the hoary Ancient of Days, the eternal All-father who in his son reigns in the regenerated earth that knows Odin as the age-lasting Father no more. And in Ragnarok—you know the story—it is Thor who struggles with the most dread and subtle of enemies. Odin meets the wolf, but Thor it is who battles with, and overcomes the Midgard serpent that girdles the old earth and hold it and its iniquities together. This story, too, shall you hear, not merely as vaguely glimpsed afar off in the fragmentary tales of the ancient Eddas, but in the clear light of its present fulfilment. And you may begin to realize the true greatness and glory of Thor and the wonder of his relation to Odin, for he is not other than Odin in essence, but only in manifestation."

The Girl listened, and could not say that she understood; but was not distressed thereat, for all her thoughts and feelings were at pause in that state of delightful wonder that precedes and ministers unto comprehension.

Koresan Cosmogony for Juniors

Earthquakes and Volcanoes

ENCIRCLING our greatest ocean is a guard of fiery monsters known as burning mountains or volcanoes. They are among the many peaks that form the continental coast ranges, and on the islands which continue the mountainous fringe around the Pacific Basin. Likewise, on this same trail of Vulcan's anger, are curious shakings and quaverings of the earth. To be sure, earthquakes and volcanoes are to be found elsewhere, both in groups and singly; but here is a noticeable belt of them. Another zone of volcanic action and accompanying terrestrial rockings or waves is discernible around the Pacific. Where the two belts meet, volcanic action abounds, as in Central America and Java.

There are nearly three hundred of these hissing, roaring, relentless giants, and as many more that have been hushed to sleep, exhausted by the fury of their activity. Yet what we see of conical shaped mountains emitting smoke, ashes, melted rock, gases, etc., is not all of volcanic phenomena by half. Indeed, it is only the end or terminal of a subterranean activity going on incessantly, and breaking out here and there at weak points of the earth's crust.

The universe is like the man, having what corresponds to the powers of assimilation, digestion, the circulation of fluids, and respiration. It is the study of one that assists in divulging the mysteries of the other. Being in the unincubated state, the bones of the macrocosm are at its circumference or in the mineral strata, instead of within, as in man. Likewise, its alimentary canal has a circumferential location. Between the seven metallic plates there are interstices or openings through which float mercurial discs. This forms the alimentary canal of the universe.

As mercury is a great amalgamator, it becomes charged or overcharged with substances, in winding its way between the metallic plates. A levitating tendency is also imparted through the amalgamations formed, forcing it upward for more room. Seeking crevices and fissures in the mineral strata, it mixes with other substances there, thus swelling its proportions more and more until it reaches the geologic layers, where still greater opportunities for amalgamation, fusing, and combustion are afforded. Subterranean fires are thus started, making a real Gehenna.

Sometimes underground rivers come in contact with the conflagrations started by the great body of the mercurial discs, and steam is produced. Finally, enough pressure is brought to bear to force a passage to one of the cavernous mountains or chimneys, where all waste from the burnings pours forth, and we behold a Vesuvius, an Etna, a Mauna Loa, or Cotopaxi. The earthquakes about the volcanic regions are caused by these underground disturbances in the various channels that connect the alimentary canal of the universe with the rectum or terminal.

It is interesting to note that lava comes from Latin *lavere*, to wash, which comports very favorably with the idea that the subterranean passages are kept cleansed by fires and the emission of gases and worn-out substances through volcanic vents.

Light on Current Events

John S. Sargent

SEES HANDWRITING UPON THE WALL

"Go to now, ye Rich Men, Weep and Howl for Your Miseries that Shall Come upon You"



SERIES of articles in *Everybody's*, by Frederick Townsend Martin, entitled, "The Passing of the Idle Rich," to which class he belongs, shows that the rich are beginning to recognize the finger of destiny inditing their doom. Without going into detail, he takes an intelligent and comprehensive view of the conditions, and makes no attempt to shield, apologize for, or to justify his class. He sees and acknowledges their culpability in exploiting the sources of wealth, and capitalizing them in such tangible evidences as stocks and bonds, by which operation they were enabled to march upon the social capitals of the nation, to there become the class of luxurious leisure.

From the mines, from the forests, from the forges of great manufacturing centers, they had gathered wealth beyond the dreams of Midas, and left behind them a people reduced to industrial slavery. They had destroyed the free America our fathers knew, leaving the ideals of Washington, Jefferson, and Lincoln a faded memory, faintly blurring the pages of history.

From the year 1890, when the products of industry and agriculture were about equal, the march of manufacturing interests had made fearful progress, until ten years later the products of industry were two to one against the wealth gathered from the fields. Side by side with this conquest went the growth of tenant farming, while the free-tenure of land rapidly decreased. Here, as in the industries, capital reached out to capture all it dared. Law after law was enacted to preserve the free land for the people, only to be broken, evaded, or laughed at.

In the census of 1900, it was shown that the average employee in this country produced annually \$1,280 of wealth, after full allowance for cost of material and all running expenses, that were met by his employer; but out of this wealth the laborer received only \$437; the capitalist or exploiter of industry getting the other \$843. As nearly two thirds of what the laborer produced by brain and brawn went to pay interest or dividends on securities held by those who had settled down to draw their sustenance from the labor of other men, they had no need themselves to strive.

Mr. Martin shows that while the capital increased in the various manufacturing interests, the number of plants decreased. Firms sold out or capitalized their interests, and retired to live on the dividends. He states that the number of laborers disproportionately decreased also; all the interests and dividends are not yet gathered by the idle rich, but we are rapidly approaching that social denouement. When that condition was reached in Rome, it led to the fall. When it came about in France, it led to the Terror. Ever since 1880 we have been piling up wealth in the hands of those who do not work, and pouring out from our mills a steady grist of idlers, until the number of these

social drones and butterflies has reached proportions that are alarming to the thoughtful student of events.

He disclaims any socialistic ideas; is no Utopian dreamer of equal distribution of wealth, or the arbitrary assignment of its sources. He accepts it as proven by the experience of the world, that individual exploitation of the sources of wealth remains as the established basis of the industrial, commercial, and social development of the world; yet the terrific sweep of industrialism across the land, throughout the last half century, appalls him. He cannot go down through the crowded tenement sections of our cities without having it borne in upon him that we are paying a fearful price, in human blood and tears, for our industrial triumphs.

He cannot see the poverty and the degradation of the wives and children of the wage earning class in the cities, and even in the rural districts, without being visited by the devastating thought that if the principle of the thing be necessary and right, there must be fearful errors somewhere in the application of that principle. For he sees the grim fact standing out beyond denial, that the men who are the workers of the nation, and the women and children who are dependent upon them, are being deprived of their birth-right as free American citizens, and struggle as they will, save as they may, and protest as they dare, they cannot obtain more from an industrial hierarchy than a barely living wage; while on the other hand, the wage of capital is high, out of all proportion, and has taken upon itself a power and arrogance unsurpassed in the industrial history of the world.

Addressing his class, he says, we can no longer boast that the American workmen are the highest paid artisans in the world. We know these lying figures well. Though he receive from one and a half to three times the wage of his English cousin, at the same trade, we know that it means nothing. For what we give our workers in wages, we take back from them in the higher cost of necessities, in food, in clothing, in medicine, in insurance, and in a hundred devious ways,—all with the one tendency,—to keep the living margin down.

But he is not alone in these lugubrious observations of the situation. Amid the music and laughter of the heedless throng, solely on pleasure bent, there are the older faces bearing serious concern of the impending wrath to come. Those who craved and fed upon the admiration of the masses, no longer receive their wonted meed of praise. At first, a few weak voices told what a few eyes saw. Certain obscure journals of the labor movement ventured revelations of high finance, corruption in politics, dreadful tales now forgotten. Then historical studies aroused some of the more thoughtful. After which, with drum beat and trumpet blast, with black banner flying, came the army of muckrakers, their revelations of moral and financial rottenness turning the nation heartsick.

He says that never in the history of the world, has there been anything comparable to the sharp campaign of

the muckrakers. French society raged at the monarchy and the church, but it took thirty years to gain power, and fifty years to accomplish its purpose. Here it seems to be done in a night. In five years the white light of publicity penetrated to the roots of America's industrial and social life, and our eighty-five millions of people now know how the social upper stratum draws its sustenance from the half-requited toil of the starving masses.

From worshipping great wealth, sanctifying its possessors, and deifying the hundred millionaire, in five years' time America has learned to hate great wealth. Plutocracy, writhing under public scorn, is disgorging; but public opinion is relentless. They are the barbarians whom Macaulay predicted would be the destroyers of our civilization, and they and their system, the people are beginning to insist, must be vanquished.

