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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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Joseph the Channel of the True Shepherd

Ephraim's Seed Becomes a Multitude of Nations or Fulness of the Gentiles

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

JESUS CAME through the posterity and tribe of Judah, and the lineage of David. The Shiloh comes through the tribe of Ephraim, the posterity of Joseph. A careful study and analysis of the forty-ninth chapter of Genesis reveals a prophetic declaration which constitutes the key to the coming of Christ at the end of the Christian age, or what has been called the end of the world.

In that chapter are recorded the blessings of Jacob as pronounced upon his sons; blessings which he declares shall come upon them in the last days, or the ends of the ages. The blessing pronounced upon Judah is peculiar and marked; but that upon Joseph is still more peculiar and significant. I urge a careful reading of the forty-ninth chapter of Genesis, in connection with a perusal of this article.

Regarding Joseph, Jacob said: "Joseph is a growing son, even a growing [fruitful] son upon the eye, whose daughters go to and fro upon the wall. The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence [from Joseph] is the Shepherd, the Stone of Israel.)" (Gen. xlix: 22-24.) The rendering of the twenty-second verse, as here given, is the literal rendering instead of the rendering of the King James version.

Notice is specially called to the statement regarding Joseph as the channel through which is to come "the Shepherd, the Stone of Israel." Joseph's posterity, transmitted through the two half tribes (so called), Manasseh and Ephraim, were lost with the ten tribes which were carried away by the Assyrians. The prophecy so far has never been fulfilled; and unless Joseph's posterity still exists and can be identified, the prophetic declaration falls to the ground, and with its failure the entire Scripture comes to naught.

Not only is Joseph (Jacob's first son by his second and most-beloved wife) designated as the channel through which the Gentile world is to be specially favored and blessed, but Ephraim, the younger son of Joseph, is specifically pronounced the conduit of the coming Shepherd and of such blessing. I desire here to impress upon the mind this fundamental truth; namely, that the blessing through Joseph, the prophetic Shepherd to come of his posterity, is a special favor to the Gentile world, as the coming of the Christ through Judah was a particular favor to the Jewish people.

It was said concerning Joseph's sons: "The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac; and let them grow into a multitude [la-rob] in the midst of the earth.

"And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a *multitude of nations*." (Gen. xlviii: 16-19.)

In order to comprehend fully the blessing which Jacob pronounced upon the head of Ephraim, the younger son, it becomes important as a first step, to start out with a radical knowledge of the Hebrew text. I have before stated that Joseph and Ephraim constituted the line through which the Gentile blessing is to come; and special attention is therefore called to this text, as a very significant one in its bearing upon the Gentile world,—which the reader will see as its importance is disclosed.

I have italicised the words in the nineteenth verse because the Hebrew text conveys a different idea from the one suggested by this rendering. The word translated multitude is *melo*, and means fulness, and not multitude. The word rendered nations is *goyim*, Gentiles, from *goy*, Gentile, and is derived from the root *gava*, body. I place special emphasis upon this distinction, because there are two or three points involved, which bear directly upon the subject of the Lord's second coming; points which have so far escaped the notice of Biblical students.

Joseph's Posterity Through Ephraim Is to Bless all the Nations of Earth

First; if the posterity of Ephraim is to become the fulness of the Gentiles, instead of merely a multitude of nations, as the rendering would indicate, it is of the utmost importance that the fact be clearly defined. It would be barely possible for Joseph's posterity, through the channel of Ephraim, to become a multitude of nations, and still be Jew; but it would not be possible for them to become the fulness of the Gentiles and still be Jew, in the common acceptance of the term Jew.

Second; the root *gava*, body, sufficiently indicates the fact that the coming of the Lord, or the Shepherd, through the line of Joseph's posterity, pertains to the body, and not to the spirit merely. That the subject may be divested as much as possible of ambiguity, I set forth the following proposition: Through the influence of the tribe of Ephraim, the descendants of Joseph did actually become Gentile. This was accomplished through certain specific ethnological admixtures, by which the ten tribes lost their identity and nationality as Israelites, and this in direct fulfilment of the declaration of Jacob: "His seed shall become the fulness of the Gentiles."

It will be remembered that Joseph took to himself for his wife, Asenath, the daughter of Potiphera, the priest of Heliopolis or On. He therefore married an Egyptian woman, and his two children were necessarily of mixed origin. This marriage was providentially directed, for it was the first step toward the miscegenation through which was to be accomplished the transformation of the Israelite to the Gentile state. The process of transformation by which the Jew was to become Gentile, could only be effected through racial admixture.

The name Ephraim, as the head of the tribe through whose influence Israel was to become Gentile, is in itself very significant. The word means double land, twin land or double people. Ephraim became the head of a tribe. This tribe became a rival of Judah, and it was through its powerful influence that the ten tribes rebelled against Judah and established a separate kingdom called Israel, under the dominion of Jeroboam, the son of Nebat, a lineal descendant of Joseph and the Egyptian woman.

Joseph was the grandest of all the sons of Jacob. He was the typical deliverer, and it would be most rational to suppose that, if in this divine purpose the Shepherd to the Gentiles, the Stone of Israel, was to

come through Joseph's posterity, the very best of Egypt's production should be provided, by the divine manipulation, as the mother of that posterity. The very fact that the children of Joseph, a mixture of Israelitish and Egyptian blood, became the heads of two powerful tribes, proves them to be of special endowment; and it is reasonably conjectured that their children would be particularly attractive to the Egyptians, and that through such attraction the offspring of Joseph would become largely intermixed.

To insure the safety of the nationality of the Hebrew, the law and ceremony of circumcision were instituted and enforced under the influence of the religious sentiment. This law was placed under the safeguard of the religious instinct and sentiment, because God knew that so important a potency with the Israelite could not be safely committed to any power and motive of the soul but the religious one.

Influence of Circumcision upon Ethnological Transformation

The natural or material object of the institution of the ceremony of circumcision was to provide for ethnological union and transformation; in other words, race admixture and race transformation. Its reflex and spiritual influence will be considered later on.

In its physiological aspect, the ceremony of circumcision consisted in the removal of the foreskin of every male person. When performed upon an alien, as an initiatory step toward the admission of foreign-born subjects to the citizenship of the nation and the brotherhood of the church, it might be performed at any age; but native-born children were to be subject to the operation at the age of eight days.

It will be impossible to comprehend the law of circumcision, without some comprehension of anatomical relations and physiological functions. The human brain, in the arrangement of its cortical substance, which is mostly confined to the outer surface of the encephalic mass, is composed of a number of groups so specifically ordered and located as to relate to and preside over corresponding parts of the body. Every one of the cells comprising these general groups of cortical substance, is the termination and beginning of a fiber constituting the electric wire of intercommunication between the brain cell and the special body cell over which it presides.

The brain cells are very minute globules containing a double nucleus, and covered by a membrane into which the fiber, proceeding and diverging from some brain center, enters, branching out and ramifying so as to embrace the cell within the finest kind of a reticulated (net-like) extremity. This ramifying reticulation is the extremity of the diverging fiber, and the beginning of the returning or converging one.

The *piissima-mater*, the covering of the individual cell, is also the beginning of the *pia-mater*; for the *pia-mater*, the most internal of the three envelopes of the cerebral mass, is made up of millions of little hoods, which protrude from the cell and unite, forming one general membrane.

Every cell of the brain is a compound organ, a heart and lung, performing both the function of respiration and pulsation. The process of respiration performed by the cell generates the spirit or nerve force, and the pulsation of the little heart transmits that spirit through the fiber to the extremity of the nerve, as it extends outwardly from the brain into the body, even to the posited cell of the outward structure, the limit or terminus of its operation.

The Brain the Great Vito-Alchemical Laboratory

All of the greater groups of the cortical mass are sub-divided into smaller groups, and these again are sub-divided into still lesser combinations, the least of all groups pertaining in their functions to the least areas of physical mass in the body.

In the discovery of the special relation of the brain and mind to the outward physical organism, both as to the connection of the brain cell with the posited body cell through the fiber, and the nerve force generated in a special cell and specifically transmitted to the coördinate body corpuscle, we are enabled to study the question of circumcision from the standpoint of its physiological bearing.

The brain is the great vito-chemical laboratory of the organism. Every group is a specific laboratory, and every cell infinitely specific. The elaborations of the brain are for the uses of the body; and the elaborations of the body are primarily for the brain, and subsequently for the body.

Now then, let us suppose that the brain, in its specific elaborations, has provided a given amount of force or spirit for that part of the extreme tegument which is removed by the operation of circumcision. It inevitably follows that this surplus force must be appropriated to some other use than that for which it was designed. Though the cells in the brain still exist and are active, their activity is utilized for another purpose than the supply of the part removed. A knowledge of the law of polation enables us to positively define the new appropriation of the conserved force. * * *

The Jews were under the express command not to consummate marital alliances with the uncircumcised, but the application of the law of circumcision created a necessity for the Jews to obtain for themselves wives, to a considerable extent, outside of their own nationality. The Jews were commanded not to marry the uncircumcised. Circumcision was a special mark of distinction between the Jew and Gentile. This mark of national differentiation being placed under a sacred impulse and control of the religious faculties of the race, insured its observation so far as the letter of the law was understood, until the states of religious declension were reached.

The interdiction to marry outside the pale of this Jewish rite, prevented the Hebrew women from marrying Gentile men. It did not, however, prevent the male Jews from marrying female Gentiles. It is easy enough to see the operation of this one-sided institution. The natural tendency would be to absorb the female element

or principle of any nationality brought directly under the influence of the operation of such a law.

Joseph's progeny, being partly Egyptian, were naturally attractive to the Egyptian women. There was a common ethnological bond of unity, and the result was that the best of the female stock of the Egyptians was absorbed by the two tribes, Manasseh and Ephraim. They thus became a thoroughly mixed race, and the channel through which the balance of the two tribes became mixed. Judah and Benjamin kept themselves free from the miscegeneration.

It is the brain's function to supply every part of the body with the forces elaborated through its functional capacity. If a portion of the body is removed, it follows that the force or energy of the brain and mind which contributed to the supply of that part is no longer required in that direction, and it is thus conserved, and may be appropriated to a new use.

If the reader will remember that thought is substance, and that all substance originates in the will, which is the seat of the desires or loves, it will enable him to apply the principle now set forth. Thought, as originating in the desire of the mind, proceeds from the soul itself. Thought is generated by the activity of the soul through its functions, operative in the brain structure, and thence extending through the brain into the body. The thoughts flow continuously into the brain forces and spirit, but certain desires may be held in reserve; and instead of flowing down to feed and supply the demands of the flesh, may be directed toward the progress and development of the spirit and higher soul of man.

Circumcision was a national ceremony of the Jew; it was a rite to be perpetuated until, in the Divine Providence, the purpose for which it was instituted should be accomplished. With the rite or ceremony of circumcision there was a covenant, and the mark of circumcision in the flesh of the Hebrew was the sign by which the subject of the mark could establish his identity as one party to that covenant. The covenant as recorded in Genesis is the typical one, and must be studied in its relation to the antitype, or thing to which it pointed. But before proceeding to its analytical examination and elucidation, in proof of the doctrine of psychological circumcision, I wish to denote the line or channel of the transmission of the thought substance, which the application of the rite of circumcision husbanded.

(To be continued.)

The law of authority or dominion constitutes no part of the thought or aspiration of the genuine Son of the most High. Royalty in the government of God is the possession of and power to impart the divine truth. The law of its transmission belongs to the priesthood or to the *sacerdos*, and the potency of impartation is in the principle of sacrifice. No man can impart the divine truth without sacrifice, and in the sacrifice resides its potency or power.—*Koresh*.

The Incomparable Literature of the Bible

(From the Writings of KORSHU)

THE Bible is a column erected to the memory of transcendental literary genius. It is a marble shaft penetrating the heavens, resting on a pedestal of adamantine granite, carved in the eternal rock, and grounded in the foundation of the everlasting hills. It has withstood the ravages of a hundred generations, and the storms of conflicting religions have beaten against this monumental tower of endurance, only to increase the luster of its exposures.

Once, during the medieval ages, the inundation of the waters of the religious bigotry and the fallacies which swept over the Christian world buried it beyond the ken of human vision; but as the waters of papal obscuration and supremacy were assuaged from off the earth, it arose in all the majesty of ornate grandeur, effulgent in its glory. Before it, infidelity, atheism, agnosticism, and the "higher criticism" stand appalled. Compared to all the best literature of the world, it is as illustrious as the noonday sun,—shining in the zenith of his splendor and ruling the day,—to the stars which twinkle in the gloom, and radiate in the night.

Well has it been said, that if there had been no Bible there could have been no Milton! We might add, if there had been no Brobdingnagian effort to destroy its influence in the world, there would never have been the Lilliputian Punch and Judy, fickle curiosity show like Robert Ingersoll.

If once the human mind will penetrate the wondrous depths of prophetic and historic profundity and illimitable continuity of the Bible, contemplating the genius of the mentality which authorized and indited it, it can but exclaim: "It is the product of the Word of God in its genius; the Word of God is its author."

If we ransack the pages of secular or profane history for the discovery of the origin and rise of ancient peoples, we find ourselves groping in the mazes of bewilderment, and floundering in the perplexing contradictions of historical uncertainties. After vain research, we are left to conjecture as to the sources of the great Eastern and Western civilizations. The historical records of the East or the West may drop us at the Indus, or in the great basin of Mesopotamia, there to wander in the doubts of historical contradiction; but we may not lose ourselves in the wilderness of material and doubtful secular authority.

The traditions of any people originating in the early bond of religious unity, where men are united in the continuity of that covenant, are a thousand-fold more reliable than the vagaries of the materialistic mind, whose ignorance of spiritual powers constitutes it but the merest figment of that mentality which finally fathoms the length, breadth, and depth of the wisdom of the universe.

Let us search and research, until we are left in despair for some satisfactory solution of the perplexing subject of the source of Babel's wondrous glory, the source of that profound civilization which, before her fall, exalted her to the heavens, in the altitude of her

gorgeous magnificence. Whence, we may inquire, the splendor of the Accadians, the Erechians, the Calneans, who peopled that fertile vale of historic renown? We turn to that acme of oracular demonstration which, speaking in the tones of authority, declares unambiguously: "Cush [Ethiopia] begat Nimrod; he began to be a mighty hunter before Jehovah; and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

Nimrod was the son of Cush, the eldest son of Ham. He developed those peoples as Abraham propagated the Jewish race. If we desire to inquire still further into the ancestry of this mighty Nimrod, who was the son of Ham, who was the son of Noah, we follow the same authority to Lamech, "Which was the son of Methusaleh, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God."

Wondrous conception,—that God, mighty Ruler of the universe, is the Man; overwhelming impulse to the human soul,—that the central Star of Royalty, God of Gods, who hides himself within the environ of visible and sensual humanity, should arise at the set times of his perpetual cycles, in his own visible and tangible garb, in the personality of his visible Sonship; that in this Sonship he should reappear as the Jehovah, the veritable and Only Begotten; that he should incorporate in this Only Begotten, all the attributes of the Godhead!