The nation, he acknowledges, has been betrayed. The seeds of this may not have been planted with that sinister design, and its growth for two decades may not have been nurtured by purposeful treachery. But no thinking man dare say that the development of the system as it has grown since 1890, could have been possible without criminal negligence on the part of those public servants sworn to guard the true and lawful interests of the people; those who, being elected by the will of the people, have through the power of mobilized wealth controlling the political parties, been made to betray that will to the service of the plutocracy.

A plutocracy lives only by the maintenance of the *statu quo*. It comes into being by virtue of certain industrial and commercial conditions; it lives by virtue of the continuance of these same conditions, and it has accomplished the gigantic task of maintaining the *statu quo*, not alone by the corruption of political parties, but also by the deeper and more subtle method, the indirect subornation of public opinion through a subsidized press, subsidized pulpits, and subsidized public speakers.

It is strange to him and to others who have studied these things, that the interests of a plutocracy can so long be maintained, for in its very nature it is the weakest form of government. It lives either by force or fraud. It lived in Rome before the days of Marius, by force alone. It lived in Paris before the Terror, by a combination of force and fraud. It lives in America by fraud alone, and it is to the shame of the people by whose will alone it can be destroyed, that it has lived so long. But the people are stirring, he begins to see; the line of cleavage is not yet apparent, but the insurgency of the Middle West indicates the beginning of the rift. But what then?

Three friends were enjoying a quiet smoke in an uptown club, while discussing a dignified but powerful analysis in an afternoon paper, of the results brought about under the tariff reform measure. When the third man had read it, he was asked his opinion. After relighting his cigar (without which, profound mental rumination seems difficult to the average animal man) he replied: "America needs a Marius, a Pitt, and a Peel. Before long it must get one or all of them, or it will surely breed a Danton and a Robespierre."

This from a leader in the world of fashion, a man

powerful in the world of business, and a descendant through four generations of the purest blooded of American aristocracy, shows plainly that even if the common people do not yet see the writing on the wall of destiny, the people who are the active cause of the coming disasters are beginning to do so. Marius, a plebeian, led the slaves of Rome to the seats of political power. Pitt was the Great Commoner of England, who with the people behind him forced the banded powers of wealth, aristocracy, and royalty to accept his administration as prime minister; and Peel gave the people free corn against the powers of commercial greed. We must have these, says this man of wealth and an aristocrat, or the alternative—the days of Terror, the bloody hands, the brutish mob, the wild-eyed, frantic leaders of the host that stormed the Bastille and set up the guillotine, etc.

It is well they see so much, and are beginning—in fear and trembling—to look for a tribune of the people to save the country from the ruin which the greed of their class is precipitating upon it. But they only look for a political leader, one who will turn them back into the old time pathway, which the nation has trod to the brink of the present impending disaster—the way in which all the great and glorious nations of the past have marched to their ruin. It were better that they had read their Bibles more, and pondered history less. Though history gives some wholesome lessons that we should heed, it cannot surpass its own experiences; and we are now arriving at an epoch in human progress, the like of which history remembers not, so much even as the fragment of a dream.

History remembers not when the love of money, the root of all evil, was not rampant in the human breast. It records no time among civilized nations, when any one of them would dare attempt its industrial and commercial operations without the "mark of the beast"—money, to facilitate its transactions; and so thoroughly has mankind become imbued with its necessity, that to do without it is deemed unthinkable. Yet the Scriptures tell us that the axe must be laid at the root of the tree. That must mean the root of all evil, the love of money.

It is a long lane that has no turning. Every love comes sometime to its fruition. The love of money has been a long time coming to its final and full fruition. These men see and deplore that it is the great combinations of capital that are working such great evil, but they do not realize that it is the greedy love of money supplanting the love of mankind, that is at the bottom of all of this effort, and that nothing can effectually remedy the wrong, but the eradication of that love. No one is likely to be cured of a seductive infatuation so long as he is basking in the smiling favor of the object of it; but let it turn tyrant, giving frowns instead of favors, cruel and unrelenting oppression instead of comfort and solace, and it will soon be as Dead Sea fruit—hated for its deceptive beauty.

Money has long been mistress of the world, smiling sweetly on its possessor, and tantalizingly on its pursuer; but at last the fascinating mask has been torn off, and it is being revealed in its true features—a hateful old hag, bent only on luring mankind into misery and destruction. Then we will turn from it and all that its infatuation implies, in hatred and disgust, and establish in its stead the equitable

distribution of the products of industry,—but not without trials and tribulations. Such great, age-lasting, and world-wide infatuations die hard. It is of those dumb devils that come forth only by fasting and prayer. We may have a Marius, a Pitt, and a Peel, also a Danton and a Robespierre; but when the real Tribune of the people comes, he will come as the perfect man; he will come with healing in his wings; with power to cast out the devilish love of money, and to substitute for it the love of our fellow man.

Call off the "Dogs of War"

SOMETHING over a year ago we had a series of articles running in the *American Magazine*, by John Kenneth Turner, entitled "Barbarous Mexico," which purported to give an account of the inhuman cruelties of peonage in that country. These relations were revolting in the extreme, to a people among whom the blood and tears of an internecine struggle to free men from slavery were scarcely yet dried. Suddenly, for some unexplained reason, the unfinished recital ceased to be published in that magazine, and was turned over by the author to the "Appeal to Reason" to complete. They were too sensational, perhaps, for the tender nerves of somebody interested in keeping such things in the dark.

At any rate, the matter was followed by a flood of literature, published by papers and magazines supposedly immaculate and free of the sin of muckraking, which was written by those living or traveling in Mexico, who professed to know, or had painstakingly scoured the whole of Mexico almost, except those regions where the alleged outrages were said to have been committed. Of course these people, heralded with a brass band and looked after by steering committees, found just what they were commissioned to find—a people quiet, serene, and generally contented, and to whom justice was administered and liberty accorded, if not with mercy and liberality, at least with as much as their old time turbulency would permit.

One writer, with lawyer-like solicitude to make out his case, advanced the transparent sophistry that all such tyranny and oppression were substantially disproven by the fact that the American dollar, usually so timid and disposed to flee all misrule, was still anxiously seeking investment in the dilatory "land of tomorrow." Of course such argument was a stunner, for we all know how patriotically the American dollar lent its assistance to free the slaves, only for usurious interest and most exacting premiums; and we also know how industriously it is now employed in forging the chains of wage slavery for our own people. Hence it is quite plain to what extent the American dollar would refuse to take profit from the unrequited toil of the poor, or flee from any misrule whatever,—so long as that misrule was competent to insure the gathering of these profits.

The armed revolt of the people under this beneficent (?) rule, within six months of this roseate description of their condition, proves the pessimistic view of Mr. Turner to have been the more nearly correct. And the further fact that American capitalists have something like a billion dollars invested in Mexican enterprises, shows where these immaculate magazines get their animus and inspiration to

uphold and defend the guardian protector of their schemes,—President Porifiro Diaz. But now that his dynasty is tottering to its fall, he seems unable to crush out the rebellion, which is gathering head all the time; and the United States army is being requisitioned to rescue the investment of our enterprising financiers from destruction.

Our army is now on the banks of the Rio Grande, giving aid and encouragement to the tyrant, and menacing the insurrectos who are struggling for the constitutional liberty that we fought eight long years to gain, and four more bloody years of civil war to perfect. Eugene V. Debs is out with a fiery appeal to "Call off the dogs of war." It is time somebody did voice such call. Are we Americans, fresh from the struggles for our own liberties, going to let our soldiers be made Pinkertons, to crush out the aspirations and to enslave a neighboring people? Are we going to deny to them what we demanded for ourselves, just to save a few dollars to the "idle rich" who are also riding our necks? God forbid!

Citizenship of the Women of Norway

THE cold and mountainous country of Norway, despite the supposedly sluggish blood of its people, has granted to women the full right of citizenship. And now women can and do stand for election to the Storting, the parliament of that government; but so far, no woman has been elected to that body. The agitation for woman's suffrage has been going on there since 1885; and what might seem strange, did we not also observe it here, the chief opposition to be overcome was not from the men, but from those of their own sex.

Municipal suffrage was granted in 1901, admitting about two fifths of the women to vote on a taxation basis. Full citizenship was granted five years later, but still with a property qualification, that admits only 300,000 of the country's 500,000 women to the ballot. This is an injustice that may be overcome later. The women's vote has done much to lessen the drink evil, and to drive out the dive keeper, to improve the sanitation of the cities, and the hygienic condition of the home.

A curious thing is the matrimonial independence of the women of Norway. This, however, was effected by legislation before the women were enfranchised. A divorce may be obtained by mutual consent; or if they cannot agree to dissolve their vows, either husband or wife can secure a divorce upon proof of adultery, drunkenness, lunacy, desertion, extravagance, etc. Indeed, if either merely grows tired of the other, a divorce may be secured by the plea of incompatibility of temper.

This dissolution of the marriage tie is equally easy for rich or poor. All proceedings are behind closed doors, and newspapers are not permitted to publish any facts, no matter how sensational they may be. But notwithstanding this easy throwing off of the marital yoke, the average separations are only 54 to every 100,000 marriages, while under our more stringent laws, the average is 250 annually for every 100,000 marriages. Yet our "unco guid" are clamoring for still more stringent divorce laws.

Literary Review & Comment

Rollin W. Gray

FALSE AND TRUE AFFIRMATIONS

No True Foundation With-
out A Genuine Premise

“THE Pathway of Roses” is what would readily be classed as a new thought publication. It deals with the fundamental ideas of what is called new thought. New thought, so called, has the ear marks of an offshoot of christian science. Christian science has a set of cant phrases, that its devotees are supposed to reiterate, both affirmative and negative. New thought has also a set, a little different, but that is about all there is new to it.

According to the rules of both cults, in the face of dire calamity, distress, misfortune, every untoward circumstance, you are to constantly reiterate: “I am happy; I am fortunate; I am not in distress; there can no calamity befall me;” and as many other affirmations opposite to the facts and truth in the case as you possibly can think of, until you think you have deceived yourself into thinking that what you thought was a calamity was a mistake, that you were deceived by an actual fact, which you should not consider a fact, because facts are not facts; but what you have been reiterating has become of more consequence and therefore is a reality. Thus by thought reiteration a fact becomes of no value to you, and finally you become unable to judge from facts, and consider imagination the only thing of genuine value.

Christian science and new thought devotees may deceive themselves by endless reiteration of falsehood, but they cannot deceive reasonable people, nor can they by their reiteration change one fact or phenomenon. For instance, on page one, chapter one, the author says:

“First, recognize the great truth that every individual can live his own life exactly as he may desire to live.” If this were true, we would not always have the poor with us; there would be no blind, lame, halt, or maimed. If this is the first great truth that the author desires to impress upon us, we fear for other such truths,—they don’t seem to impress. He says further:

“The elements of life can be modified, changed, developed and perfected, to comply with your own supreme demand: the increase of life can be realized in the exact measure of your largest need; you are in living touch with Infinite life, and there is neither limit nor end to the source of your supply.” All you have to do is to draw on the supply and live forever. How beautifully false, how designedly deceptive. Can any reasonable mind suppose that any amount of reiteration can change falsehoods like these to truths? This is the author’s first truth, and the second is like unto the first.

“Second, desire that which you desire, and desire with all the power of mind and soul. We invariably receive what we desire, no more, no less.” If you desired four hundred million dollars in gold coin, and do desire it often enough and strong enough, you may go out on the street and find a second-hand postage stamp, in realization of your desire. “We invariably receive what we desire, no more, no less.” This is a fair sample of new thought, and contains as much that is of benefit to humanity as anything else that will be found in Mr. Christian D. Larson’s book, “The Pathway of Roses,” published by the Progress Company, Chicago, Ill.

The book entitled “Rural Versus Urban,” is a learned, well written, and thoughtful treatise on the comparative value, effect, and force of urban and rural life in the destiny

and achievements of nations. The conclusion is reached that urban life displays the evidence that mankind are not growing better, with the larger growth of cities, but that in the cities evil increases and disseminates very rapidly, and those instruments and means whereby time and space are more or less annihilated, concentrate the wealth of creative effort into urban centers, thus sapping rural life of its wealth. By the ever-increasing habit of chance taking, agriculture will be reduced to such a status that the life of the farmer will be a vacillation between the ticker and the plow, and the sturdy foundation of our government be sapped forever of its permanent vital element.

The author’s remedy is to place necessary restraints upon urban developments. The book is a thoughtful one, and will repay students of sociology along old lines to peruse it. In his ethnological consideration, the author makes the mistake of accepting the current theory that there was a time when man did not exist in the earth, but developed or evolved from what no one knows, to what he now is. This is the nebular hypothesis philosophy, which is utterly false and absurd.

To regard the earth as a planet, that was at one time nothing but a molten mass, which gradually cooled until a crust was formed; then plant life began to appear, then the lower animal life, and finally man, who, from the lowest cave dweller, developed to that point of civilization where we find him today; who is to go on in an ever increasing ratio of progressive development, is not only absolutely false, but it is most absurdly so.

Koreshan Science, to those who try to believe such inconsiderate jumble as the nebular hypothesis, should be a most happy and invaluable revelation.

“Rural versus Urban, their conflict and its causes. A study of the conditions affecting their natural and artificial relations,” by John W. Bookwalter, New York, Knickerbocker Press.

The Easter number of *Woman’s Home Companion* is out with the announcement that the *American Magazine*, in its editorial and financial interests, has become an integral part of the Crowell Publishing Company, which publishes the *Woman’s Home Companion*, and the *Farm and Fireside*. This merger will no doubt be the signal for an advance in the reading value of all three of these publications.

The advance sheets of the *American Review of Reviews* show that the April number contains a varied list of such excellent entertaining and profitable reading, that the student of current events cannot well afford to miss its perusal. Beginning with “Progress of the World,” in which all prominent questions of public concern, either national or foreign, are briefly and intelligently treated, it is followed by a number of interesting articles and sketches, among which are “Glimpses of the Confederate Army,” “Federal Navy in the South,” “Defective Children in School,” “Vital Question of School Lunches,” “Roosevelt Dam,” and several others by prominent writers of the day. The frontispiece is an excellent portrait of Hon. Champ Clark, the Speaker of the new House of Representatives, with numerous other portraits of prominent men in the affairs of this and other countries interspersing its pages. Also illustrations of the civil war, the present army maneuvers, school lunches, and copies of the current cartoons of the day. The whole concludes with a long list of editorial aftermath of the leading articles of the month.

Topics of Interest & Importance

THE ORIGIN AND DESTINY OF MAN

**The Beauty of Koreshan Truth, and
the Ignorance of Modern Science**

BY MADISON WARDER

IF ONE desires an adequate summary of the ignorance of modern science on the subject of man's origin and destiny, it may be found in Jack London's "The Human Drift." While this gifted writer cannot be charged with deliberate intent to obscure the truth, his love of humanity being common knowledge, the fact remains that his genius is being used to lead the masses deeper into the gloom of fallacy. It is a pathetic example of the cumulative influence of a false premise. We have here an earnest soul struggling nobly for racial uplift, and radiating among the thousands a powerful mental strength, yet the message he would deliver is blighted from the beginning by a fallacious reasoning basis. For Jack London, in common with all the sociologists of today, accepts without question the Copernican astronomical delusion, and upon that untenable hypothesis builds his social argument.

Notwithstanding that the fallacy of the theory of the earth's convexity was fully disproved nearly half a century ago, and the details of the exposure since published broadcast among the nations, our so called "scientific" men have chosen to ignore, deliberately and without shame, the plain facts of investigation, and have persistently refused to accord the slightest consideration to anything in the astronomical line that does not bear the Copernican label. All efforts to induce them to quit their guessing and try reasoning from a demonstrated premise have been met with ridicule and vituperation.

The persistent attitude of "science" has been to hold sacred the theories handed down from the past, regardless of their utter lack of proof; and this attitude has permeated every institution of learning. In view of the universal sweep of the pestilence of fallacious reasoning, it is small wonder that the sociologist, who rather prides himself upon the scope of his understanding of the speculative science of the present, should be deceived as to the character of the theories he has incorporated.

Mr. London tracks humanity back through the ages to the cave man, thence dropping down through successively lower orders of life to the single cell forms, which he asserts were the very first indications of organic life "on this planet," after the original hot spell had begun to subside. He does not bother to explain how inorganic substance managed to "evolute" into the organic state; neither does he intimate how inorganic substance happened to be in the first place, or from whence it came. He simply assumes that when the heat moderated, conditions favored the development of the lowest life forms; and as the cool wave progressed, new conditions arose which favored the development of successively higher forms, until at last man made his bow to an astonished animal world.