The central Star of eternal glory, sitting on the throne of the universal humanity, deeply hidden beneath the obscurities of the natural and sensual race, perpetuates that throne and luminous consciousness by raising unto itself, from out the human race, the central and perfect manhood. This is accomplished through successive incarnations, that through manifold experiences one personality, centrally developed, should embody all the attributes of Deity, and should be raised up, the one heir to the central inheritance—the eternal throne.

God Almighty extends the perpetuity of his throne by raising up a Son to sit down in the throne of his glory; the visible Son is absorbed into the invisible Godhood. The visible Son becomes the eternal and invisible God because the Jehovah, the express image of God's person, who is Jesus, the Son of God, is entered into the conjunctive unity of God and is one with him.

Modern spiritualism, modern Buddhism, and that modern and veritable humbug—so called christian science, with all the other bubbles of opposition to the right of the Lord to the title of Logos, the Word of God, who in the beginning was the Word, the Word that was with God, the Word that was God, will be made to hang their heads in shame and obscurity; for when the whole world shall come to understand the Messianic law, the spiritual hells will be surcharged with christian scientists who deny the Lord Jesus, and with theosophists who do the same, and with spiritual-

ists who, though they profess to be spiritually minded, constitute still another form of the rankest kind of materialism.

Agnosticism a Poor Weapon of Defense

These will all bring up, unless repentance intervenes, where Ingersoll is still proclaiming: "I do not know;" and where he still is willing to be taught that there is a spiritual world, if any one can be found able to prove it to him. Poor Ingersoll! he is now haranguing a throng of imbeciles with his agnosticism, in the spirit world, unconscious of the fact that he has left the world of matter.

If we touch upon any thread of this marvelous unity of intellectual consecution, we can unmistakably trace the individuality of its authorship. The Testaments, Old and New, are linked with the concatenation of Deific prescience. In Paul's letter to the Galatians, he took occasion to say: "It is written, that Abraham had two sons; the one by a bondmaid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children."

In this statement, Paul—under the illuminating influence of the Spirit of Truth—expressly iterates: "Agar is Mount Sinai in Arabia." Who then is Hagar? What is Mount Sinai? Abraham's first son was the offspring of the handmaid of Sarai; that she was a black descendant of Ham, there can be no doubt. This fact is apparent from a consideration of the character of the people who descended from this product of the flesh of sensuality; they were called Kedar, signifying black-skinned. As they were the direct descendants of Abraham, the Chaldean, if in union with a white woman they would not have been a black people. They are called Arabs, from oreb, black; and this is the name for raven. The raven was their sacred bird. It was from this source, that is, from the Arabs or Orebs, the ravens, that Elijah was supplied with food on one occasion.

It will be remembered that Moses lived with this people forty years, after he slew the Egyptian; that he married the daughter of their high priest, and that for this breach of ethnological ethics Miriam, his sister, took him to special task for marrying a black woman. This people, it is declared, constitute Mount Sinai in Arabia. Then what constitutes the relation of this mountain to the geographical elevation usually called the mountain? Which is the real mountain, the people, or the country to which the people gave its name?

The descendants of Abraham through Hagar and Keturah, an Egyptian woman, coalesced in the production of the Midianites, the central tribe of the Arabians; and these people, the descendants of the sin of Abraham, were the apex of the Arabians—hence the mountain of Arabia. The Hebrew word sin signifies mire; the mire is the sensual flesh. It is for this reason that they were

called Mount Sinai. They gave the name of Sinai to the country—the country did not give its name to them. Therefore, when we speak advisedly of Mount Sinai, whence came the law of God, we speak of this black people of whom it is said: "And Moses drew near unto the thick darkness where God was." This thick darkness was the people of Midian; this was the product of Hagar. This people unfolded that which, through Abraham's relation, Hagar had infolded. And thus Paul had the right to declare: "This Agar is Mount Sinai in Arabia."

Whence came Arabia? Directly from Abraham through Hagar. Whence came Mohammedism? Directly from Abraham through this black channel, and from Jesus the Lord; for Mohammed derived his instructions, in the early history of his religious career, from the Christians in Syria, on the confines of Arabia, where they had been driven by their persecutors in Rome. This, then, is where Moses found the law. Did these ten principles, the fundamentals of the ten categories of the Jewish system, come through Shemitic or Hamitic lines? What shall we conclude?

The Arabs were a Shemitic people, as having their inception in Abraham, but Hamitic, as having their inception in the black servant of Sarai. Through such an ethnic conjunction as this, came that force of character which developed that law of God upon which alone there is hope of immortal life. But what did Paul imply when he said: "This Agar * * * answereth to Jerusalem which now is, and is in bondage with her children"? Here we must also inquire, what became of Mount Sinai?

Absorption of the Central Tribe of the Arabians into the Jewish Race

We have said that this central tribe of the Arabians was the offspring of Abraham through Hagar, the black woman and handmaid of Sarai. A little further insight into the Biblical history reveals the fact that this people was absorbed, at a very early date, into the Jewish race; that is, Israel swallowed the mountain.

"The Lord spake unto Moses, saying, Avenge the children of Israel of the Midianites: afterwards shalt thou be gathered unto thy people. And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. And Moses sent them to the war, a thousand of every tribe, them and Phinehas, the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand. And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males. And they slew the kings of Midian, besides the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also, the son of Beor, they slew with a sword.

"And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. And they took all the spoil, and all the prey, both

of men and beasts. And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are by Jordan near Jericho. And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them within the camp. And Moses was wroth with the officers of the host, with captains over thousands, and captains over hundreds, which came from the battle. And Moses said unto them; Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor [female self-prostitution], and there was a plague among the congregation of the Lord. Now therefore kill every male among the little ones, and kill every woman that hath known man. * * * But all the women children that have not known man, * * * keep alive for yourselves. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives on the third day, and on the seventh day." (Numbers xxxi: 1-19.)

Thus Midian (Mount Sinai,—utterly destroyed, except the thirty-two thousand female children, preserved for the cohabitation of the children of Israel) was transposed to Israel by the ethnic infiltration of this remnant of the central line of Hagar's posterity, which Paul declares to be Mount Sinai in Arabia, not the geographical location, but Arabia, the black descendants of Abraham. Mount Sinai is absorbed into Israel; therefore, wheresoever Israel is found, there will be found also Mount Sinai and the law of God.

While we have thus extolled the literary, historical, and prophetic character of the Bible, the greatest Book in the earth, we maintain that, supremely speaking, it is not the Word of God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. * * * And the Word was made flesh and dwelt among us, (and we beheld his glory as of the only Begotten of the Father) full of grace and truth." This is the Word of whom the Bible expressly declares.

We have but touched upon a mere trace of a simple line of the categories of this wondrous Book, but enough to show the continuity of thought pervading its marvelous intricacies, its historical perfection, and its chronological accuracy. It will remain a monument to the unity of that consciousness which actuated the instruments by which it was written and given to the world. When infidelity, atheism, agnosticism, and that ludicrous farce, the "higher criticism," shall have been relegated to the oblivion which they richly deserve, this monument to the glory of the Almighty and the excellency of his power, will remain to taunt these imbeciles when they lift their eyes in torment.

When we hear a man defame the Bible or traduce its character, we say: "There stands the framework of what might have been a man; those are the outlines, there is the form, but the devil has scooped his brains. He can

no longer penetrate the depths of the wondrous arcana of this great work. There remains the shell of a man. May God roast and pickle him for a thousand reincarnations, until he shall have learned again the rudiments of his own being, and may God finally bless and receive him."

God is supernatural; the Jehovah, the Lord through whom he operates supremely, is natural. God operates through natural and supernatural laws. The pneumatic and psychic phenomena of Deity are supremely above that spurious black and white magic which so extensively prevails, and by which the world is being deceived. That class of minds, God forgive them, that would place the Bible on the common footing, are dispossessed of any spiritual acumen; they belong to those who have fallen from the grace of God into the materialistic rubbish-box of recidivation.

God Almighty preserved us from infidelity to his only begotten Son, from atheism, from Ingersollism, from the antichristian tendencies of modern spiritism, from theosophy, and from that crankiest of all the farces—antichristian christian science. For such preservation we thank the Most High. May God be praised!

The Philosopher's Stone

(From the Writings of KORESH)

THE Philosopher's Stone is the Stone of Israel; and this, according to Genesis xlix: 25, is the Shepherd from the posterity of Joseph. This Shepherd, according to Isaiah xlv: 28, is CYRUS. Principle cannot exist as an abstract thing. Truth in the aggregate is the subjective pivot or point of universal consciousness. The objective universe is constituted of parts, all of which are so related that the all of objective being and existence comprises an integral structure. The parts are subject to laws and principles of activity. Form and phenomena comprise the objective domain. The material or natural apex of this objective universe is the organic being, who in his perfected state is called man.

Related to the world, or universe of objectivity, is a pole or focal point of mental consciousness inherent with man, and constituting a center of the congeries of all the mental activities of all men, natural and angel, and embracing the love of all knowledges in the universe of objective being. This focal point of all loves, and consequently of all truths or the wisdom of all things, is the subjective pole of being. This is God. It is personal, for love and wisdom are the two aggregates of all soul and spiritual potency and energy. These are not abstracts, neither are they distinct from organic structure.

God cannot express that which does not inhere in him. If personality is manifest in man (and such personal form be the product of the divine activity and expression), the personality existed in form, and not merely in function; for function (potentiality) cannot express form. Form only can express form; function only can express function. What, then, is the conclusion? That personality in God is the divine embodi-

ment or incarnation, occurring at regular intervals through the ages, one of the manifestations being the Messiah or Christ of the Christian age of the world.

Function as obtaining in the spiritual, cannot operate only as it has form to operate through. I believe no person will ascribe to God the mistake of performing a use in any direction, not an essential performance in the divine economy. If God expressed the physical universe, and in this expression manifested personality, he did so because of necessity. If a necessity once, it is a necessity forever. The great difficulty here, seems to be in the fallacious belief obtaining so universally, that there was a time when creation began, before which there never had been a creative act.

Creation is continuous. Times (ages) succeed one another. Jesus the Lord Christ came in the end of one time (age of the world) and the commencement of another. At the end of the Christian age, the Lord God (Eli-jah) will come again, manifest in his personal being, to effect the new creation. He will come not as Jehovah, but as Elohim. This manifestation is the aggregate divine truth, the subjective pole of being, the focal point of the anthropological macrocosm. This is the Philosopher's Stone.

The Central Luminary of the World

(From the Published Writings of KORESH)

JESUS was the central figure of his age; of all the lights of his day, he was the most brilliant. He was the source of the true love and the genuine wisdom, the Bright and Morning Star, the central Luminary of the world. The age or dispensation through which we have passed, and which now reaches its termination in the manifestation of another central luminary, has been denominated the Christian age, by the entire so called civilized world, in honor of the man and personality, Jesus.

The word Christ, which means the Anointed, and which designated the office of the Savior of the world, came to be employed as the common name Jesus; so that instead of his being called Jesus the Christ, he was called Jesus Christ. In the degeneration of the church from the first principles taught by Jesus and his followers in the early age of Christianity, the church and world have fallen from the knowledge and power exhibited by those upon whom the Holy Spirit operated.

The baptism of the church came through the man Jesus. The Christ was the center and origin of the *dynamis* which at that time was shed upon the world, and which has influenced the world from that time until the present. The personal Christ, the Lord Jesus, was the spiritual and natural pivot or center of the two worlds, the spiritual and the natural. His relationship to the two domains may be illustrated by an hour glass; the upper portion representing the heavenly and spiritual states, and embracing the spirit and angelic kingdoms; and the lower portion, the natural world with its natural inhabitants. The Messiah, being the center of both worlds, would occupy the middle point of the hour glass.

Now, while the heavenly worlds would be conscious of the appearance of the luminary in the form of the celestial Center, from which would flow the light (wisdom) and heat (love) of the angelic domains, they would not see the natural environment, the outwardly tangible and naturally human Jesus, any more than those in the material domain could look beyond the man Jesus, and see the wisdom and love which had their nucleus in him.

The formate Christ was the material and substantial clothing of the pivot of the angelic heavens. In other words, the Christ was the outwardly manifest Jehovah, the focal point of both the spiritual and natural domains, the embodiment of the Father in the Son. The material substance in which the Father clothed himself was concentered from the purest thoughts derived from the people.

Let the reader bear constantly in mind the fact that thought is substance, and that the two general states or qualities of the substance are love and wisdom; that love (a substance of mind) corresponds to heat, and wisdom (a substance of mind) corresponds to light. They are spiritual substances, but transformable to material substance.

Let the reader also bear in mind the fact that the Jewish church had its existence to the end that through it there should come the Messiah. The purest desires (mind-substance) were directed to a time when the Savior should be manifest. The result of such a determination of the thoughts caused the flow of mind to concentrate at the time and in the place where the Messiah was pivoted. This concentered the substance of mind through the birth and development of Jesus. His flesh was veritably the divine clothing, and consequently the substance of salvation. The reduction of this body through and by virtue of its theocrasis (translation) to Holy Spirit, constituted the mercy-seat, the covering of the ark of the covenant, the chariot of the cherubim.

The Holy Ghost or Spirit which operated upon and actuated the Apostles and Disciples of the Lord, was the very substance of the divine body, who lived among and taught the people. Jesus disappeared by a process of combustion (burning), which consumed the visible form, transforming the visible body to invisible spirit. The Holy Spirit, then, was the very substance of the body of Jesus, the result and product of the burning of his body. The concretion of that form and its discretion again to spirit, constituted the potency which impelled the dispensation or age of the world through which we have just passed.

The Christian or Piscatorial dispensation is ended; and before another baptism can come upon the world for the progress of the Koreshan or Aquarial age, as defined and limited by the constellation Aquarius, there must be another pivoting, another centralization and focalization of force. In other words, the Messiah of this age must appear, and through his translation, or the combustion (theocrasis) of his form, there will be another outpouring or overshadowing. Then will come the real divine life.

The spirit in the (to the natural eye) invisible domain, only exists from its central point of combustion, and from this central point flows into the other mental subsidiary centers. The sun, moon, and stars of the physical universe may illustrate the sun, moon, and stars of the spiritual world. Without these centers of combustion; there can be no spirit or force. Light and heat are the products of combustion; so love and wisdom, the two qualities of spiritual or mental force, are the result of a process of mental activity in the spiritual or mental world, having their fixed points in the natural anthropological world or domain.

This may be stated differently. As the natural-divine man, Jesus, in the anthropological, was the fixed point of the heavens; so all men in the material constitute the fixed points of the entire spiritual realms, and hence the centers of mental combustion upon which depend all the love and wisdom (spirit) in the invisible realms.