The fact that the lowest forms of life, originally gene-

rated under high temperature conditions, still persist in spite of the increasing frigidity, would seem to conflict to some extent with the conclusion that "when the thermometer drops, man ceases." However, it were inconsiderate to examine too closely the speculations of the men of science. The great wonder is, that the modern scientist ever became atheistic, for none has more need than he of the "all things are possible with God" idea. It would truly require a Deity qualified for the accomplishment of the impossible, to harmonize the inconsistencies of the Copernican cosmogony.

Modern sociologists, especially of the socialistic type, glory in the claim that their doctrines are grounded upon a scientific basis. But it is noticeable that their "scientific basis" leads directly back to the convex theory of the earth's curvature, a theory for which none of its most illustrious advocates has the temerity to claim definite proof, and that has been utterly demolished by the facts of observation and experimentation.

Without an understanding of the true science of cosmic form and function, there can be no knowledge of the principles that govern the development of social life, much less a comprehension of the source and goal of "the human drift." There are many keenly analytical minds in the social movements of the present. If these could be induced to turn their powers of analysis upon the basic premise of modern science, instead of forever elaborating hypotheses from the primary guess, there would be less confusion of purpose and endeavor in the reform ranks. When the sociologist learns that the universe in which we dwell is a living, organic unity, with the various kingdoms of life permanently established, he will cease to waste intellectual effort in imagining the time when man was not, and when man will not be. Could he but open his eyes to the ordinary things of his every-day environment, he would learn that in every type of life, origin and destiny meet in the seed. He would find that involution into, and evolution out of, the seed is a fundamental law of being, hence that the human race must perpetuate itself, as an essential constituent part of the universal scheme, by periodic infolding into and unfolding from the Deific center. Until the natural laws of the universe are recognized and applied to our social problems, sociology will remain a maze of conflicting theories, chaotic of purpose and barren of results.

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

The process of harvesting is to gather out the tares, and garner the wheat.—*Koresh.*

William the Silent, Prince of Orange

BY O. F. L'AMOREAUX

IN 1544 Prince Rene died at the feet of the Emperor, in the trenches of St. Dizier. He left all his titles and estates to William of Nassau, son of his father's brother William, known as William the Silent, Prince of Orange. At that time he was a boy of eleven, of royal lineage, and descended from the highest nobility in France and the Netherlands, including an emperor. His father was called William the Rich; his mother, a remarkable woman, in touching and beautiful letters to her distinguished and noble sons, while they were in the midst of perils encountered in defense of truth and righteousness, against almost inconceivable perfidy and wrong, exhorted them to put their trust in God, as she had done all her life.

Because of the high career which his titles and honorable rank and great possessions foreshadowed, he went at an early age to be a page in the household of Emperor Charles V. Because of his remarkable abilities, at the age of fifteen he became the intimate, almost confidential friend of the Emperor, "who prided himself above all other gifts, on his power of reading and using men." So intimate and confidential were their relations, that Emperor Charles never allowed him to be excluded from the most secret and weighty consultations upon topics of state.

As his remarkable powers matured, he was entrusted by the Emperor with the highest and most important duties. Before he was twenty-one he was appointed General-in-Chief of the army on the French frontier. When Charles the Fifth abdicated, he went through the ceremony leaning on the shoulder of the Prince of Orange; and it was his hand that bore the imperial insignia to Frederick of Augsburg. These duties ended his relations to the empire, after which began those with Philip II, King of Spain, which were destined to have a very marked effect upon the history of the world.

The Prince had very large possessions in Holland and Zealand, of which divisions of the Netherlands he was chosen Stadtholder. There were seventeen provinces of the Netherlands, seven of which were included in the territory of the Prince, of which many times he was urged to accept the sovereignty. These provinces were practically small, free states, living under their own constitutions and making their own laws, although recognizing the sovereignty of the King of Spain. Philip II, on ascending the throne, took a solemn oath to preserve the free constitutions and protect the people in all their rights under them; but he meant to do just the opposite;—deprive them of all their rights as a free people, both civil and religious.

Philip, and Henry, King of France, were engaged in a war of which both had become weary, and desired peace. The first labor in which Philip employed the Prince of Orange, was secretly to negotiate a peace, which he did on most favorable terms for the King of Spain. It was provided that Philip should give hostages, which Henry should choose, for the faithful performance of certain of his agreements. Among the hostages Henry chose the Prince of Orange. While Henry was hunting with the Prince, supposing that he knew, and was consenting to it, the King

revealed to him an agreement between himself and the King of Spain (which was their real reason for wanting to make peace) to destroy all the Protestants in the two countries. The Prince was a Catholic at that time, but he was too just a man to approve of such wanton injustice and crime; without betraying his sentiments, either by countenance or by words, (which was said to be the cause of his being called the Silent,) he vowed that the diabolical plan of the two monarchs should not succeed if he could prevent it.

The people of the Netherlands were mostly Protestants, especially in the provinces of which the Prince was Stadtholder. He held that the government had no right to inquire into the religious opinions of its citizens. In order to subvert the liberties of the Netherlands, whose free constitution he had sworn to administer, and which provided that no new religious or civil institution should be established without the free consent of the states, and that justice should be meted out by the civil courts, Philip suddenly, and without consulting the provinces, enlarged the force of the clergy from three bishops to three archbishops and fifteen bishops; the bishops to be inquisitors, strictly charged to destroy all heresy, and the citizens who were suspected of heresy were to have no benefit of civil courts. The man who really, though covertly, was entrusted with the power of government was a very learned, crafty, and conscienceless bishop, who soon became the Cardinal Granville, and who furnished brains for the comparatively imbecile monarch.

The free people of the Netherlands, both Catholic and Protestant, three millions in number, objected to entrusting their liberties to the keeping of bigoted priests who were mostly foreigners. Although a comparatively small and insignificant country, part of it a mere sand-bank below the sea level, it had two hundred walled cities, some of them the richest in the world; and three thousand other cities and towns, much of their wealth coming from the sea. While the real government was invested in the Cardinal, the Regent appointed by the King was his half sister, the Duchess of Parma, assisted by three bodies of the local nobility, one of which was the Council of State, of which the Prince of Orange was a member. He had once told the King that his own ancestors were kings, while his (the King's) were only boors.

The establishment of the Inquisition met with opposition from all classes. The Prince of Orange was looked up to as the leader whom all the people loved, and they called him "Father William." He was the kindest, noblest, most unselfish of men, whom nothing could turn from the path of justice and right. Every act of the people, or of their wise leader, was reported and misrepresented to the King by the cardinal. The hatred of the people, which included the Regent, rapidly increased until finally the King consented to his withdrawal. Hatred toward the Inquisition became still more intense, and its cruelties were still more resisted.

The King resolved to use more vigorous measures; he supplanted his sister, as Regent, by the Duke of Alva, the most consummate general of the age, and a most cruel tyrant. He was commissioned by Philip to destroy free

government, and wipe out heresy in the Netherlands. At the end of six years of fire and sword, during which, besides the many thousands slain in battle, and the probably much larger number massacred in the taking of cities, sixteen thousand were executed by the blood-council (as it was called) that he had established in place of the legal courts; probably a very much larger number having fallen victims to the strangling, burning, drowning and beheading by the Inquisition. At his own urgent request, the Duke of Alva was relieved of his command. Broken in health, and disappointed and chagrined at his failure, he left the Netherlands a united people, thanks to the superior ability of the greatest statesman and general of his time, William the Silent, the Prince of Orange.

The Grand Commander Requesens followed Alva, but suddenly died, before he had time to show great military results, and was succeeded by Don John of Austria, the bastard son of the emperor, and half brother of King Philip,—who had won great renown as a military commander. He tried to corrupt the Prince, and to induce others to give up their resistance, in vain. For three years the struggle went on, until, disheartened by meager results, and begging to be recalled, he died.

Succeeding him came Alexander of Parma, the ablest of the commanders employed against the Netherlands. He bought over some of the nobles of the Netherlands, but in vain offered the Prince anything he could name if he would abandon his country and retire into Germany, where he had great possessions, relatives, and powerful friends. Cardinal Granville had been advising Philip to publish the ban against the Prince of Orange, the man he could not conquer; this he finally did, offering a large sum of money and titles of nobility to any assassin who would accomplish the infernal deed; this he promptly paid in part, out of the property of which he robbed his victim.