A lighted lamp fills the room with light and heat, two forms of spirit; that is, physical spirit or force. The room is full of light and heat so long as the material substance is supplied for the combustion. So soon as you extinguish the flame, the light and heat disappear. The light and heat (wisdom and love, spirit, in the heavenly or spiritual world) depend upon their center of combustion or burning. Extinguish the center and the spiritual flow ceases. This center of combustion is a mental center, and consequently personal.

The Real Source of Therapeutic Potency

(From the Published Writings of KORESH)

THE final strength of every kind of life may be found in the seed of each special kind. There is no argument required to convince the genuine thinker of this fact. A stalk of wheat is full of vital energy until the ripening of the kernel at the extremity of the stalk. When the head of corn is ripe the life of the blade is transmitted to the ear,—the place where the life potency of the blade is garnered. This is a universal law, and is as true in the domain of human existence as in the domain of vegetable life.

The ultimate potential energy of man's being is in the seed of man. John had reference to this principle of life when he declared: "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 is the suspension of this supreme potency in man, that gives him that essential and vitalizing substance, so potent as the genuine vitalizing *dynamis* of the Christ in the beginning of the Christian dispensation.

The exaltation of the desires above the human propensities suspends, in the spiritual degrees, the spiritual forces (mind force) which, when not thus held in reserve, are carried from the domain of the pure desire into the region of propensity, thence into the body of animal determination.

The more elevated the thought, the more perfectly is held in check or conserved the superior *dynamis* or

potency of life. The power of the Christ was in his absolute supremacy over the propensities of animal life. It was through such supremacy, and only through it, that he had power over death; and no man will ever see life, or reach the resurrection, except through the same power of control.

If man loves God with all his heart, mind, might, and strength, all his thoughts flow upward, which must necessarily cut off all flow downward. There is no room or possibility for the man to sink into animal life, or even to remain in the cycle of animal existence, when all the desires are toward God, as they must be if he loves God with the whole being.

Present Agitation Will Culminate In the Birth of a Social Structure

THERE is broadcast in the world today a growing dissatisfaction with those sociological relationships dependent upon the apparently unjust inequalities existing between the capitalist and the laborer. The war between so called "labor and capital" waxes warmer, and will continue to do so until the settlement of the question upon absolutely just principles.

No sensible and just person will deny that there is a great wrong somewhere; and no broad-minded man will claim that the wrong is exclusively on the side of either the laboring man or the capitalist. The world in its every domain, moves in the line and order of its development through regular stages of progress, and its conditions in its every stage are suited to the requirements of that degree, whether pertaining to sociological or physical development.

From certain standpoints there are wrongs to be righted. From the standpoint of progressive evolution, every apparent wrong will be righted by either pacific or tumultuous revolution when the time comes for such regulations. Gestation progresses by regular and easy strides until its process culminates in the pangs of birth; then comes a complete revolution in all relationships and functions of the new structure.

The law which governs the development of the individual also governs the universal; and the agitation now actuating humanity, in the consideration of the solution of this problem, will culminate in the birth of a social structure endowed with the potency of organic life, derived through regeneration from the perfect divine planting in the race.

Man (the male), like woman (female man), groans under the provisions of the curse. The curse pronounced upon man, and following as a sequence of the fall, and his expulsion from Eden, was: "In the sweat of thy face shalt thou eat bread." That there be no mistake as to the identity of man's present state, with the provisions of the curse, we will quote the Scripture which, whether prophetic or not, accords perfectly with the conditions under which the race finds itself groaning. "And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt

thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. iii: 17-19.)

If there be any foundation for the Genesis account of man's fall, and though that account be spiritual and symbolic, having an interior and higher significance than the one usually ascribed to it, it still has the natural meaning, and does pertain to man's condition as under the bondage of excessive labor and struggle for that which, under the proper relations of society, would be within the reach of all, with comparatively little mental and physical effort and strain.

The Christ came to save from the curse; and if any part of that curse is physical in its character, the redemption must penetrate so far into the physical as the curse itself extends. If the natural death is the result of disobedience, and the sequence of the curse, then the redemption is not complete until the physical nature is redeemed; and if excessive labor is also a part of the curse, then the redemption of the Christ must extend to the regulation of that question.

The evolution of the perfect social structure will result through a social birth which must terminate the process of gestation, proceeding from the dissemination of the Spirit in the commencement of the Christian era. The Christ was the perfect divine seed, the seed-man, who came to be planted in the beginning of the Christian age, to culminate in the fruit and harvest at the end of that age. This harvest will be the new social structure regenerated from the planting in the race of the divine man.

There are just two (and only two) conditions or states upon which organic uses in society can be predicated. One of these is the selfish performance of uses in society, and the other is the unselfish. Selfishness is the foundation of all departments of competitive effort. No modification of the competitive system can meet the requirements of the age. Society cannot and will not be re-formulated upon any other basis than the divine order; and if the Christ stands for anything to the world, his perfect redemption, when it comes (and it is at hand), will result in the annihilation of competition.

The account of the Lord's manifestation as the Messiah of the world, if good for anything, is good for everything it states. A part of that record is, that His visible body disappeared from the view of his Apostles and Disciples, and that a cloud received him out of their sight.

The absolutely material view of the subject is, that the tangible and visible body ascended to some unknown place in the physical universe, where the Lord Jesus remains, to return at some future period of the world's history and progress. The spiritual, and therefore scientific, view would be that when the body disappeared, the visible flesh and form (the substance of the visible body) were converted to Holy Spirit by a process of psycho-pneumatic combustion; that is, by a soul and

spirit fire, by which the visible was consumed and transformed to the spiritual, and that the Holy Spirit which was poured out and received by the church, was the very substance of the body of the Lord.

This outpouring of the Spirit was the literal planting of the Lord's body; and from this planting of the perfect divine body there must evolve the divine kingdom. When it reaches its time of birth, it must come forth actuated by the very principles taught by the Nazarene.

If we study the results of the operation of the Spirit as recorded in the Acts of the Apostles, (see second and fourth chapters of Acts, near the end of the chapters), it will be seen that the settlement of the labor question will be upon the basis of unselfishness, wrought in the hearts of the people through the development and sudden re-birth of the Christ principles (providing the Christ idea is to have anything to do with the final perfection of the human race), and this re-birth will bring into the foreground the restoration of the world and church to their original Edenic purity and perfection.

To state the case in unmistakable language, the so called second coming of the Christ is the only solution of the problem; and as that coming is now at hand, the problem is soon to be settled on that basis.

The True Premise of Common Interests

(From the Published Writings of KOREEM)

NO reasonable and honest man or woman professing to believe in the Messiahship of the Lord Jesus, and who consistently accepts him as the true Teacher and Savior of men, can fail to see in his second summary of the Decalogue, the spirit of common interest involved therein as a fundamental law of life. The very element of love to the neighbor as oneself, in honor preferring the neighbor or brother, establishes the correctness of the system of common interest, as in opposition to the competitive system, which the law of God must ultimately abolish from the earth.

It will be questioned, why, if Jesus inaugurated communism or the common use of property as the material basis of secular life, have we no evidence of it in Christendom, or in the existing religious system, the only mausoleum of original and primitive Christian purity? There were two things, coöperative in their relation, belonging to the mission of Jesus as the Messiah of the Piscatorial age. The first was his doctrine; the second, the practical application of it to life. He taught his Disciples the law of love, which essentially included the principle of united life; he then made them not only Apostles of his doctrine, but the practical exemplars of it in their use of worldly possessions. He performed this last by the institution of the common treasury, from which Christianity has declined through its amalgamation with paganism.

Christianity has forsaken its principles and substituted the pagan system. This was as much a necessity as the dissolution of the seed that is sown is essential to the reproduction of the seed or product of the sowing. The process of regeneration could not progress except through the declension of the church; and the power which caused its fall or declension was the pagan system, with which the church entered into adultery.

The Indicia of Human Progress

BERTHALDINE, MATRONA

"THE MASTER MAKER'S MIND"

His Ways not Our Ways, O
Our Ways not His Ways

"**G**OD is Spirit." Mind has its apex of Godliness in the triunity of perfected spirits of the pneuma, psyche, and soma. Such was the man Christ Jesus. Of His mind are all the begotten, and ultimately to be born, Sons of God. To attain immortality and life eternal, the personified Deity, the Man Jesus, taught men that they must know God. To this end His Disciples were exhorted by his Apostles, "To let this mind be in you [them] which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God." This mind declared through the Apostles that they should ultimately know the truth as a whole, which they then knew but in part.

The Lord Jesus declared that he had many things to say unto them which they could not then bear. A cherished promise had been given by a prophet of old, that before the great and dreadful day of the Lord, which marks the time of the end of this world,—the Messenger of his final Covenant with his people, for the redemption of their bodies, should come and restore his knowledge. For the lack of this all-essential power He declared his people perished. This greatest one, the Deific *esse* (maternal and paternal) of his own interior life, he denominated "the Spirit of Truth." This Spirit was spoken of as personified, when referred to by the personal pronoun He. This prophetically accredited personality was to teach men "all things," presumably the things they could not then bear, and to show them things to come.

Peter, James, and John were the three primaries of the Lord's spiritual inheritance, and these three were one as to mind,—the external representatives of three degrees of that mind. These three found a vent for this mind's descending influxes to the seven churches of Gentile Asia, through that great world missionary, the Apostle Paul. This Apostle everywhere declared with holy boldness the Man Christ Jesus, the self-avowed Holy Seed, whose field for self-planting is a prepared cosmos, world, or order of things, to be the beginning of all creation. He was the central mind's revelation to human intelligences of the Alpha and Omega of the grand cycle essential to the recreation of the universe, a perpetual process provided for by the universal law of seed-time and harvest.

St. Paul emphasized the fact that without this Man of the central mind, was not anything made that is made. To know this Man in all the phases of his being, as the anthropotic sun, moon, stars, and solar annulus, is to know God as the fulness of the Godhead bodily. To accomplish this amount of learning we have all there is of time and eternity; but when the Lord's time comes for acquainting a man quickly with

his Maker, he makes short work of his epitomized instruction.

Every man in his own order accomplishes the will of God concerning this attainment. Before the accomplishment is due, however, each man ceases to be wise in his own conceit. He ceases also to be an agnostic, a professional ignoramus, and becomes a humble disciple of just one Master, having the credentials of the Master mind of the universe. Attainments increase in proportion as he both recognizes and applies the science of the Master, with the wisdom manifest in his doctrine and life. This activity is determined by the disciple's love of the truth taught.

The Lord Jesus was surrounded by many who desired his gifts and callings to satisfy their own ambition, or greed of gain. There were others who simply listened to criticise unfavorably His friendships with publicans and sinners, his exceeding rich and tender mercy to the woman taken in adultery, and his cordial appreciation of his anointing with most costly ointment by one who loved him;—these, to the very few, most lovable characteristics, were to the many the best of evidences of his identification with Beelzebub.

History repeats itself with suitable variations in all the operations of Messianic law of seed-time and harvest. From age to age, Messianic crosses are made with new and varied world field cultures. Messianic manifestations of the central mind are exactly adapted to the ethnic development of the field of humanity in the median line of racial progression. We say, "Westward the course of empire takes its way." The East is the place of the rising of the Son of man, now to become the Son of God, or one possessed of the central mind, which, being Deific, passes from "tent to tent, and from tabernacle to tabernacle, till matured femininity prepares its Holy Temple. A tent symbolizes a prophet, and a tabernacle a priest.

In locating the site for the assembling of the people ripening for the descent of the New Jerusalem, who in conjunction with her appointed receptacles becomes the Mother of all living, the Messianic Scientist noted the movement of the sign Aries through the constellations of the Zodiac. Thus he found the gate of entrance to the divine government reserve, to be in the south of Florida. Undaunted by the ridicule of the ignorant, the Stone of Israel, rejected by the new world empire builders, and denounced by press and pulpit as a crank, moved from Chicago to the wild land scientifically indicated, and there located his Guiding Star Office of public instruction, and instituted his work-a-day industrial "College of Life."

The blood of the martyrs is declared to be the seed of the church, whatever may be its denomination. The soul, the spirit of the blood poured out unto death, the death of the cross, becomes the spirit of the life of every renewed church and state. Messiahs thus plant their

lives to grow, on both their long and shorter cycles of being, for the specific developments of which we find growth indicated by, first the blade, and then the ear, and finally the full corn in the ear.

The greater mass of the people may not be eager to know the Master Mind when, as the Messenger of a more profound degree of its conjunction with its rising generations, he makes himself of no reputation among self-confessed sinners. In the climax of the evolution of an infolding order it is the few in it, but not of it, who rally around its least form of infoldment, the fruit of its one righteous Branch. To these few of every age, the truth is their great desideratum. To accomplish its appropriation, such will sell all that they have, give to the poor and follow the Master, whithersoever he goeth. He takes them often quite apart from the Babylon of a recidivating age.

Fortunately for those now awaiting their entrance into the promised kingdom of heaven in earth, they have reached the termination of a cycle initiatory to the restitution of all things as they were in the days of the Gods, when the many Sons share the glory of the Fathers, who with one voice say, let us make man, the mortal dust of the earth, in our image and likeness. They are to be transformed by the renewing of their minds, by conjunctive unity with the "Master Maker's mind."

Who knows the Master Maker's Mind,
Who knows the Master Maker's art,
That shaped the wings that are the wind,
And molded red the rose's heart?

We mark new marvels every day;
New wonders every day we find;
Yet who in all our clan of clay,
Who knows the Master Maker's Mind?
—Clinton Scollard in Hampton's.

Work For Progressive Women

WHY do not professedly Christian women line up on the Lord's side by the thousands, for an organized opposition to our hideous body, soul, and spirit-destroying financial system? "The love of money is the root of all evil," declares the Lord. Our financial system is a manufactured-to-order evil. It serves supremely the usurer, the human product of brutish origin who wants wealth, real wealth, the products of industry in human service, without being a coöperative producer.

Money, like our intoxicants, is a self and home destroyer, that we have only our stupid selves to thank for. Money is the guard or criterion of all our commercial uses—sex, secular, and religious. To make it a self-multiplier in the hands of millions of usurers, is to weave the snare for our own vidual and collective destruction. Were the evils of our sex, religious, and secular commerce radically dealt with, namely, repudiated by every member of society calling itself Christian, intoxicants, narcotics, etc., would never be desired.

Why, in the name of Christ Jesus, do we beat around the bush in all our reform work? Why not concentrate our efforts where he, the Lord, laid the axe? At the root of our corrupt social tree is the lust of man

for inordinate, illegitimate sex commerce. The Lord cut that short in a declaration of righteousness. He said, he that looketh upon a woman to lust after her hath committed adultery with her already in his heart.

Those who seek resurrection in His image and likeness will neither marry nor be given in marriage, but will be as the angels. All marriage as it exists today is effected under a ceremonial that is practically a copy of the curse attending the fall of man. The Lord Jesus, until he fell as seed into the soil of mortal humanity, to raise it up to immortality at the last day, held his Bridehood within his own holy temple, his body. This is the divine marriage. This biune form of man multiplies itself as did Jesus, by the dissolution of his body, incorruptibly. He went out by the new and living way. He comes again the second time, in the incorruptible fruition of his own flesh, by a new and living way of transmutation. This reappearing in due season, of the Sons of God, is declared by anointed authority to be now at hand.