While fifteen of the provinces were yet unsubdued, (the other two, being Catholic, were bought over,) after many attempts, in one of which he was smitten down by a bullet through the head, from which he recovered, the Prince of Orange fell, probably accomplishing more for human liberty by his death, than he had been able to do by the deeds of his marvelous life. Whoever does the greatest acts for mankind must put his life into them. Retribution has finally overtaken poor Spain.

Utilization of Electro-Magnetic Force

BY J. MILTON MCCLINTOCK.

THE first flush of excitement accompanying the repeated ascensions of aeroplanes has subsided, and men are now coming to see that unless some marked improvement is made in the construction of aerial craft, or some hitherto hidden principle is revealed, the airship of the present has about reached its zenith.

Practical men say that it can never be used as a general mode of travel, and that its chief value will reside in the carrying of light but valuable parcels, and in dropping missiles of destruction in time of war. Certain it is that flying machines as they are now manufactured are crude affairs, subject always to the caprices of the wind.

We stand waiting on the very verge of that time when the long-lost principles which the ancients knew how to apply in the emplacement of the massive stones of the Great Pyramid will be rediscovered and applied. This involves nothing more nor less than the overcoming of the force of gravity, and the application of the law of levitation. The law of vibration is one of the most profound for human contemplation. It was by the operation of this law that Enoch, Elijah, and Jesus were translated, and their forms reduced to energy. Human levitation, therefore, is a possibility; the Scriptures show that the Lord Christ performed this miraculous feat. By simple agitation of the conarium and the spleen, He set in motion a force known as "the chariot of fire," the *Flaming Sword*, Scripturally called "ascension."

The flight of those birds that perform high sailing has been a crux to philosophers and "scientists"—so called—for centuries. KORESH, the Founder of Koreshan University, says: "The flight of the bird is effected not by the action of the wind or air, but by an action of the brain, producing a vibratory force which buoys the body by an innate energy." (FLAMING SWORD, Vol. X, No. 11, p. 247.)

When the laws of motion are so known, understood, and recognized that gravic energy may be cut in two, and so concentrated as to overcome itself, and electro-magnetic currents are used for directing, genuine aeronautical navigation will have become a glorious fact. KORESH further says: "The utilization of the principle of vibration [to overcome gravity] will be through the application of electro-magnetic energy [male and female energies, a biunity in the domain of physics] concentrated upon a series of octaves of vibrating reeds, and the conduction of this through magnets to induced currents." (*Ibid.*)

The ships constructed upon these principles will be known as non-gravo-wireless-power-aerial navigators; they will be veritable airships. There will be no visible connection with machinery apart from the ship itself; nor will they possess in themselves the requisite power. This will be transmitted by wireless from electro-magnetic motors. And for directing them while in course of flight, there will be a keyboard tuned to the various electro-magnetic earth and air currents of the great electro-magnetic cosmic cell—the alchemico-organic universe.

These anti-gravic aerial motors will dart noiselessly through the air; and there will be no limit to the speed they are capable of making; nor will there be a limit to their lifting capacity. Wondrous and surpassing consummation of mechanical powers! They will be the product of the Master Workman and his co-workers, the most marvelous achievement of the inventive age, the climax of mechanical ingenuity.

The modern church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life or doctrine, by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and the Apostles.—*Koresh*.

Money, the Root of all Evil

BY N. C. CRITCHER

THE deepest thinkers of the day are awaking to the knowledge that when that was said, it was not as a generalization, but as a concrete, literal fact to be reckoned with in daily life, in all of the affairs of men. It is literally the root, because out of it grow all of the adulterations and corruptions which curse humanity today. It governs commerce; commerce in its three degrees of sex, church, and state, all dependent and interdependent.

Usury, forbidden by the Mosaic law, the taking of interest for the use of money—creates a body of cormorants, vampires fattening upon the lives of men. The usurer naturally and inevitably finds a growing delight in his increasing wealth, which brings what to many is the thing most to be desired—*power*; power to use men and their talents for personal aggrandizement. Instead of remaining a means to an end, it becomes the end to which all else is made subservient. Few men love money for itself; it is for its use or abuse; for power or pleasure.

To show how completely interwoven the three domains before mentioned are, we have only to turn our attention to the present state of the church, where, according to the confessions of some of the most noted ministers, no man is free in his own pulpit to deviate from the tenets of the particular branch to which he belongs. If he finds that his conscience compels him to preach what he believes to be the primitive gospel of Christ, that simple and beautiful gospel of loving and helpful coöperation in all of the affairs of life, instead of the hideous monster of competition, he finds himself reflecting upon the every day life of the substantial men of his church, the salary payers; and very soon his place will be filled by a more complaisant teacher.

The Rev. Madison C. Peters, in leaving the Epiphany Baptist Church of New York, says: "I am not leaving the church; I am simply trying to accomplish the mission of Jesus, and I believe, as conditions exist today in New York, I can do so much better outside a church building than in one. * * * The pulpit in America, with here and there a notable exception, is a coward's castle. I emphatically say that there will never be in any pulpit in America a free expression of opinion as long as the consciences of the preachers are held in bondage and thralldom by a paid salary."

Much of the discontent in the pulpits arises from their increasing rejection of what have been considered the fundamentals of belief. They find the so called science of the time at variance with the Bible, and, as was said of old, they "perish for lack of knowledge." Miracles, the Immaculate Conception of Jesus, the personal God, and the atonement they have outgrown and discarded, and are left without any rational scientific substitutes.

Third, and most vital of all, is the violation of the laws of sex commerce. Until these are understood and obeyed, while humanity wastes its energies in sensual indulgence, the race will continue its downward course, and end in death.

Competism, that hydra-headed monster, is the cause and the result of the breaking of that commandment which forbids the "coveting of our neighbor's goods, his wife, his ox, his ass, and *anything* that is our neighbor's." Compet-

ism is a contravention of every law of the universe. It brings into exercise every base instinct in man, leading him to seek his own interest at whatever cost to others.

Dr. Bliss says, "If our bishops would really save the home, the family, marriage, let them study modern economics as well as the medieval church. St. Paul says that money is the root of all evil. Those who would seriously meet the evils of divorce, unholy marriage, prostitution, intemperance and gambling, must meet them in their economic roots."

It is encouraging to see this unrest and dissatisfaction, and still saddening to realize that these men, so aspiring, and many of them so self-sacrificing, will not listen to the voice of that Shepherd and Scientist, who brings the remedy for all of the sufferings of humanity, in a science embracing the universe, showing the interdependence of all of its parts; giving the pattern of the social order that is to be, in the relations existing in the physical universe, harmonious and self-perpetuating.

If Christ were to come, they say, he would reject the church; but the Christ, the Anointed one, has come, and not only the church, but the world would be reformers, reject him, and will have none of his teachings,—as yet; but in a not far distant day, let us hope he will open the eyes of their understanding and lead them in a way they know not now.

Revelation of God in Scripture and Nature

(From the Writings of KOESEN)

THE sentiment prevails almost universally throughout Christendom, that no man—by the study and interpretation of Nature and the laws governing the physical universe—can learn of God and his purposes with man. It is almost if not quite universally believed, because of the inadequacy of Nature to completely reveal the divine character and purpose, that God has made a special revelation of himself, by means of the Holy Scriptures, to supplement the revelation of Nature, and that such revelation possesses a special sanctity above and distinct from other channels of divine communication or other expressions of God to man. It is an abiding conviction with the Christian world, that the Scriptural revelation is plenary; that it is the beginning and the ending of the necessity of the divine communication, for in it is the consummate exposition of prophetic purpose.

God makes two grand revelations of himself; one is in the absolutely truthful expression and exposition of the creative center, manifest in both evolution and involution, portrayed in the varied energies and phenomena of physical structure, animal life, and their coincident formulations; in other words, the expression of the mind of Deity in the formate structure denominated the physical universe. The other revelation is made through man as the instrument, and is denominated the Holy Scriptures. The latter is mainly regarded as the only revelation of God to man, because it is not generally known or conceded that Scriptural revelation is founded upon the science of the physical or material universe, and that illuminated men derive their illumination through the rational faculty, by the application of the law of correspondence—the pediment or underlying stratum of which is found in the most external things of God's creation.

The Open Court of Inquiry

Dr. J. Augustus Weimar

ELEVATED THOUGHTS THE BEST TONIC

Mental Sunshine and Brightness of Life Due to a Well Balanced Mind

Question 44. "Does a right quality of mind produce a healthy body, and vice versa? Ought not good thoughts create mental sunshine and brightness of life?"

THE UNIVERSAL and eternal law of opposites, as for instance, good and evil, will furnish the correct answer to the question. The most important and imperative point to consider is, What is thought? The Standard Dictionary defines "thought" thus: 1. "The act, process, or power of thinking." 2. "That which is produced by thinking; a concept as a product of conception; a judgment as the product of judging; syllogism [a regular logical form of reasoning or argument] as the product of reasoning; a system as the product of rational construction, especially in logical use." This series of definitions concerning "thought" give us no actual assistance as to what thought is. The truth of the subject is, the editors and compilers of this Dictionary do not know.

Turning to Koreshan Universology we at once know what thought is. We read: 1. "Thought or mental energy is the product of the reciprocal action of mind and matter." (F. S., Vol. ii, No. 9 and 32.) 2. "Thoughts are spirits or spiritual beings." ("Reincarnation.") 3. "Thoughts are spiritual entities, beings." (F. S., Vol. xxiii, No. 5.) 4. "Thought is substance, a mental or spiritual substance." (G. S., Vol. i, No. 2.) 5. "Thought, concreted, was the substance of the Christ flesh." (G. S., Vol. i, Nos. 4 and 7.) These definitions are at once to the point, lucid, beautiful, and truthful.

Now, what is the opposite of the substance of Christ flesh? The devil (d-evil) flesh, salaciousness or lustfulness. Christ said: "Ye are from beneath; I am from above; ye are of this world [of the sensual arrangement of production]; I am not of this world." Again: "Ye are of your father the devil, and the lusts of your father ye will do."

In view of these Scriptural statements, it will not be difficult to see of what "substance" our mortal and corruptible flesh is made. Nothing short of an anatomo-physiological transformation is capable of changing our salacious and dying flesh into holy Christ flesh.

The great Scientist says: "The good and the evil spirits of man are related and constitute the spiritual principle of the good and bad man respectively." Again: "Good spirit is divided into wisdom and love," (holy desire, affection will); but "evil spirit is divided into fallacy and lust" (unholy desire, affection, will).

Again, he says: "Elevation of the thoughts above the human propensities suspends in the mental (spiritual) degrees of the mind the mental or spiritual substance." It is this elevated substance that is the best tonic, and the best rectifying, blood purifying fluid of health and happiness; while a descending or gravitating tendency of thought produces, self-evidently, the reverse condition. It ought not to be difficult for a logical mind to see, according to the

foregoing stated premise, that good, or rather elevating thoughts cannot but create mental sunshine and brightness of life, while evil thoughts (sensual thoughts) will produce the mental gloominess and cheerlessness of a miserable and sad existence.

To be and to remain in a healthy state of mind and body, according to Koreshan Science, it is imperative that the following threefold condition prevail: 1. Be in a state of rest, opposite of excitement. This requires more or less an indomitable will, coupled with continual presence of mind; watchfulness and prayerfulness. 2. Be resigned to circumstances which one cannot control. This is not an easy thing to do, but it can be done by practice and prayerful exercise. 3. Let there be no conflict between your intellect and will. Where these three favorable conditions of mind are operative, health, sunshine, and brightness of life will be the glorious result.

While elevation of thought produces such a favorable and satisfying state of mind and happy result, we must not overlook the truth that there is a "Godly sorrow" spoken of in Scripture, which "worketh repentance unto salvation, not to be repented of;" while any other kind of sorrow, worry, etc., produces death. From sacred Scripture we see that this Godly sorrow includes dis-ease, sickness, calamities, persecutions, etc., which are for the purpose of rounding out character, and not of the "inevitable retribution," in Brahmanism, Buddhism, and Theosophy known as *Karma*. There are many Biblical corroborations concerning the suffering of the prospective Sons of God, where no personal guilt or sin was the cause of the affliction; see for instance, John ix, concerning a man who was blind, and whom the Lord healed. Read also Heb. xi: 36-40, concerning the men and women of great faith who were "afflicted and tormented," not because they were guilty of some special sin, but rather for the purpose of rounding out their character.

The Godly sorrows are the "fiery trials which are to try us. (II Cor. vii: 10; I Pet. iv: 12.) But let us with the poet say:

"Tis sweet to feel that he who tries
The silver (see Mal. iii: 3), takes his seat
Beside the fire that purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals too, destroy.
'Tis good to think, how well he knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care
He'll take it from the fire when fit."

Made "fit" for that kingdom and dominion, the greatness of which shall embrace the entire universe, and shall be given to the people of the Most High. Blessed be the Most High, and praised and honored (reverenced); for he will rise and live forever, whose dominion is an age-lasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth shall worship and

serve him: for none can resist his army of heaven, and none can stay his hand, or say unto him: What doeth thou? For the Most High ruleth in the kingdom of earth until all men shall know that "the heavens do rule."

"Perfection Through His Metempsychosis"

Question 45. "What is the meaning of the word 'metempsychosis'? It occurs in the paragraph under the caption, 'Zodiacal Signs and Dispensational Progress,' F. S., Vol. xv, No. 26. What did KORESH really mean?"

THE term "metempsychosis," according to Liddell & Scott's Classical Greek-English Lexicon, is defined thus: A transferring of the soul from one body to another. We may add that the word is compounded from *meta*, over, and *empsychoun*, to put a soul into, animate; from *empsychos*, having life, or *en*, in, and *psyche*, soul, the spirit of the blood, which is feminine. According to Koreshan Science the term metempsychosis means the transmigration of the soul through forty-two embodiments, typified by the forty-two pitchings of the tents by the children of Israel in the wilderness of Sin.

This doctrine of the transmigration of the soul was held by various ancient peoples, as for instance, by the Grecian, especially by Pythagoras and his followers, and is still maintained by Brahmins and others. By the latter the underlying principle of truth is lost, as every true meaning of every word or doctrine gradually descends and declines until it becomes entirely perverted, inverted, and lost. Without a knowledge of the law of "declension" or "fall," no man, even if ever so well educated in modern schools of learning, is able to understand the ancient conception of words, doctrines, and symbols.

Koreshan Universology is the crystallized truth of all ancient lore and modern doctrines, and according to this scientific system, metempsychosis is a word which means the transmigration of the human soul through forty-two embodiments, as described in Matt. i: 1-17. With emphasis we add, not only of the soul, but also of the spirit, which is the life principle of the nerves.

In order to obtain a right conception of this doctrine of metempsychosis, it is essential and imperative that one keep in mind the law of ascent and descent, according to which the spirit ascends and the soul descends; that is, the spirit passes into the spiritual or mental sphere of the brain-cells, through a similar career as the soul which passes from body to body until both meet the perfect body at the end of the forty-two embodiments, which is called reincarnation or resurrection.

The entire paragraph above mentioned, where the word metempsychosis occurs, reads: "The identical Joseph, with his new name and reincarnated humanity, to whom the promises were made, will have attained perfection through his metempsychosis, and will stand forth as the representative of the house of Ephraim, not in the old world, but in the new."

The last phase of the process of metempsychosis comes at the end of the forty-second embodiment, which is called, as already stated, reincarnation or resurrection. This is the state of "perfection." In this light must the word metempsychosis be taken, specifically, in the connection in

which the word is used. His perfection is not reached at the beginning, nor during the process of metempsychosis, but at the end, which closes with his anatomo-physiological transformation. Mark this point.

While perfection of the spirit and soul is reached through the processes just described, the perfection of the body is reached only through the anatomo-physiological metamorphosis (transmutation or transformation); for we read: "The mortal flesh is about to be transformed to the flesh of immortality; the corruptible is about to be made incorruptible." (F. S., Vol. xviii, No. 45.) "There comes forth the Son of God. This is he who was dead, and is alive forever more." (F. S., Vol. xxi, No. 3.) "There can be no immortality [perfection of the body] until the old man is made dead. * * * He [KORESH] knows how to overcome mortality or death in the body, and rise into immortality." (F. S., Vol. xxiii, No. 6.) "The Sons of God, who succeed to the inheritance, are eunuchs. As the Messenger of the Covenant, who represents these Sons, is not a eunuch [while living in the mortal body]; he can only represent the eunuch by becoming one." (Excerpt from a letter by KORESH to his people in Estero, April 13, 1898.)

Who is a eunuch? KORESH says: "It is important to distinguish between three classes of eunuchs. 1. The esoteric eunuch, made such by spiritual birth; Jesus was such a one. 2. Some are made such by the hand of man, by surgery. 3. Some make themselves such for the kingdom of heaven's sake, by the power of overcoming. To become a eunuch in this last sense, is to so overcome as to remove from the center of the brain the little gland of copulation (the conarium), by which the two domains—love and wisdom, are in perpetual coitus." (G. S., Vol. ii, No. 9.)