The Lord Jesus declared the coin of the tax gatherer to be a thing of Cæsar, the head and front of that power of church and state which crucified him, and hounded to death his faithful Disciples. The Lord's animosity to money-changing and usury was fully displayed in the temple, which he declared had been made a den of thieves by those who had made void the law of love to the neighbor as an incentive to industry. The Lord repudiated all unknown and unknowable gods. Such sources of emotional inspiration give zeal to the irrational unscientific minds of the priesthood, who go about as wolves in sheep's clothing, deceiving and being deceived. On a perfectly rational basis He declared himself to be one with the Father, the begetting power of universal life. As such He became the vitalizer of all true church maternity, to reproduce upright states and conditions of society. He declared himself for communism, and the liberties, restraints, and adjustments of free trade, in instituting the nucleus of his Apostleship, to whom he said, one is your Master, and all ye are brethren. Freely ye have received, freely give; and the goods of the primitive Christian church were parted as every man had need. In an industrious, brainy nation, this means a superabundance of happy homes and all the good things of life, here and hereafter.

We hug our present deadly personal and social sins with the grip of death. We know the truth about ourselves, but keep right on cherishing our meanness as a treasure, and we will, till something gives us a death-cold horror of the same. What shall it be? The promised purifying fire of the living Word, the love of the truth in the life of its Messenger. "The entrance of thy Word giveth light." The re-entrance of the Word into our social fabric will be in the scientific degree.

How absurd of us to be crying peace, peace, with such notorious national unrighteousness as we exhibit, and practically ignoring the words, the instructions, of the only living and true God—the man immortal, who fulfils every degree of the will of God, and scientifically declares the keeping of the commandments to do them, to be the only law of divine being.

Sex lust, resulting in the mortal reproductions of our diseased selves, is not divine sex commerce. A money power that demands usury for lending a hand for the common weal, in promoting industrial efforts and secular commerce of the world, is simon pure diabolism.

Co-operation

THE ever-increasing number of coöperative societies, proving the advantages of coöperation, leads one to trust that the gathering into bundles for the final burning up of the tares of the old order, is coming about very naturally and unostentatiously. The growing inclination to coöperate, on the part of the middle class, as to wealth, suggests the expression, "the coming of the kingdom without observation." The parent countries of many colonies, Germany and England, have a great number of newly born coöperative institutions. The genuine Christian communism, destined to triumph in the United States, will not seem to be such an impracticable institution to those who have been trained under efficient coöperative management.

The still evolving world, though now in the lap of the ages, is learning at last the great value of the use of brains in efficient business management. Such management wisely discriminates between true and false economy in the minutest details, and remembers that all true economy serves to promote the greatest amount of good to the greatest number. The humanity of God is about to enter upon its great Sabbath of rest. Like the Sabbaths of all the shorter cycles, this one also is made for man. Not for man to be idle in, but most restfully active with scientific efficiency. This restful activity will be formally instituted by the grand manhood of the Sons of God, to the honor of the Founder of its revelation as a scientific system of cosmic order.

All men, mortal and immortal, will then know the intellectual joys, and the practical advantages of the material wealth attendant on obedience to the applied science of the true cosmic system of social order. Wonderful men are already at work all over the world, learning (in the court of human effort) to master this science of efficient management in every department of human industry.

It is said "The Gods help those who help themselves." When to the virtue of such efficient industry the Almighty adds the science of the universe, supplied by his use of the keys of knowledge, all their now perplexing problems will be solved. Then the diligent in business and fervent in spirit will serve the Lord with gladness, and will come up to the help of the Lord against the love of money, the supreme force of evil now hindering the true progress of humanity. They will down with the calf and melt it, like Israel of old, and thoroughly disgust all humanity with it. Then will come the great recognition of God in humanity, and men by the thousands will discover the Father's name written in the foreheads of their fellow men.

However, this is foretold to come about through great tribulation, through a time of trouble such as

never was since there was a nation; for this all nations are now preparing. They want one more good fight to the finish. We read of an approaching world war, begun possibly by the old father and mother countries, rivals for the domestic authority over the industries and commerce of the world of competism. Only recently we read of the icy parting of the Kaiser and the King. What next?

The True Value of War

WE READ that Bishop Codman of Maine extols the value of war. He says without war a nation would degenerate, would become effeminate, morally and physically. War, he declares "develops noble soldiers, noble statesmen, and noble men, and noble women." He admits that war is an evil, and cannot be carried on without frightful suffering and horrible consequences. Since there is an order of law which provides a time for everything, and everything occurs in its time of necessity, it is easy to believe that a time is at hand when wars, as we now know them, will have served their purpose, and that for a time at least the nations will learn war no more.

The Episcopal Bishop probably reads of this time to his parishioners. He reads also of the resurrection of the dead, of the kingdom of heaven coming in earth, in which the peace and good will of the Lord are to characterize its inhabitants. Does he believe what he reads? Are the noble soldiers, noble statesmen, noble women, which he says wars have helped to produce, never going to have a rest provided for them, in which their nobility of character attained can find expression in new varieties of artistic and scientific productions?

Since it is apostolically declared that eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him, it may be that the Bishop, being as yet only a mere man, cannot really see how the world can exist without the evils and goods of war, even for a golden age sabbath of rest. Let the good Bishop study up the prophecies of the Holy Book a little more, for light on dispensational truth. He may find foretold a great wind-up war, for which, if he studies chronology and the signs of the times, he may see that we are now most strenuously preparing, no matter how many diplomats and money makers cry peace.

Plenty of people want peace who do not want it on the working basis of our present financial system. To peace on that basis we say no, a thousand times no. A war that will end its existence for a few thousand years, as the war the Almighty has foretold will do, is far preferable to all who are the begotten of God. When, Samson like, the universal man of sin pulls his house down over his head, in his conflicting efforts at reform, the Angel of the Lord will be found standing by, to gather out all the perfected stones to be used in the reconstruction of his divine kingdom in earth, in which, for an age to come at least, the nations will learn war no more, but will fill the earth with arch-natural wonders.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

"MARIE-CLAIRE"

Her Book a Product of an Imagination Untrammelled by the Schools

THE GONCOURT prize of five thousand francs has been awarded to the author of this little book in France. It is the work of a woman without instruction, without orthography, a little French dressmaker, named Marguerite Andoux. We have before us the French text, bearing the author's name upon the cover, with a preface by Octave Mirabeau. The book is already in its fifty-eighth thousand.

This work is the product of an imagination untrammelled by the schools. A first reading shows its delicate charm. The reader is hurried from page to page with unflagging interest. It is a simple narrative of the life of a charity waif, first in a French convent, then as shepherdess. There is nothing sensational in the tale. The first impression is of a pellucid style. The limpidity of a gently flowing stream is here. The little seamstress jotted down on bits of paper the chronicle of her early years. The nuns of the sisterhood live in these pages. In a word or two, each is drawn with a masterly touch. There are no events properly so called in the story; no births, marriages, or deaths. The only villain in the plot is the handsome wolf, like the collie, caught red-handed in the act of carrying off a lamb. One poor lamb that was hurt, was so frightful with its swollen head that the little shepherdess was afraid to be alone with it. The herdsman befriended her and undertook to watch the patient. How willingly and how fearlessly she untied the great bull for him, in payment of his kindness, is a quaint and pretty episode.

There is a bit of romance at the end, veiled in mystery, lightly touched. The return to the convent as an underling, where she had been beloved by all, is one of the strongest features of the book. It is life and not fiction. The little French charity girl is never pert, never does she show off her own cleverness like Mary Cary. A single touch of humor enlivens the volume.

The good nun, called Sister Agatha, who treated the children's ills and bruises at the convent infirmary, adapted herself to each child's nature in order to make the accepted remedy go down. It was a fine ribbon for the lover of vanities, a tart or a cake for the gourmand. Simple Marie-Claire's taste is indicated in a line. For her, the politic sister prescribed, "Something divine that I shall put upon your chilled foot, to cure it in three days." The child went about dazed with happiness. A piece of the true cross or a bit of the Virgin's veil, was in her thoughts. On the third day when she besought Sister Agatha to divulge the name of this marvelous remedy, the good woman's eyes twinkled:

"Silly child, it is Arthur Divine's ointment." Needless to say, the chillblain had disappeared.

Octave Mirabeau terminates his preface with this admonition: "Read 'Marie-Claire.' And when you have

read it, ask yourself which one among our writers—and I designate the most famous—could have written such a book, with such an impeccable reticence, such purity, and such radiant grandeur."

The child's intellectual needs, her vague gropings in the dark for food and stimulant, stand out boldly. "One Sunday, having ventured to beg a book from Eugene, he presented me with an old copy book filled with songs. During the whole summer I carried it into the fields. I put tunes to the songs that pleased me best; then, tired of these, while helping the farmer's wife clear up La Soussaint, I found some almanacs several years old.

"Pauline told me to carry them into the attic; but I pretended to forget them in the drawer where they lay, and I carried them out in secret, one by one. They were full of amusing stories, and the winter passed without any thought of the cold. When I carried them into the attic, I searched for more. I found only a little book with no covers, dog-eared as if from long use in some one's pocket. Two pages at the beginning were lacking, and the third was soiled so the letters could scarcely be seen. I drew near the small window to see better, and by the heading at the top of each page, I saw that it was 'The Adventures of Telemachus.'

"I opened it at random, and I found the first few lines so interesting that I hid it in my pocket. As I was about to go down, I bethought me that perhaps Eugene had put it there and might come for it at any moment. So I laid it back on the blackened rafter. Whenever I had occasion to go to the attic I used to look to see whether it still lay in its place, and I read all I could of it."

It is strange that the most popular issue of the year, both in France and America, should contain the monotonous annals of a charity girl's life. Simplicity and charm in the one case, cleverness and humour in the other, explain their success.

Marguerite Andoux recounts the history of her life, not because she feels that it is important to the universe, not because it is "my life," like Marie Bashkertsieff, but as the bird sings because its lay is in its throat. She loves to write, and she writes what she knows, so the masters of art praise her work.

Behold one more example of the fact that love of the work done is the main element of success. Perfunctory is the opera or the symphony done for the sake of pleasing the public. The supreme quality of "Marie-Claire" is artlessness. None of them can imitate it. How labored George Sand's "Mare Au Diable" seems in comparison, beautiful as it has been called!

The measure of a man's life, is it the measure of his intellectual force? No, it is his love that is tested.

The sign of the Lord's coming is always a star.

Is Electricity Matter?(Republished from *THE FLAMING SWORD* of March 21, 1905.)

THE assumption that electricity is matter is said to be supported by the following experiment: In a vacuum tube, two horizontal glass rods are extended more than half way through the tube. A little windmill is contrived at the extremity of the rods, so arranged that it can move along them lengthwise. When the current is introduced at the end of the tube not touched by the rods, the electric force shoots across the vacuum to the windmill and propels it along the rods. When the current is reversed the windmill returns, moving over its course in the opposite direction.

Here the invisible current is seen to act upon matter; hence the assumption is made that electricity is matter, since it moves over a vacant space and affects matter. It is supposed that only matter can act upon matter to produce such results. The assumption is not according to Koreshan Science, which regards electricity as spirit. There is no difficulty in the statement that spirit can affect matter, when it is understood that cause is at the nexus of matter and spirit. Thought is an invisible, spiritual force; yet it can so affect persons at a distance as to produce great physical change in their bodily conditions. The action of thought in stopping the circulation and arresting the heart's actions, has been amply demonstrated.

Physical spirit has been used in Koreshan Science as a term to designate those forces produced by non-vital agencies. Thought would be classified as a vital spirit. Some have objected to the term "physical spirit" as being a contradictory expression. It simply prevents confusion in regard to the origin of the force in question, since there is vital as well as physical electricity.

The action of the windmill in traveling along the rods is no proof that the electricity is matter, for this reason: A similar phenomenon is observed where a platinum plate is heated by a current in a vacuum in the same manner; and this is used to support the hypothesis that electricity is matter. Here the conversion of electricity to heat has been effected by the rapid impact of the electricity upon the plate. The windmill of glass does not offer the same resistive force, since it is not stationary, but easily moved. The motion of matter is what produces electricity in the battery cell.

How did the electrical current cross the space intervening and arrive at the windmill in the vacuum, unless it be composed, as is the hypothesis, of material atoms in motion? By means of the conducting power of the walls of the tube? No, neither the current nor the windmill is in contact with these. There is no air to carry it along. The simplest explanation of the subject would be this: A current of electricity is transmitted as thought is transmitted, by a certain vibration communicated to a distant object, as is the case where one mind is in rapport with another at a distance. The vibration strikes the sensitive plate without regard to intervening space. Motion of matter produced electricity by an actual conversion of matter to spirit.

Then spirit or electricity produces the motion of matter, showing that one is as substantial as the other, though one is material, the other spiritual. In other words, spirit and matter are the two forms of universal substance. Cause is at the nexus or joining of the two.

The supposition that spirit is not able to affect matter, would result in a denial of the very facts which are shown in the realm of the mind where mind is produced from the destruction of matter, and matter in the human brain is formed by the conversion of spirit to the substances of the body. The skin is the result of the conversion of the fluids of the body; but the fluids themselves result from the interaction of matter and spirit, or of vital electricity converted into the nerve juices,—for it is well known that the nerve fluid is highly electrical. The nerve juice is not only composed of the solids of the body in solution, but it is the materialization of the electricity, vital electricity, with which it is charged.

Genuine Spirituality

WHAT does the term "spirituality" imply, and why is it almost entirely eliminated from the Koreshan vocabulary? This question indicates a lack of knowledge as to the fundamentals of the object pursued by those who constructively work to build up the essentials of Koreshan doctrine—to build up and to fortify a natural kingdom in a natural earth.

Spirituality is supposed to be the status of those who are looking forward to a life beyond the grave. They are longing supremely for it, so they are called "heavenly minded." To long for heaven in earth in accordance with the Lord's prayer, "thy will be done in earth as it is in heaven," is the acme of desire for those who respect Koreshan ideals. The term "Koreshan" implies simply what has been taught in America by KORESH.

Again, "spirituality," as used by a certain class of idealists, implies going into the silence. Quietism and monasticism have had their day. Active service is that of a militant army. Work in the trenches, but work. In the silence perils are to be faced, such as laying oneself open to the influx of other minds, or to evil and mischievous spirits bent on defacing the Lord's image.

Nineteen hundred years ago there came a man who comprised in himself the Lord's spiritual kingdom. He was planted in his church, as numbered by a few followers. They were naturally receptive to Him. His life was not the life of man, but the life of God. He imparted it that these Disciples might receive him spiritually. They were supremely attracted by His gospel. They loved it to the exclusion of other modes of thought and life. It was to them supernal happiness.