Sunday and the Sabbath

Question 46. "How did the Old Testament Sabbath, the seventh day, come to be changed to Sunday, the first day of the week?"

NO one familiar with the New Testament can fail to notice that the first day of the week, known among the heathen as *Dies solis*,—day of the sun or Sunday, was adopted by the early Christians as a day of worship. This celebration was in commemoration of the resurrection of Christ. The heathen nations celebrated the first day of the week, and called it Sunday, in their adoration of *Dies solis*; the Disciples interpreted it as "the Sun of righteousness," who should "arise with healing in his wings." (Mal. iv: 2.)

This first day of the week, the Disciples called "the Lord's Day," for the word "Lord" means bread-keeper or bread-provider, and upon the strength of it the Disciples assembled to break bread (Acts xx: 7; I Cor. xvi: 2), in commemoration of the breaking of the Lord's body, which was eaten (appropriated) and assimilated by the ekklesia, the primitive church. This commemoration was a token of His conjunction with the spirit and soul of the ekklesia which he came to save; for he said: "The bread that I will give is my flesh."

No one can find in the New Testament, regulations for the observance of either the Jewish "Sabbath," or a command for the celebration of "Sunday." Nowhere in all the

books of the New Testament is their observance enjoined. In the first century of the Christian era, the Christian feeling led to a general adoption of the first day, undoubtedly in imitation of the Apostles. In the second century, according to the Apostolic Church Fathers, of Barnabas, Ignatius, Justin Martyr, Irenaeus, and even according to the heathen Pliny, the observance of Sunday became universal. However, the first day of the week or Sunday was not considered as a continuation of the Sabbath; although it was considered a substitute.

Notice also, in the New Testament, that the Jewish Christians observed both days, the Jewish Sabbath and the Christian Sunday. They continued to do so up to the destruction of Jerusalem and its temple. Certain sects, the Ebonites and Nazarenes, clung to the keeping of both days even after the dispersion of the Jews as a nation. Thus, the Old Testament Sabbath, the seventh day of the week, known as Saturday, came to be changed to the first day of the week in a very gradual manner, not as a continuation but as a substitute.

The fact that the Lord, the eternal bread-keeper or divine bread-provider, rose on the first day of the week, and afterwards appeared to his Disciples on the same day, made it a doubly commemorative day.

There are certain sects, at the present day, who try to keep the Jewish Sabbath, but they are ignorant of the truth and fact that when God gave to the Jews through Moses the law of the Sabbath, as the seventh day and as a day of rest, it was not given to other nations to observe; for that was impossible. We mean, for instance, that an Englishman in London goes to bed at the hour of 11 p. m., and an American in New York sits down to supper at 6 p. m., while a Hindoo in Calcutta prepares for breakfast, it being 6 a. m. There is a half day's difference between Calcutta and New York time, and about an entire day between London and Calcutta. Now, what is the logical and consistent conclusion? That it is utterly impossible for the various nations and peoples to keep the Jewish Sabbath day at one and the same time. Consequently, the Sabbath meant something different from the cessation of manual labor on the seventh day of the week. What did it mean?

Koreshanity claims that the seventh day of the week signifies fulness and completion. That is, that it pertains to some principle in man, symbolized by rest on the seventh day of the week. The word "Sabbath," Heb. *shabbath*; Gr. *to sabbaton*, also, *ta sabbatae*, signifies rest, or more literally rendered, cessation from use. This principle in the man pertains to the husbanding or conservation of man's ultimate strength by restraint placed upon the sexual passions, by the suspension of the desire in the mind. The life forces of the sperm and germ must be kept intact. This can only be done through substitution of an aspiration toward God and his crystallized truth as revealed in Koreshan Science. If a man violates or desecrates his strength, he shall surely die; but if he keeps it intact, in the inmost recesses of the mind, he will surely live.

☛ The Chosen Representative Fishermen

Question 47. "Why did the Lord Jesus choose fishermen to represent him as Apostles? Would not some of the recognized educated people, in the Jewish church, have made good representatives of His gospel?"

KORESH says: "Jesus chose fishermen to represent him as Apostles, because the physical and anthropological groups (of constellations and signs) agree or correspond, and both the physical and anthropological (human) signs moved into the constellation Fishes (Pisces); hence, fishermen and fishers of men to represent the beginning of the Christian or Piscatorial age of the world."

However, in order to understand the foregoing correctly, it is essential that one have some knowledge of the names and the significance of the twelve constellations and their signs. The last named of the group of constellations, with the sign of the same name, is Pisces, which means fishes. "For the last nearly two thousand years the sign in the physical Zodiac has been retrograding through the Piscatorial (Fish) constellation or group of stars, and approaching the period when it shall transpose from the Piscatorial group to the Aquarial group (Aquarius or Water-carrier)."

The theological heads of the Jewish church, the scribes and Pharisees, considered these fishermen "unlearned and ignorant" (Acts iv: 13), but in reality, they were by experience prepared through their past embodiments to recognize Jesus, the Anointed, as the Messiah and Redeemer of that age, and were therefore in a proper mental condition to receive him and his gospel of glad tidings, while the scribes and Pharisees rejected him and his message.

These so called unlearned and ignorant fishermen fulfilled at that time the remarkable Scriptural statement: "I will destroy the wisdom of the [conceited] wise, and will bring to nothing the [boasted] understanding of the [self-considered] prudent. Where is the wise? where is the scribe? hath not God made foolish the [so called] wisdom of this world? * * * For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound [Gr. *kataischyne*, to put to shame] the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

☛ Sent His Disciples Out Two By Two

Question 48. "Can you tell us why the Lord Jesus sent out his disciples or apostles two by two? I have asked denominational ministers, but none have been able to give us a satisfactory or sensible answer. Some thought it was for the purpose of keeping each other company; but that seems to us a very shallow explanation."

KORESHAN Science declares: "When Jesus sent out his Disciples to preach the gospel and to heal the sick, raise the dead, etc., he sent them two by two; that is, active and passive. When the man at the temple who asked alms of Peter and John as they passed by, was made whole, he was made so by the associate efforts of the two. Peter being the spokesman and positive element, John was the potential and passive. Peter said to the man: 'Look on us,' and John and Peter, fixing their eyes steadfastly on him, took him by the hand and lifted him up."

The same truth of the positive and negative element or potential force we find in the Old Testament. "When Moses went to the Hebrews to liberate them from their Egyptian bondage, he took Aaron with him to constitute his active polarity, the spokesman of the occasion. The healing power is more potential when the two elements—positive and negative—are represented. Decomposition and recomposition are both required to make a perfectly operating battery. Every person dominates in some one special determination or tendency."

The same truth holds good in all important undertakings or accomplishments. It is well and wise to hold firm to these key-notes.

The Publishers' Department

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Interesting Reading and Announcements

Undoubtedly the contents of the following letter voice the sentiments, appreciation, and desire of the readers of THE FLAMING SWORD, to assist in the good work of The Guiding Star Publishing House. It is, in return, very gratifying to the House to receive such communications, and to be assured by our readers how much interest they have in Koreshan Science. One of the Apostles speaks of "fellow-helpers to the truth," which is an agreeable mutual relation. Any relation which induces a genuine and all-appreciative reciprocity is indeed desirable.

My Dear Friends:—To you we owe much for your continued efforts in sending THE FLAMING SWORD, which we so greatly love. If it were not for the light which shines out from the pages of this magazine, we would be groping in darkness with the rest of the world; but thanks to our dear Master, he has not left us without food and support during his absence, but continues to supply us with food through you, his faithful servants, who are guiding the ship until he returns. Be faithful to your charge.

When you sent us notice of your loss by the storm, I wrote you, stating that I was not then financially able to assist you, but would do so as soon as I could. You will now find inclosed post office money order which we hope will not be too late to do some good, if not for repairs, then for something else. Please accept this little gift; perhaps later we will be able to do more. I remain yours—J. S. S., Pa.

"The Elixir of Life"

What is it? The Standard Dictionary says: "In alchemy and ancient philosophy: (1) An imaginary liquid or soluble substance by means of which the base metals were to be changed into gold; the philosopher's stone. (2) An imaginary cordial supposed to be capable of sustaining life indefinitely; called also *elixir vitae*."

The knowledge is lost concerning that which alchemy called "an imaginary liquid or soluble substance;" but now comes a Parisian physician who claims he has discovered the "real elixir of life."