The marked feature of this age has been research in natural science—not into futurity. Theological discussions have been confined to the clergy, while the world hung upon the words of living scientists intent upon wresting secrets from star, and glow and earthworm. The world about us, not the world to come, has been the supreme object to investigate. And not only this,

but how to make the world habitable by a science of government, glorified into the expression of happiness, has been the desideratum. Happiness written upon the faces of the people as they turn toward their rulers, is an end in itself to be sought, and to be thoroughly sought. The propensities of another age do not concern us so much as how to make this life sweeter and purer. The ethical lessons of history have their purport. To disregard them is folly; but practical experiments in sociology are the most effectual means for redeeming the earth.

Koreshans have not time to go into the silence. They are too actively engaged in propagating visible means for saving the denizens of the city from want, starvation, and suicide. They are alive to the importance of providing for some portion of the immigrants who seek this country in large numbers, expecting, if not be fed with turtle soup in a gold spoon, at least bread and butter from a so called Christian nation.

The spiritual kingdom of God was all provided and set in its proper receptacles, just according to his plans, and his gracious love produced the offering and the sacrifice. God's natural kingdom has been taught, and men have striven toward its perfection. While they work toward the proper preparation in the humblest manner, God, seeing the prepared earth, sends down the spiritual into the natural in the name and in the personality of his Prophet. He has passed through the cities of the great West and rebuked their vices. He has taught in the busy marts of the East. What shall the harvest be?

The Tides

ALL the phenomena of Nature are as easily explainable by means of the system of astronomy discovered by KORESH, as by the old system. We advise any student who is interested to compare the two systems, point by point. He will then see the difference between simplicity and hypothetical statements.

It is universally admitted that the moon controls the tides. Why? Because the waters of the earth heap themselves up on opposite sides of the globe, corresponding to the lunations.

"Since the mean diurnal motion of each of the two opposite tides is the same as that of the moon, the action of the moon must be regarded as the principal cause of the tides." (Olmstead.)

The solar influence is also included, but owing to the greater distance of the sun, its attractive force, to move the tides, is established as 5 to 2 by the Copernican astronomers. The astronomical system teaching that the earth is a hollow globe, says that the tides represent the breathing of the universe. It says that the moon controls every motion of the tides. A great diaphragm of force divides the lunar sphere in the heavens, corresponding to the two lungs, and as this sphere revolves, the waters follow it in its daily revolution.

The tidal waves which work so much disaster to

the shore lines of the continents, overwhelming not only shipping, but extending miles inland, are due to planetary influence. The planets fill the moon, and their influx governs the waxing and waning of the visible body. The real planets are mercurial discs, revolving between the interstices of the earth's crust. The visible planets are photospheres. The real moon is the earth. The visible moon is also a projected X-ray picture. The moon wanes visibly, when the energies that form it are cut off by closing a circuit of magnetic impulsions. The poet sings of:

"Large elements in order brought,
And tracts of calm from tempest made,
And world-wide fluctuation swayed,
In vassal tides that followed thought."

The vassal tides are harnessed by the thoughts of a genius. They obey the sage who is able to direct the works of a nation toward the utilization of these natural currents, driven by the moon. To harness the tides by means of great movable platforms, and to enforce the principles of mechanics in thus contriving new sources of power for man's works, was it not a grand and a poetical enterprise as devised by KORESH?

A Sane and Safe Fourth

THE New York *World* has given an impetus to a movement that should spread all over the country. It is a movement to eliminate deaths, mutilations, and fires; to celebrate Independence Day by patriotic ceremonies, not by noise and powder.

All the patriotic societies should endorse this. Cannon crackers to put out the eyes of our youth, ought to be abolished by law. We recommend to the "Daughters" special work to reduce the danger to our rising citizens from toy pistols and juvenile explosives. Windy and tiresome orators need not be the substitute. Healthful recreations for the young are easily devised. Picnics and boating, lively games and pleasant influences serve to make the day sacred and happy. Any newspaper devoted to the interests of the young, should make a special point of being informed as to the number of accidents due to careless use of powder. Let us have a smokeless Fourth, barring runaway horses, eyes put out, and children burned to death.

Do we wish to recall carnage, or make for peace on the anniversary of this nation's birth?

The Destructive Force

THE suffering and misery in the world cannot all stop right in a moment. Would that it might! The best remedy is socialism, so many say and think. The conservative wing says nay. Socialism is the greatest enemy to progress, because it retards the accomplishment of God's purposes. It buoys up men's hearts with hope, then it dashes them to the ground. Socialism aims right at the throat of the present government. It wants to make Uncle Sam bite the dust. It is the leveling force. Why is Victor Berger investigating the slums in April in Washington? Because the ladies of the D. A. R. concourse ruin \$500,000 worth of clothes under its rainy skies at this season. One expense deserves another. Socialism is the investigating force. It investigated the packing industry. Now it is investigating the national capitol.


For the Younger Minds

Bertha M. Boomer

THE GIRL AND THE WONDERFUL VALA

The Present Confusion of Mind
Will Come to Order in Due Time

BY E. M. CASTLE.

NE day after the Girl had listened long, striving half-unconsciously the while to reconcile what she heard with former conceptions, for readily does the mortal mind revert to old attitudes, and seek to entertain familiar error even at the same time that the truth is honored guest, the Vala said:

"Puzzle not over what today sounds inexplicable. Not because my words are obscure, for clear would they be and unnecessarily explicit to complete minds, but because of the habit, inseparable from your incompleteness, of seeing in part and hearing in part, is it that now you are bewildered in a world of strange thoughts. Out of your present confusion of mind shall marvelously come order, even as from the fierce confusion of the crucible come new form and beauty.

"Yet many days shall I teach you, ere I lead you to one who shall cause you to know indeed, by giving unto you power to obey; and only through obedience to the truth may it become your own beyond the danger of forfeiture. But rest now, and be not anxious, for there is a time to every purpose under heaven; and until the time is ripe, let patience have her perfect work. Let the strife between old and new in your mind cease for the present, and only look at what I shall bring to your view, and be refreshed."

Leading the Girl a few paces toward the forest, she waved the wand which she held in her right hand, (and which the Girl had not before observed her to carry,) and the green curtain was rent, and melting away on either hand disclosed to view a golden sphere. As the Girl looked, the brightness of the surface seemed concentrating at a point opposite her eyes, and growing in intensity until her eyes could not endure the brightness, involuntarily her eyelids dropped.

When she raised them, an orifice appeared where the bright point had been, which slowly enlarged until she was gazing into a golden concave filled with a lambent light, the source of which she could not determine. Suddenly, in the center appeared an emerald, which flashed a moment like the eye of a great dragon, then formed itself into a chalice; and the Girl thought of ancient legends glimpsing through the minds of men from age to age, and awe-struck, whispered, "'Tis the Holy Grail!" And even as she whispered, a palpitating quiver vibrated the chalice, and a violet vapor arose from it, while a red stream, as of blood, descended. The chalice dissolved, and tremulously right and left the emerald and the vapor and the red stream extended themselves in bands of beautiful color; and now the Vala spoke:

"It is Bifrost, the vibrating way." And as they extended, the violet band still lifted and the red sank, writing other bands, until the arch of promise spanned the concave. Then the colors multiplied, evanishing and reappearing, until all the rainbows that have ever been, seemed

pulsing there forever. And faster and faster the colors vibrated there, and curled and braided and interwove, until again the Girl closed her dazzled eyes.

Now when she reopened them the concave was no longer filled with dancing color. Instead there arose a ladder, circular as the ladders upon which vines are trained into pillars of verdure, and there were seven rounds, and each round was a hoop of precious stone, as the jade bracelet of the Oriental, and the color of each circle was a color of the rainbow. Within this ladder, which was even as a transparent conical pillar, were angels ascending and descending; those below stretched up hands to meet the hands of those above, and they met and clasped and parted, ascending and descending; and as they met and parted it seemed as though all the greetings and farewells of all the ages were being there spoken by silent voices.

As the Girl observed more closely the meetings and partings, she saw that as a descending form met one ascending, and clasped, the two melted into one, even as two drops of water touch and mingle; but the form of unity differed from each of the two composing it; and when the parting came, the one form became again two, of which one ascended to another meeting above, the other descending to one below; but the two that parted were not the same two that met, though each of these bore a resemblance to both of those. And the Girl saw that all the meetings and partings were thus. She turned to ask a question, but with eyes intent on the scene before them, the Vala waved her wand, and said, "Look again."

The scene had changed. Between the precious rounds, as in the balconies of a tower that decreases from base to summit, were bright companies. Soon a movement began in each, and a separation, and from each company, part ascended to the round above, and part descended to the round below, thus forming new companies, each of which now stood upon one of the precious circles, and the robes of those in each company became in color as the stone upon which they stood, even as the chameleon takes color from the surface upon which it rests.

And now each ring parted its circumference, and contracting on itself, gathered all the splendor of its color toward a point on the opposite side, where it formed a sphere of deeper, richer color. And as the ring so broke and gathered itself, the many forms that it supported were even gathered into one. Now there were seven spheres rising one above another, and on each stood the figure of a man. And a voice that seemed to come from all the surface of the concave, so many-volumed was it, said: "These are the seven Spirits of God sent forth into all the earth!" Then he who stood upon the sphere next the lowest spake, and his voice sounded far off through the centuries, saying, "The Kings are seven, five were"—and he pointed to those above; "one is; and one is not yet come!"—and he pointed to him on the lowermost sphere, at whom the girl now looked, but whose features she could not distinguish, for they were veiled in darkness.

While she gazed, seeking to penetrate the darkness, the upper stone flamed, drawing her glance thereunto, and for a moment she saw the face of him who stood thereon, shine in the midst of the flame, then sink into the next sphere, which in turned flamed; and each in succession flamed and sank, until but the last and lowest stone remained, and now the face of him who stood thereon shone upon her; and behold! it changed, and was each face in turn, one melting into another in her view, and at last became the blended likeness of the six, yet distinct in individuality, as a composite photograph differs from each of its constituent units, though it bears the impress of them all.

And even as the faces wavered there in turn, before the final face appeared, so the colors of the other six stones twined within and about the remaining jewel, until that moment when the seventh face, in which was the memory of all the other faces, shone upon her; whereupon all color departed and the stone became of alabaster whiteness; its shape was no longer a sphere, but a cube; then in turn it flamed and the glory of it filled the concave, and the Girl could not endure the brightness of the face that shone through the fire in the midst of the glory, but fell down in worship before it.

The Vala speaking, roused her; "Look up; there is more to see."

Seven steps led up to an archway that lacked its main support, the key-stone. Again each step was a precious stone, in color as a color of the rainbow. Scarcely had the Girl noted this much, when the stones began to roll from the bottom upward, involving themselves until the seven became one, and that one again a white stone, this time shaped as the key-stone. And as it took its place in the arch, the Girl saw upon its surface, in bas-relief, the face of him who had stood upon the white stone, and about the face in letters of light, the mystic letters of the key-stone. And all around and about the arch shone myriad lights and glorious.

Now, as from a thousand instruments burst a mingled strain of triumph, and above it all, sweet as the song of a skylark, imagined by those who have not heard it, but only dreamed its sweetness from the tales the poets tell, rose a voice singing, "He that was slain soars to kindred spirits?" And as the voice rose, two cherubim came flying and seized the key-stone and bore it up, until it disappeared above in the far golden glow. The arch melted away, and in its place stood him whose face was on the key-stone; but now the Girl could look upon his face as on the face of one whom she should meet as other men, for slowly the golden light faded and the concave was no more, and he stood as it were in the midst of the trees of the forest.

Down from above came flying the cherubim bearing the key stone, and as they set it before him it became a perfect cube. Again the strain of triumph sounded, and the voice rose, singing. And these were the words:

The Master at length
Takes the gavel in hand,
And uses his strength,
At wisdom's command,
To lay bare by his skill what could not else
be known—
The beauty that hides in the heart of
the Stone.

As the man began to work upon the stone, the Girl observed that his were the hands of power; that his eyes were wells of knowledge, and that on his brow, gleaming there as the uræus crest of the divine rulers of ancient

Egypt, was a white serpent that coiled and uncoiled itself with lightning swiftness, but held its head ever erect with eyes intent upon the Master's work, except that now and again it inclined unto his ear; at each such inclination he worked as though with renewed assurance of skill; and as he worked, the chips that he struck from the stone took shape as the shapes of cherubs and flew away; and ever faster and more surely worked the Master, and in clouds flew the cherubs, and as he worked, strangely and indescribably he melted into his work and was lost therein. At last the outline of a snow white fawn was revealed, that looked with tender, infant eyes into the eyes of the Girl, and the tender green of early springtime in the forest was about the fawn and above.

And the Girl said, "Where is the man?"

The Vala answered solemnly, "Here is the ultimate key-note. Who can sound it may know all things. He was carried away by the cherubs, and yet he is in the fawn."

And the Girl saw that the eyes of the fawn were those of the man, but no longer wells of knowledge. The eyes of experience had become the eyes of innocence.

While still she gazed, the fawn sprang up, and bounding into the heart of the wood, disappeared from view. The Girl turned to the Vala, but the Vala was gone, and she was alone in the edge of the forest, within sight of the stream.

School Books of Long Ago

UPON a high and dusty shelf, two old school books lay side by side. In the early part of the century, these books were first carried to a district school in Massachusetts by a little boy named Job. One was Noah Webster's "Speller," which was "done into a book," as the Roycrofters would say, in a very curious manner. Rather wide muslin strips were used in the place of the stout thread or wire stitchings used in the books of today. The ends of the strips also served to hold the wooden covers in place; a piece of blue paper was pasted over the boards, and a brown cloth strip covered the back edge of the book. The other book, the "Union Reader," the covers of which have not survived for description, contains many a quaint reading lesson, quite different in character from the ones found in readers today; the two most marked differences being the religious tone of many of the lessons, and the frequent references to riches and the "well-to-do."

The Noah Webster "Elementary Speller" commences with the alphabet in small and capital letters, and finishes with such words as vletudinarian, antitrinitarian, hypidiomorphically, sycomphantize, peripateticism, etc. A copy of the advanced speller of those days would be interesting. In many of the lessons the meanings of the words are explained, and the words formed into sentences, which is an important part of the spelling lesson too often neglected today.

It is amusing to note in some of the sentences, what a change of use less than a century has wrought. The following are a few examples: "Some of the streets and shops in New York are illuminated by gas-lights. Firearms were not known a few years ago. [Evidently quite an advance in those days.] Alma Mater usually applies to literary institutions where gentlemen have received their education. [Vassar, Radcliffe, Bryn Mawr, and other ladies' colleges were not then publishing Alma-Mater poems in their magazines.] The two longest wharves in this country are in New Haven and Boston. Ladies should know how to manage a kitchen." (The ladies still seem incorrigible.)

Koreshanity teaches that the advance made in school book lore, a few years hence, will be far greater than that made in the past. The fallacies in science taught today will be replaced with demonstrable truths, the primary one being the concavity of the earth's surface.

Light on Current Events

John S. Sargent

WERE GOSPEL WRITERS FICTIONISTS

*The Bible a Cube, Whichever
Way Turned, it is Rightside Up*

IN A late *Truth Seeker* I find a rabid tirade by W. A. Inman, in which he inveighs against what he denominates "Gospel Fictionists." The character of this article is so manifestly unfair and scurrilous that I would not notice it, but that he attempts to deal with the lineage of Jesus the Christ in a way that opens the subject to a wholesome and interesting discussion.

He first calls attention to the Hindoo god, Crishna, and to the founder of the Persian religion, Zoroaster to whom their devotees ascribed the sacred origin of being born of a virgin, and from whom he claims the Biblical and Gospel writers plagiarized the idea with which to endow, as he charges, their mythical Hero and Teacher, Jesus the Christ. But I will not here discuss this phase of the subject, further than to state that this so called myth, which seemed to pervade the religious thought of a number of ancient peoples, came down from a remote period, when a previous Son of God had been born into the world. So remote had been this event that it lingered in the racial memory only as a vague tradition, shorn of all exact statement of history. Naturally, the people would apply the story to glorifying and deifying their own national heroes.

This writer quotes the Scriptures glibly, but is lamentably ignorant of their real purport and teachings, for the reason that he knows nothing of the science of creation or of salvation, which it (the Bible) is given to teach. But, unfortunately for him, he is too blinded by prejudice and fallacy to be able to see.

In addition to charging that the old Bible writers copied the idea of the immaculate conception and birth of Jesus from the still more ancient peoples, he displays the viperous nature of his attack by charging the Gospel writers flatly with lying, in claiming the birth of Jesus as the fulfillment of those predictions. He thinks too, that he proves it by the discrepancy between the statement in the seventh chapter of Isaiah, where the child, he claims, was begotten of the prophet, whereas Matthew's own statement credits that office to the Holy Ghost, who, as our critic says, was one of the gods.

Ready always to cast doubt on every other statement of Christian theology, it is strange that he would so tamely accept this, the personality of the Holy Spirit. If he will re-study the Bible on this particular subject, I think he must conclude that this invention of the Nicene Council is not borne out by Scripture. The word person is from the Latin word *persona*, meaning mask or covering. As God is a Spirit (see John v: 24), he must necessarily be the only Holy Spirit; and as that Spirit was seen to descend upon Jesus at his baptism, and was not poured out again by him until after his translation or theocrasis, he (Jesus) must have constituted the personality (covering) of that Spirit (God). This is further confirmed in a different way by a statement in John i: 1-14, which says that the Word,

which was God (Spirit), was made flesh. The fact is, that no one can be a prophet without he be imbued or inspired by the Holy Spirit or Ghost; the distinction therefore is only in name and does not imply any distinction of fact.

The Father and Son Are One

His acceptance of that monstrous Christian fallacy—the tri-personality of Deity, as the only solution of the various names and characters in which the Almighty manifests himself to man, leads this captious writer into another *faux pas*. In that the Father of Jesus was Jehovah, he thinks he has found a great mare's nest in the supposition that a person could have so many fathers. Whenever Deity manifests in the flesh, that is, in his own proper person, then he is Jehovah,—the name Jesus being only another appellation for that same character.

Now, then, our carping critic will doubtless think that he has us on the hip, in this admission that a son is or can become his own father. But why not? A seed planted will, at the end of its cycle of growth, reproduce a seed or seeds, to all intents and purposes exactly like itself. The seed at the top of the stalk is the son of the seed planted, is it not? But as in the process of growth there has been reinvested in it all the quality and life potency of the seed planted, the father-seed has therefore become merged into the son. Likewise the central man, the Deity, who plants his life in the race and reproduces himself therefrom, by the orderly processes of growth, corresponds to that of the plant, the Father becoming merged into the Son. Thus Jesus could truly say: "I am in the Father, and the Father in me."

Again, he objects to Matthew claiming the prophecy in Isaiah for Jesus, because it there says that the child shall be called Immanuel, which he claims Jesus was not. Well, name as used in Scripture always signifies quality. The word Immanuel signifies, God with us, which significance he rightly fulfilled, no matter by what other name he might be known.

Significance of Jesus Riding upon an Ass

Then again, he finds the four Gospel writers giving lying testimony, because there is a slight disparity in their statements as to what kind of an animal Jesus rode, in his triumphal entry into Jerusalem. Mark, he says, had him on a colt simply; Luke put him on an unbroken colt; while John had him sitting on an ass's colt. Matthew, whom he denominates the worst exaggerator and liar of them all, was not satisfied with having him mounted on one animal merely, but must have him doing a circus stunt upon two, in the statement that he was "riding upon an ass, and upon a colt, the foal of an ass."

Can any sensible reader, without an arbitrary twist of language, make himself believe that this statement means two animals? Every reader who is at all familiar with Bible literature, knows that it is common to repeat a statement in a little different way, to emphasize some particular point. Mr. Inman of course sees nothing more in the Christ riding

upon an ass, an unbroken colt, than an attempt at vulgar show. But there is something in it of vastly more import than any or all of *his* heroes—Paine, Voltaire, or Ingersoll,—ever did or could do for the human race.

Every created thing in the universe is the material embodiment of some principle belonging to, and necessary to the aggregate human mind. Few people know this, or are willing to acknowledge its truth; but all tacitly do so, in the characteristics we ascribe to the hog, fox, wolf, lamb, dove, etc.; they do not imagine that it necessarily goes through the whole category, but it does, and the science of the Bible can never be understood until this is known and comprehended.

When we know the use and chief characteristic of a thing, we can begin to trace its correspondence in the mental world. The ass is the burden-bearer, consequently, from the intellectual standpoint it represents natural truth or science. Is it not this knowledge that today carries the burden of human progress? The Lord's entry into the old Jerusalem, riding upon an ass, amid the hosannas of the people, was a type or correspondential representation of the manner in which the Messiah of the coming age should enter the New Jerusalem, seen prophetically by John descending from God out of heaven. That is, he would enter it (the church), and the people would follow in by means of natural science. That the ass should be a colt "whereon never man sat," indicated that the science should be new and original, not the pseudo thing now called science. It will be able to unravel the mysteries of life and creation, with no guess so's about it.

The Lineage of Jesus

Having, as he thinks, utterly discredited the Gospel writers as truthful witnesses, he now proceeds to destroy their character as fiction writers, because in his estimation they wove in too much of the vulgar and impossible, and did not preserve their hero from the taint of extremely wicked and immoral progenitors. He cites a partial list of these, which includes Abraham, Jacob, David, and Solomon, in the male line; while the disreputable acts of Tamar, Rahab, Ruth, and Beth-sheba, blacken that of the female line.

In this, our querulous agnostic well displays the character of the fabled wolf that would destroy the lamb upon any, or no excuse at all. So our wolfish skeptic will give Gospel writers no credit for truth, even though they deliberately dishonor the lineal descent of Him they would glorify. He proves altogether too much for his side of the case; if they are lying, it isn't reasonable that they would put such unfavorable lies upon the lineage of their own hero, as these would seem to be.

However, we are not going to deny the charges, or attempt to mitigate them in the least; they look pretty bad, especially to those who insist that all Biblical characters shall be so much better than they know themselves to be. But I doubt if there is much room for any of us to throw stones; if we could trace our own lineage back half that far, we might find equally as much, if not more, of which to be ashamed.

It is too bad to shock the high moral sense of all these goody people that can hardly bear the social depravity of a

modern pink tea; but truth compels me to state that this lineage, bad as it is, was absolutely necessary to Him who would be the Savior of the world. It was necessary, if He would save us from our sins, that he take those sins upon himself, and overcome them in himself first; then, by the power and experience he had gained, he could help us to do the same. How, think you, could a captain save a ship in a terrible storm, if he had no previous experience in buffet-ing the waves of the sea? And how could the Son of man take our sins upon himself, in any sense or degree that we have them in ourselves, except they be born and bred into his blood and bone, as they are in us?

Here is a beautiful rose with an exquisite odor, but our Bible critic is too over-nice to look at it, or to sniff its delicious fragrance; he had looked behind the scenes, and learned that the florist had put a vile compost, made of decayed animal flesh, about its roots; and here also are some nice fruits and melons;—but they also have grown from out of animal excreta; so they too, are not for him,—that is, they wouldn't be, if he were as fastidious about his stomach as he is about his belief. The viler the manurial substances are, the richer they are in those elements which, when transformed through the nitrifications of the soil, and the processes of growth in the plant, produce the finest fruit and flowers.

Creation Integral

Creation is an integral thing; what obtains in the vegetable kingdom obtains correspondingly in all of the others, even the human and the God kingdoms. The Lord is an husbandman, and in the process of his occupation he plants his seed—himself, in the race, which is the soil that he especially cultivates for his own reproduction. This is the way (and the only way) he has to perpetuate his own life,—just as a plant or a tree perpetuates its life by reproducing itself from seed.

It is a fact that a plant or a tree must have decayed or decaying matter to make it grow, which is transformed to fruit and flowers; but it is no less a fact that moral filth, which is mental decay, is just as necessary to the building of human character, not by its continuance as such, but by the transformation of its evil to good, by a process corresponding to the transformation made by the plant. No person can be tempted to do wrong without the desire of that evil is inherent in him; and to resist that desire successfully until it is no more, is to transform that evil to its opposite good. That is just what Jesus did; his spirit, coming down from Adam through a long line of reëmbodiments, took upon itself all of the evils to which human flesh is heir, and by overcoming, reached that ripened stage or perfection that enabled him to be conceived and born without sin, and shapen without iniquity.

The Immaculate Conception and Birth

Our hypercritical agnostic will not permit the opportunity to pass, without characterizing this story as most scandalous. This is because he is wilfully and perniciously ignorant of anything above the animal. He does not and will not, I presume, admit that such conception could take place by mental process alone.

The lineage is traced to Joseph and not to Mary, so

that the impregnating spirit was in him, and passed over to her as a sperminal cell by a mental or arch-natural process, effected by the power of the Holy Spirit through the purity and intensity of their love.

It is pretty generally accepted that mediums can and do project partial materializations from themselves. If true, it shows that there is a law operative to make it possible. There are no miracles in the Christian-claimed sense that law is suspended or violated. Every miracle is performed by the orderly operation of law, wondered at because not understood.

As by this explanation Joseph was as much the natural father of Jesus as any man is of his child, and as with the exception of the priestly ceremony (which our critic will hardly claim confers any sanctity), they were already man and wife, therefore it would appear that the scandal is not so "all killing" as he would have us to believe.

Revising the Ten Commandments

AND now the Episcopal church wants to amend the ten commandments,—they are too long. They would cut out what seems to them to be unnecessary verbiage. It is difficult to see why they should be so concerned about their length, since very few Christians try to keep them anyway; and shortening them up is not likely to prove any inducement to do so. Some go so far as to teach that these commandments are not intended to be kept by Christians, notwithstanding the injunction by Jesus to the young man to keep the commandments if he would have eternal life.

Among other things, these would-be amenders of the Decalogue would have all animals mentioned in the law against covetousness expunged from the statement, since few if any persons own such animals now-a-days. This shows how little they really know of the intent and purport of the ten categories. They know nothing, suspect nothing, of the far-reaching significance of these seemingly simple injunctions. How can they, when the very first commandment implies that they shall know God, whom they declare to be unknown and unknowable, and place another god before him, in bowing down and worshiping (loving the graven image upon the gold and silver coins,) money? The whole Christian civilization is permeated and rotten with the love of money—"the root of all evil."

The neighbor's ox that should not be coveted, is his opportunity for life, or a livelihood. The ox or bullock was sacrificed, in the Jewish ritual, to indicate the sacrifice of the sensual or worldly life and desires, that the higher heavenly life might be attained. But in the secular phase of life, the ox signifies the commercial liberty to accumulate those things that inure to and perpetuate life. To covet this is to monopolize trade by means of trusts, protective tariffs, and other devices, by which the neighbor is deprived of the liberty to sell in the highest market and buy in the cheapest. In other words, it deprives him of the ability to live.

The ass in the secular field is the burden-bearer. What is it but labor that bears the burden of our economic existence? And to covet thy neighbor's ass is to misappropriate

his labor, depriving him of the just proceeds of his own industry, thus reducing him to a condition of wage slavery.

Is it any wonder, then, that the churches are being actuated—though unwittingly to themselves—toward the cutting out of these things from the Decalogue that condemn the Christian civilization?

Big Church Revival

IF you are not a Christian, you want to get yourself ready for the dispensation of grace that is coming. There is a scheme on foot to start the biggest revival known in history. It is to extend from the Atlantic to the Pacific, embracing ninety of the largest cities of the country. It is a business proposition, to be under the management of a committee of one hundred business men, who, with a full corps of revivalist ministers, alternating with one another from place to place, will carry on four or more revivals at as many different places at the same time.

The probability is that there will be a great church zeal worked up all over the country; especially among the evangelical (so called) churches. Among the communicants there are some three million less males than females, and this discrepancy must somehow be made up; the men must be interested, else the blissful beyond is liable to become only an old maids' or widows' paradise. It will not be at all comforting to be looking continually over the battlements of heavens, wondering if "hubby" or "that fellow" is still stoking down below.

It is also proposed to work up, with these revivals, an interest in the churches in social service. Hitherto the churches have rather held aloof from such work, seeming to hold that the saving of souls was their sole and exclusive occupation, no matter what became of the body. But that is proving to be altogether too idealistic for the people; they can see and feel that they have bodies that can suffer here and now, realistically; and the now is with them the accepted time. Therefore the present cannot well be neglected; hence the church, with its promises all for the future and no comfort or help for the present, is growing unpopular, and to save itself from going by the board, is now driven to make merit of a long-neglected duty.

No More Infant Damnation

THE General Assembly of the Presbyterian church is having trouble with the "elect infant" clause, in their confession of faith. For hundreds of years their doctrines have been consigning the non-elect infants to the nether regions, with what has seemed a cold and cruel indifference; but the modern heart has softened, even of a Calvinist, and the Presbyteries are appealing to the assembly for the privilege of voting the "not a span long" spirits into heaven by the "election of grace." Whether the Almighty has been saving infants in that way all the time, or whether he will change and adopt it to pander to the popular will, is not stated, but if it is the churches' *ipse dixit* to have it so, it seems to be taken for granted, that the Savior will be accommodating.

But it would seem as if it would occur to some, that if the doctrine was wrong on that point, might it not be wrong also upon some other point, or points? A doctrine that has to be amended after three and a half centuries' acceptance, to please the popular will, would put the doctrine, or the people of that church, one or the other, under very great suspicion.

Literary Review & Comment

Rollin W. Gray

ILLOGICAL MODERN SCIENTISTS

Reasoning from a Demonstrated Fact
or Premise Is the Only True Basis

IN a recent number of the *Scientific American*, Prof. Sedgwick Minot is quoted as saying: "Scientific men base their work upon a series of assumptions; first, that there is absolute truth; which includes everything that we know or shall know; second, that we ourselves are included in this absolute truth; third, that objective existence is real; fourth, that our sensory perception of the objective is different from the reality."