"Gabriel Petit of the veterinary school of Alfort, near Paris, has discovered that radium is the real elixir of life. He recently injected two doses of radium of two milligrammes each into the jugular vein of an old, worn-out horse and now the animal is young again to all appearances. It has put on fat, its coat is glossy, it is frisky and supple. An examination of the blood showed a marvelous quantity of new red corpuscles.

"Dr. Petit is continuing his experiments, which may be of great value to mankind. He refuses to talk further on the subject, though he says he has found out enough to know that radium administered in these intravenous injections produces a radio-activity on the whole organism, and that the effect is lasting."

So after all the elixir of life is not an imaginary fluid or soluble substance.

Truth is truth; if the elixir vitae was an imaginary substance in the past, it

must be, if consistently and logically reasoned, imaginary now. What wonderful scientists of the past and now! What one class of so called scientists calls "imaginary," the other class denominates "the real elixir of life." As these great learned men are all of the same so called orthodox school, which class shall we believe? Take your choice!

The real elixir vitae, fluid or substance of life, is the Messiah of any age; that is, he makes known the way, the truth, and the life. What is life? KORESH says: "Life is the obviation of the condition called mortality, and must come through the (alchemical) transformation of the anatomical structure, accruing from the change of the *dual* condition of the brain to the *unal* condition, wherein the polaric function of the cerebrum is reduced to a single center focalized in the *glandula vitae* [gland of life].

"When this is accomplished the conarium or pineal gland will have become an annulus. There will be a revulsion in the circulation of the brain, and the man will have become male and female, two-in-one. In this revulsion of the circulation the essences of the brain pursue a vital course. The ventricular currents will flow no more from the conarium toward the glandula vitae, thence into the circulation of the body. The blood from the venous circulation will pass up through the glandula vitae, forming a well of water springing up into everlasting life, fulfilling the Biblical declaration. The arterial currents will have become air currents, corroborating the testimony of the ancients, who named them according to their function; for in the organic life of the biune man the arteries were air vessels, as the name implies. Then the fluid in the venous system will become the pure river of water of life, clear as crystal, in its microcosmic aspect, like the blood of the Lamb, which, in order to wash white, must have been *white* blood." Read in this connection John iv: 14, Rev. vii: 14, and compare with it, John 19: 34.

An Imaginary Cause

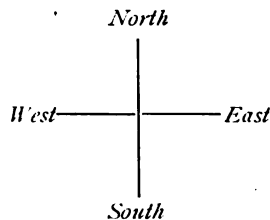
When crude oil and natural gas were first discovered in Butler County, Pa., we resided not far from that locality. It was at that time that an unusually comical lamentation appeared in the Pittsburg daily paper, written by an aged Presbyterian woman, who most pitifully bemoaned the fact of the drilling for crude

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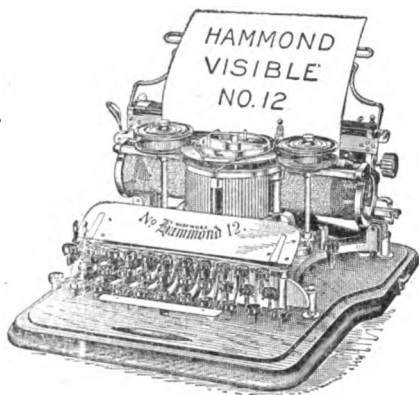
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oil and natural gas. And what do you think she gave as the cause of her lamentation? God had reserved the crude oil and natural gas as fuel, to be used at the day of judgment, for the torment of the wicked and the lost souls in hell! She was "in" for an imaginary place called "hell;" for an imaginary material fuel termed "brimstone," and for an imaginary scare denominated "damnation."

We do not deny, but firmly believe and teach, scientifically, a condition denominated hell. The real hell is the state or condition known and experienced as mortality,—the school and purgatory of the forty-two earth-lives or embodiments. Hell is a bottomless pit, if we wish to think of it as an abode; that is, a pit without a bottom. Thus, hell is the womb of regeneration. It takes forty-two earth-lives for one to pass through the entire channel or process; and when one gets to the other end, the bottom will be found "out;" for it never required a bottom, therefore it is bottomless.

Brimstone or sulphur has a death-producing odor; so has mortality, especially profane, vulgar talk, narcotic habits, the spittle of the filthy tobacco users, and thousands of other sulphur habits.

The word "damnation" does not occur in the Old and New Testaments. Four different Greek New Testament words; namely, *apoleia*, *krima*, *krisis*, and *katak-rino*, have been erroneously rendered as damnation. The first Greek word refers to destruction, and the other three to judgment. The translators thought that the Almighty was not able to express himself forcefully enough, consequently they came to his assistance and expressed what he would not express; at least it seems so.

We append here a short clipping which has been sent to the question and answer department for comment, and it has the same "odor" as the bit of report of the aged woman. The author of the clipping imagines that the universal use of electricity is the cause of lack of water.

"A correspondent signing himself 'Tark Main' wishes to know if electricity is the cause of brooks, streams, ponds and lakes getting lower. I have noticed the weather conditions in New England for 50 years. One thing is well known; our forests are becoming smaller every year. This has somewhat changed the rainfall. Now I will give you one good opinion of the cause of dry streams, springs and lakes. Think of the thousands of wells spouting oil and gas. This pressure getting lower every year in the centre of the earth, springs and lakes have not pressure enough under them to

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force the water up. What will it be 30 years from now? Will the earth split open or cave in? Russia is drilling for oil and gas, so is Japan. They will soon have the same trouble."

The imaginary cause expressed in the foregoing is based on the ignorance of what electricity is and how it is produced. Neither the Standard Dictionary nor Webster's New International gives any rational definition of what electricity is, and how it is produced.

Koreshan Universology declares: "Electricity is not the product of the disintegration (alchemical transformation) of any one kind of atomic form. Atoms of more than one kind enter into the electrical composition. * * * The difficulty with the physicists is that they have not struck the keynote of physical science, nor can they, so long as they fail to understand that there is a substantial state which is not a material state.

"Electricity cannot exist independently of magnetism; they are co-ordinate products of combustion, and constitute a pair of essences which never exist but through the destruction (alchemical transformation) of atoms of matter."

Crude oil and gas, in the bowels of the earth, do not produce electricity. They must first pass through processes of combustion, alchemical transformation or destruction as matter-substance to spirit-substance. And in order to complete the entire process of alchemical transformation, the spirit-substance must be changed to matter-substance.

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That the devastation of the forests affects the rainfall, is undoubtedly true. The green leaves of trees are the lungs of the trees, and as the function of the lungs is to respire (inspire and expire, expand and contract), it can easily be seen that a loss of these lungs, with their function, must produce some cosmic change. Furthermore, the fallen leaves in the great forests retain an immense quantity of moisture. Thus, a devastation of our forests has a double effect on the cosmic fields of action.

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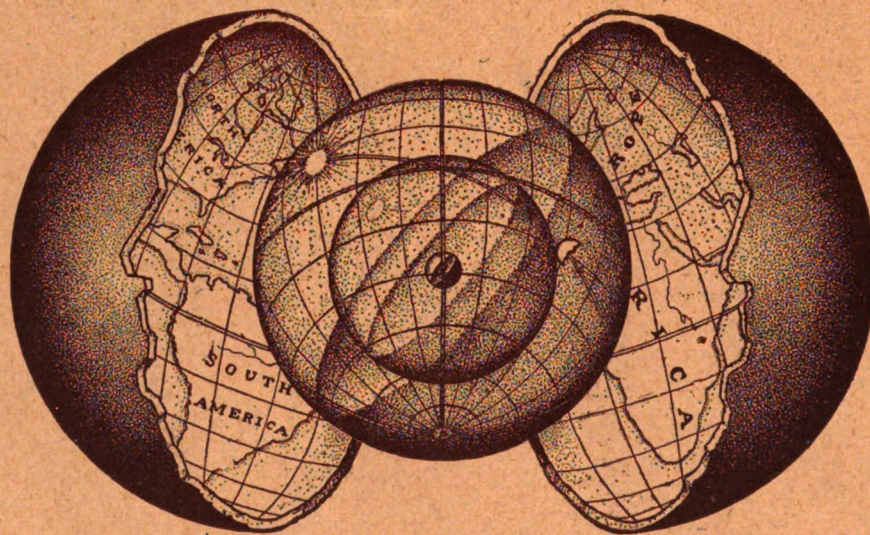
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