It would seem to be the proper thing to be careful of definitions when making postulates. In the first assumption, what is involved in the phrase, absolute truth? If this involves actual knowledge of all things, then the relations of things to each other must be known, and of course ourselves included; therefore, the second assumption is useless or superfluous.

The third postulate, "that objective existence is real," is not an assumption. It can be proven by physical demonstration, therefore it is not an assumption, but it should be modified so as to be more definite and inclusive. To say, all natural existence is objective and real, would be nearer the truth and the facts. If there is a spiritual existence or sphere of being, it must be real, and it has not yet been proven that there is not a spiritual world or state of being. On the contrary, a very large number of the most interesting things in the world cannot be explained on any other basis than that there is a spiritual world, where the spirits of the departed abide, and from which they embody again through the natural processes of generation or production. It may easily be proven that all existence is both objective and real.

The fourth proposition, "that our sensory perception of the objective is different from the reality," is partly true and partly wrong, and should be modified to read, "some objective things are different from our sense perception of them."

It is quite obvious that our sense perception is the only perception that we can have, that can be demonstrated by actual fact. We may formulate a belief and so bolster up that belief until it will become substantial as a faith, but faith has been defined as the substance of things hoped for, and the evidence of things not seen, while we are dealing with objective things.

There is no one sense which we possess that cannot be deceived; but where all, or a majority, of our senses give in their evidence, things must be as our sense perception evidences. For instance, take a small round article like a buck shot or a pea, and lay it in the palm of the hand. Cross the first and second finger of the other hand, and feel of the article with the point of both fingers crossed. It will feel like two objects, but the sight declares it to be one; and while the fingers are deceived the eye is not. We believe the evidence of the eye, because we are able to reason that the fingers are not accustomed to giving in their evidence in this position and their judgment is hasty, unreliable, and likely to be very deceptive.

The eyes are also easily deceived; they cannot judge of distance in looking at a light after night, or in looking at the sun, moon, or stars. Some objective things are in reality what our sensory perception declares them to be, and therefore it is an error to say our sensory perception of all things objective is different from the reality.

The best conclusion is that which has been reached

when reasoning from a demonstrated fact as a basis. To reason from an assumption is not the true or correct process. Starting from an assumption as a basis, the more logical the train of reasoning, the more certain is your conclusion to be an assumption. A chain cannot be said to be stronger than its weakest link, and the basic assumption is the weak link. The trouble with the modern scientist so called is that he reasons from assumptions.

The modern chemist assumes that the atom of matter is indestructible, an atom of gold is always an atom of gold; of course, the action of radium has changed this slightly, so they now say that the atom can be shivered to ions and the ions to electrons, but they are still gold; so the chemist hangs to the assumption that he started with, and he cannot say his conclusion is true until he has first proven the premise with which he started.

The scientist working from the basis of an assumption may discover many phenomena, but he cannot arrive at a true conclusion until he throws away his assumption or proves it to be true. The astronomer is just as much in error. The world's astronomers sit up nights to observe, and then figure all day to prove that the sun or some star is millions of miles from the earth;—all working on the assumption that the habitable surface of the earth is convex. This assumption never has been proven, therefore all their labors and conclusions are practically thrown away. This enormous waste of time and money could and would and should be stopped by first proving the premise from which they start. A man who does not know enough to reason or work from a proven premise should not call himself a scientist.

Hampton's Magazine is not an old magazine as magazines go, but it has jumped into popularity with a good many, because of its fearless attacks on certain people who have been charged with corrupt practices and graft. There cannot be too much exposition of crooked transactions and grafting. *Hampton's* seems to accord with this idea also. The June number is prefaced with an article, "The Mystery of Mexico," by W. B. Northrop, which is probably unbiased and gives some very severe criticisms of Diaz, which he undoubtedly deserves. "Death-proof versus Fireproof," by Rheta Childe Dorr, shows the importance of protecting the children and people who work in buildings, from fire. "The Service that Makes the Desert Bloom," is full of interesting information. An article on Maude Adams gives us an insight into her life that is new to many. "Where is your Money?" is a good reform article. The usual amount of fiction finishes this interesting number.

In "Progress of the World," in June *Review of Reviews*, especial attention is given to the Reciprocity debate in the Senate and the Standard Oil decision. Senator Beveridge's "Canadian Tariff Policy" is timely and full of interest in view of the discussion of the reciprocity bill in the Senate. "Seaman A. Knapp's Work as an Agricultural Statesman," "The New York Public Library," "Twenty Years of International Copyright," and "The Volunteer Soldier of 1861," are also interesting.

The *Woman's Home Companion* for June comes out again with its campaign for a sane and sensible Fourth of July, one in which the noise and danger of fire-arms and explosives are left out. American so called patriotism has always been noisy; it is time to make it safe at least. In the other 70 pages, most anyone will find something to interest them personally.

Topics of Interest & Importance

SCIENCE OF SOCIAL TRANSFORMATION

The Laws of Organic Social Arrangement Must be Like the Universe

BY MADISON WARDER

IT IS coming to be generally admitted among men of intellectual acumen, that some form of socialism is likely to succeed the competitive system, now lapsing into the last stage of its decadence. Our modern social fabric has become so rotten that the exhaustion of its cohesive powers is a matter of a few short years; and none outside of the ranks of the reactionaries deem possible the revival of competitive principles in organized societal structure. Humanity has incorporated so thoroughly the miseries and degradation incident to the individualistic regime, that it is altogether unlikely to evince any great desire for a repetition of the experience. The world now manifests encouraging signs of being satiated with the evils that come from the centering of the affections in self, regardless of the neighbor's need. When the individual learns by sad experience that working for himself alone brings down on his greedy head all manner of unpleasant consequences, he is ready to consider the advantages of social service; hence the present groping about for some sort of a social plan of life.

That the world is ripe for a transformation of its social desires and methods, the rapid growth of socialistic ideas in America, the central stronghold of capitalism, bears ample testimony. But that modern socialism will prove adequate to the task of constructing the organic social order, does not as readily appear. Moreover, doubts as to its efficacy are not confined to those outside the socialist movement. Many of the brightest minds in the movement confess themselves in the dark as to what may happen after capitalism is overthrown. In a recent propaganda edition, *The Appeal to Reason*, foremost organ of American socialism, expressly disclaimed any specific knowledge of social arrangement under the socialistic regime, being content to trust such matters to the wisdom of the majority, after the downfall of the ruling capitalist class. Indeed, most socialist writers and speakers are quite willing to confine themselves to agitation for the abolition of the capitalist system, and allow the future to develop the details of the reconstructive work.

The social transformation will necessarily manifest in two distinct phases—the destructive and the constructive; each in turn dominating the universal life. First comes the destructive phase; for the accumulated debris of the old order must be cleared away before the activities of the constructive phase can operate in the building of the new order. It is becoming more and more apparent that modern socialism embodies the destructive phase of the transformation. It is the energy of disintegration, generated naturally by a false social system, for the express purpose of destroying the competitive spirit. That it will successfully accomplish this mission, there can be no longer any doubt. The capitalist class is already panic stricken at the phe-

nomenal spread of revolutionary tendencies. An uncompromising spirit of revolt animates the socialist movement, which will culminate in the utter annihilation of the old order, leaving the masses ready and anxious for knowledge of the principles of genuine social life.

Contemporaneously with the progress of the forces of social disintegration, there is developing the constructive phase of the transformation; inconspicuous, it is true, in the eyes of the world, but quietly gathering up the powers of racial potentiality for use when the forces of destruction are spent. This phase is embodied in the Koreshan movement, now schooling a comparatively few in the science of united life, and making practical application, in a nuclear way, of the laws and principles of genuine societal construction. Here, nothing is left to chance. The laws of organic social arrangement, as determined analogically from absolute knowledge of cosmic form and function, are definitely known, and the principles of their application formulated, ready for use when the fallacious spirit of competition is eradicated from the mentality of the universal man. Here is the center of racial rejuvenation, from whence will flow the forces of universal recuperation, affecting the restoration of mankind to its maximum state of health and happiness.

Modern socialism is founded in a fallacious cosmogony, which deprives it of knowledge of a social structure harmonizing with the true cosmogonic form. Moreover, it excludes Deity, the supreme source of all the forces of regeneration, from participation in its activities; thereby establishing itself as part and parcel of the old order, and proving its functions disintegrative. Koreshan Socialism is founded in the genuine science of universal being, which includes knowledge of the form of the perfect society. It recognizes the office of the Almighty as the central figure in social restoration, thereby identifying itself with the new order, and demonstrating its constructive functions. When the socialist movement has completed its function in the destruction of competition, Koreshanity, impelled by the baptismal potency of the regenerated Deity, will begin its function in the construction of the imperial socialism of the new age.

In presenting the gospel of purity to the world, it is communicated alike to male and female, to be accepted or rejected by one or both. The right to exercise this religious tenet is fundamental in the gospel of Jesus. The principle that man shall be sustained in the exercise of his religious convictions, by the worship of God according to the dictates of his conscience, is also the groundwork of the Constitution of the United States Government. No Christian patriot will attempt to coerce a man from the free exercise of his religious prerogative. No man or woman should fear to boldly embrace and publicly advocate the foundation principle of the gospel of immortality, foreshadowed in the precept and living example of the Lord.—*Koresh.*

Ministers Exhorted to Learn the Ways of the World

BY DR. J. A. WEIMAR

PRESIDENT F. W. Hamilton, D. D., of Tuft's College, in an address before clergymen at a convention, exhorted the ministers, saying: "Come out of your shells, and learn the ways of the world, for there is no longer any halo about the profession. People have become weaned from the idea of worshipping a man because he wears clothes of a clerical cut."

Nothing is further from the truth of Old and New Testament teaching, than that the ministry of Christ should learn the ways of the world. What are the ways of the world? They are ways selfish in the extreme, without regard for any one else; for the "Almighty Dollar," for greed and graft.

The Lord declares: "My thoughts are not your thoughts, neither are your ways my ways; * * * for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Again: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies [Heb. *khasedee*, loving-kindness] of David. Behold, I have given him for a witness to the people, a leader and commander of the people."

"Love not the world, neither the things that are in the world. If any men love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world [Gr. *kosmos*, the present perverted and inverted order or arrangement] passes away, and the lust thereof; but he that doeth the will of God abideth forever."

The real reason why there is no longer a halo about the ministerial profession, is not because people have become weaned from the idea of worshipping a man because he wears clothes of a clerical cut, but rather because we have reached the end of the Christian age and the beginning of the new. Now is the time to give heed to the following prophetic declaration: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."

"Come out of her." Who is it that is referred to as "her"? It is the old church, with all her daughters. Come out of them. The church has reached the Laodicean stage. She is neither cold nor hot (fervent). "Because," says the prophetic declaration, "thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

The church is like a stalk of wheat. At the beginning, and during the cycle of its growth, it is full of spirit or life; but when the kernel at the top of the stalk is ripe, the stalk

becomes dry, lifeless, yea, worthless. All the spirit and life of the stalk have been absorbed and incorporated into the kernel of wheat, and the stalk serves, from now on, no other purpose than that it be cut down and cast under the feet of the cattle, to prepare fertilizer for the field. Therefore, come out of the old stalk, otherwise destruction awaiteth you!

A live stalk of wheat has a halo, an aura round about, witnessed by psychic eyes as a wonderful emanation or force, which is extremely subtle. It is a characteristic exhalation from the organo-vital body of the stalk, a sign of interior activity,—life. The Lord Jesus and his Apostles are represented with a halo round about their heads. This is not an imaginary idea, as some suppose.

Concerning the aura or halo KORESH says: "Attraction and repulsion are two laws; the first is the sense of drawing or pulling together, and is effected by the aura (halo) of two atoms." The aura of attraction and the aura of repulsion "touch each other, and by the pleasurable sense of their compatible touch, the two substances are made to unite, and the two forms of the same substance become one, which is the same substance but in another form. Who is prepared to say that these principles of attraction and repulsion between the atoms of matter differ except in degree, from the operations which in the higher domain, the mental, attract and repel minds, and thence through either voluntary or involuntary action attract and repel the forms (the bodies) in which those minds obtain?"

The true aura or halo, in the mental degree and domain, are the sperm and germ substances, or the cells of reproduction in the male and female organisms of human, animal and vegetable life. Although the two latter are not conscious in the sense and degree that the human mind is conscious, nevertheless, these two substances of the sperm and germ are impelled by the forces of impulsions and attraction to seek each other; then unite, if congenial, and break down the two substances of the protoplasm, the first-formed, and formate a new cell, a new mortal being. We must be mindful of the truth and fact that every organic cell, whether human, animal, or vegetable, is endowed with vital power, organic life. This is simply marvelous when comprehended, for it is a scientific truth.

If the halo or aura around the heads or bodies of the clergy has departed, it is a clear evidence that the sperm and germ powers are no longer conserved. Truly, people have become weaned from the idea of worshipping a man, not because he wears clothes of a clerical cut, but because he conserves his life powers; for nothing will so arouse a sensual mind to antagonism as when restriction is placed, by word of mouth or print, upon his sensual proprium. It arouses all the devils of gehenna-fire, the salacious feelings, tendencies, and passions. True, there are those who are elevated and ennobled by the teaching of celibacy and chastity of mind and body. Unto such the Lord says: "Blessed are the pure in heart [mind]; for they shall see God." And: "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart."

Jesus the Light and Life of the World

BY O. FREELAND

TRUTH is eternal; and though this phrase represents a truth in itself, it is not generally applied to ordinary and simple statements of fact. In saying that truth is eternal, I intend to express the continuity and perpetuity of the primary principles which underlie the science of life. We learn the principles and laws of the science of life in Koreshan Universology, based as it is upon the scientific interpretation of the Scriptures and the universe. The Bible (or Scripture) is the truth as revealed by God. As God is eternal, and cannot lie, so truth is eternal. If a man will not believe that the Bible is God's revelation, and does not believe in the indestructibility of the soul, that is, in the future life, then he is apparently satisfied with the present, natural life, which, in his opinion, ends with his natural death. He expects silence and annihilation.

I am addressing those who can be persuaded, who are open to conviction, and are ready to acknowledge that God not only has revealed truth in the Scriptures, but has given the key to one man. All genuine science is based on knowledge, and knowledge is not guesswork or hypothesis. The Bible is the most scientific of books, since its correct interpretation discloses the eternal principles which are basic not only to the visible and natural world of the present, but to the endless ages to come.

The question, what is life? can be answered in the words of KORESH (P. 74, "Immortal Manhood"); and a careful study of that definition will also reveal its laws and principles. This science includes all truth as pertaining to the universe in every domain of physical and mental or spiritual activity.

It should be reiterated that the science of life has to do not only with the simple atom of matter and its spirit, but with the very nature and character of God and humanity. The principles underlying the laws of such life and existence are clothed in the language of scientific symbolism, and he who understands the symbols, visions, and allegories of the Scriptures is the true interpreter. Let us inquire how and why Jesus is the light and life of the world. Jesus Christ not only understood the laws whereby he astonished the multitude by the miracles he performed, but he was God incarnate, and comprehended the laws of his own being. God being eternal, his consciousness and identity are eternal. He could not be himself for a few years, and then be some other being after his conjunction with the invisible Father, of whom he was the offspring. John declares Jesus to be the Word made flesh, who dwelt among men, and was the glory of the only Begotten of the Father, full of grace and truth.

That Jesus should be born of a virgin as the consequence of overshadowing by the Almighty, is in itself a tremendous miracle. But what is a miracle? It is an occurrence, a phenomenon, that excites our wonder and even awe, because we do not comprehend the method and hence the principles whereby it comes to pass. To the beholder it is no longer a miracle when he can thoroughly understand the primary laws of creative forces. In his ascension the body of Jesus vanished. It was an event

that finished his earthly career; it was the theocrasis, according to the law of the higher alchemy.

KORESH teaches that the rational faculties may comprehend the wondrous processes of the immaculate conception, the resurrection, the theocrasis, and other wonders related in the Scriptures; but to really understand these things we must wait until, as the Sons of God, we are like Jesus, when we shall see him as he is. We shall attain to this glorious condition and state, for to this end the Lord Christ came into the world. Such a desirable consummation is worth the suffering, the pain, and the sorrow of the present. Though Jesus was God and assumed human form according to an immutable law, we should not forget that the pain, abuse, and humiliation to which he submitted, and finally the crucifixion, were not mere accidents. It had to be so.

In every age or important period of the world's history, truth is accepted only by the few. Out of millions of people in and around Asia Minor, during our Lord's ministry, there were only about five hundred disciples prior to his theocrasis. Ten centuries later Christianity had been accepted by a large portion of the European peoples; but the dark ages finally settled down as a pall upon the world. Though Jesus taught the kingdom of God on earth, he was aware that many centuries would pass ere the fruition of his Messiahship should be realized.

What the Enemies of Bryan Say

BY O. F. L'AMOREAUX

IF IT be true, as even some of Mr. Bryan's enemies say, that he has come out of three national defeats, each time a stronger, more influential man than before, then in his case the motto, "three times and out," must have changed its ordinary significance to mean "out of defeat, into victory." The swamp lights of democracy, such as the *New York Sun*, are very much worried lest his own ambition, or the wishes of his friends, should induce him to run again for the Presidency, and the democratic party should again suffer defeat.

I do not think Mr. Bryan wants to be President, or could well afford it; but suppose the great majority of his party should demand his services in that capacity, and refuse to be satisfied with another; what else could he do but consent? Not only has his strength increased, but on the three several occasions before, the party opposed to him was united, and its leaders were true to it;—now it appears hopelessly divided, and its leaders are at loggerheads.

What this country needs at this crisis, is a man at the head of affairs who has well-defined ideas of right and wrong, and the stability of character to maintain the right. Reckless commercialism and privilege, together with party rule, have brought about a state of affairs in which the toiling masses are wage slaves, getting little more than a bare subsistence, and often much less than that.

The burden of usury and privileged monopoly grows steadily heavier, and as the people grow more intelligent, the time is not far distant when they will throw it off altogether, even at the expense of revolution, if that be necessary,—which happily it is not in our country.

Concerning Miracles

BY N. C. CRITCHER

IF WHAT is called "supernaturalism" could be eliminated from Christianity, as seems to be the desire of the "higher critics," the whole structure would fall to the ground, like a building from which the foundation had been removed. Not that it was necessary for Christ to do something phenomenal to prove his Divinity, but because, being divine and in the life of a higher law, it was inevitable that that life would produce the works belonging to it as its fruit, and in that sense, miracles (especially that of the resurrection) are of the most vital import, and have been really the foundation upon which the church has rested.

To better understand this position, it is necessary to determine the meaning of the word supernatural, which many who object seem to be ignorant of, although it would appear that its very construction afforded all the explanation that could be desired. Super-natural, super, above; natural, the ordinary state of humanity. One would suppose that the veriest tyro in the study of language would have no difficulty in at once perceiving its meaning.

To realize the relation of the miraculous or supernatural to Christianity, it is only necessary to review the whole career of our Lord, with its final, glorious consummation in the resurrection. At every step of His life, as we follow him, in his daily walk, in his dealings with the people, and with his Disciples, we are constantly confronted with the supernatural.

When He turned the water into wine; when he raised the centurion's daughter from the dead; and again, when Lazarus was restored to life; when he fed the multitude from a totally inadequate supply; when he revealed his interior to the Disciples, showing his conjunction with Moses and Elias; and when, after all of these exhibitions of a nature far above the possibilities of ordinary humanity, he crowned his life work by overcoming the last great enemy, and arising from the tomb after his crucifixion,—surely he proved to the world, then and now, that there was a condition above and beyond the attainment hitherto known to them and to us, not contrary to law, but simply following the law to its legitimate and inevitable result.

A miracle, then, is an event out of the ordinary routine; wonderful; exciting surprise, but only because of our lack of knowledge. The effort of the church to keep its faith in these miracles, in the face of the "proofs" of the "higher critics" and scientists of their utter impossibility, is indeed pitiful. Realizing the position in which they place themselves when they allow doubt to be fastened upon these fundamentals of their faith, they grasp with despairing eagerness at any explanation which seems to offer a ray of hope.

An evidence of this is to be seen in a contribution in the March *Everybody's*, where a minister tells, with evidently heartfelt joy, of his delight in reading an article published in the January number of the same magazine, entitled "The Subject of Miracles," by Wm. Hanna Thomson, D. D., L. L. D., the gist of which is that man himself is a supernatural being (!), which is proved by his constantly reaching farther and farther into Nature's secrets,

discovering hidden forces and applying them to his own uses. Ergo; man being a supernatural being, there is nothing to be surprised at when so called miracles appear to be accomplished.

The pity of it is, that this minister, who presumably has been preaching a gospel founded on miracles for years, is so overwhelmed by the potency of Dr. Thomson's assertions (for we certainly cannot call them arguments), that he takes the magazine into his pulpit and reads it to his people. Here is what he says about it:

"Dr. Thomson's *argument* gripped me so that I gave it to my people on the first Sunday in January, and related the circumstance of how my attention was called to it in the columns of your magazine, and how his argument gripped me, and warmed me up, and filled me up, until it was a sheer impossibility for me to do otherwise than to give it red-hot to my Sunday morning congregation. It has invigorated my faith, and, through my Sunday morning message, the faith of my people, in the supernatural elements of the Christian faith. I do not hesitate to pronounce it the most lucid, cogent, convincing argument for miracles that I have ever heard or read, and I have over a hundred volumes of sermons on my library shelves."

But while it is a fundamental fact in the history of Christianity, it is by no means to be supposed that it is of the same importance at this point of time, when the culmination of the age is at hand, and the "greater works" promised by Him to those who should believe on him, are to be accomplished.

In one of the incidental references made by KORESH to this subject of miracles, he says: "The word *miracle* is an anglicized word from the Latin, and means wonder or astonishment. No phenomenon, however wonderful, was ever performed contrary to law, which, though unknown to the populace, was well known by the person using the law (higher or spiritual law, it may be), to perform the wonder.

"Jesus wrought miracles through his knowledge of natural and spiritual law, using his knowledge always in the direction of good works through love to God and man. He raised the dead, healed the sick, cast out devils, etc. While He did this he said to his Disciples: 'Greater things than these shall ye do, because I go to the Father.' * * *

"What are these greater things? A greater thing than to restore a person to common physical health, to die in future, is to proclaim the law or science by which thousands of people may overcome death that they may never die. * * *

"The supreme thought of Koreshanity is in the direction of bringing into manifestation the Sons of God; in other words, to bring about and accomplish the destruction of the power of death over such as now aspire to immortal life." (G. S., vol. II, p. 58.)

So, while Koreshans realize the powerful influence of miracles upon religious life and thought, they can withdraw themselves from the turmoil of strife investing the subject, and rest in the promise of the "greater things" of the future to be accomplished as the effect of their baptism by CYRUS, the Lord.

The Open Court of Inquiry

Dr. J. Augustus Welmar

THE CAUSE OF OCEANIC CURRENTS

The Primary and Subsidiary Cause
of all Motion, Mental and Physical

Question 52. "What is the cause of the Oceanic currents, and do they affect the climate?"

PHYSICAL geography informs us of four warm oceanic currents which traverse the oceans and keep their waters in perpetual circulation. These four warm currents are the Gulf Stream, the Equatorial, the Japan, and the Antarctic. And as everything in the alchemico-organic, as well as in the organo-vital, universe has its coördinate and antithet or opposite, so there are several cold currents which flow out from Greenland, and are known as the Arctic Ocean Currents.

The principal or most important of the warm oceanic currents is the Gulf Stream, so called from the Gulf of Mexico, out of which it flows into the Atlantic, through the Strait of Florida. This gives the Peninsula of Florida the most tempered or moderate climate in the United States. This warm stream of water is estimated to be from twenty-five to one hundred and fifty miles in width, and moves with a velocity of from one-half to five miles per hour, the water being much warmer than other parts of the ocean water near it. Also, the color of this warm water current is of a deep indigo blue; being strikingly different from the green of the surrounding water.

A branch of this warm Gulf Stream flows constantly and steadily past the western coast of Europe, and exerts a most genial and beneficial influence on the climate, and also as a result, on the vegetation of these regions. Even many miles into the interior of these regions the air is tempered or moderated, being continually warmed by contact with this great and wonderful Gulf Stream. The effect of this warm stream is so great, that it carries the heat across the Northern Atlantic to the shores of England, Scotland, Wales, and even up to Norway. Thus the reader may know that the warm oceanic currents affect the climate of those countries. From this mighty influence it can be easily seen that this tropical oceanic current, flowing perpetually and steadily through the cold water of the Atlantic Ocean, rescues Europe from the snows and icebergs of the Arctic. This applies in a specific sense to the region known as Labrador or British North America.

Furthermore, it can easily be seen that when the great universal cataclysm occurs; that is, when the ecliptic moves down and across the equator to an obliquity of seven degrees, thus shortening the axis of the earth, there will be a great change on the map of the world. In referring to this great universal cosmic change, the author of "The Great Red Dragon" says: "There were upheavals in various waters of the earth, and the land began to sink in other places." Before this change, people living in the northern regions will emigrate south, and *vice versa*; for those who are to escape the cataclysm will go to the place of safety, just as the Disciples did nineteen hundred years ago, at the time of the destruction of Jerusalem.

Books on physical geography do not give the cause of the oceanic currents, but as cause and effect follow each other, and the one cannot be without the other, there must be a cause for the perpetually and steadily flowing oceanic currents. Oceanic currents come under the law of motion, and we know what is the primary and subsidiary cause of universal alchemico organic as well as organo-vital motion. Koresshan Science teaches that the primary cause of all motion resides in the mind, its pediment being the myriad corpuscles or cells of the brain. The primary function of these cells is expansion and contraction, and therein resides the origin of universal motion.

The corpuscles or cells are the terminals of the arteries, as well as the beginning of the veins; the cells are also the terminals of the afferent or ingoing nerves, as well as the beginning of the efferent or outgoing nerves. The two alchemical fluids, the serum from the arterial blood, and the nerve-juice or nerve-fluid of the afferent nerves, meet in their alchemical laboratory; namely, the corpuscles or cells, and by their delicate and subtle motion, they draw in or absorb, telepathically and alchemically, from the surrounding aura of the vito-humo-electro-magnetic vibration, a respiratory ether.

This vito-humo-electro-magnetic vibration or flow is voluntary and involuntary, and is manifest by wisdom or intellectuality, and by love or affection; thus, we may well say, wisdom and love are the cause of all motion. They are truly the primary cause, and are self-evidently of a vital quality, self-conscious and eternally co-existent. But mark, as soon as this mental, vital motion leaves the human domain, the motion or force of current becomes non-vital, being of a mere physical quality.

Koresshan Science further teaches that the mind is like the physical sun. The sun draws in or absorbs from the circumference of the universe the most refined elements, and after they are combusted or burned up, the alchemically transformed substances are radiated or turned back to the circumference,—a wonderful reciprocal relation. According to Koresshan Universology, the sun's radiatory activity or motion is the cause of the oceanic currents; however, we must hold fast to the truth that the primary cause of all universal motion is the mind, and the secondary is the physical sun; not as to time, but as to quality. Do not overlook the fact that matter and spirit are co-eternal, co-existent, and coördinate.

The sun has four primary motions; the radiatory (gyral or spiral), the coruscatory (scintillating), the undulatory (vibrating, wave-like), and the orbital. It also has an axillary motion, slightly eccentric. The sun's orbit has four prime points or centers of energy: the photoic or light, the scotoic or dark, the caloric or heat, and the cruosic or cold (crystalline or frigid). In the spiratory or winding motion of the physical sun, we have an application of the law of pulsation of the brain and body, which is as regular as the expansion and contraction of the heart's beat; and this in turn is as regular as the oceanic currents. In the radiatory

motion of the sun we have also an application of the wonderful law of insulation which, in the domain of the organo-vital, means to be independent of association with the surrounding persons or objects; or in other words, it means isolation, but not of the "hermetic" kind.

A person who understands and applies, voluntarily and consciously, the law of insulation, as well as polarization, is the happiest person in the universe, even amidst the turmoil of the abnormal, restless human sea. Recall, in this connection, KORESH's series of articles on the book of Revelation, where he defines "insulation" most scientifically and beautifully.

Office of the Pneuma and Psyche

Question 53. "What function and relation do the intellectual and affectional principles perform and sustain toward keeping the wastes and repairs (catabolism and anabolism), and also the generation of heat and light (magnetism and electricity) of the human body in equilibrium? Are these biune principles the conductors or directors of the brain and body substances? Do the nerves convey the impulses to their destination? If so, which does the psyche and which the pneuma control?"

THESE questions were sent us by a studious physician, who closed his letter by saying: "I am in better condition now to absorb the truths of Koreshanity than ever before, and I assure you that I am growing under your instruction. With a stronger desire for Koreshan Universology and KORESH's return, I remain, very truly,—."

Briefly, we may say that the intellectual principle is the generator of electricity or light, while the affectional principle is the producer of magnetism or heat. The function of the former is to produce the spirit of the nerves; the latter, the spirit of the blood; or in other words, the pneuma controls the nerves, and the psyche the blood. The pneuma directs the juices of the nerves, the psyche the serum of the blood. The two together, in biune relation, convey the impulses to their destination.

When there is harmony between the intellect and the will, there is equilibrium in the brain and body; that is, the mind is at ease or restful. These two principles sustain an harmonious relation toward each other; or in other words, a wonderful, reciprocal relation. Mutually, they watch over and take care of the waste and the repair, technically termed the catabolism and anabolism, or the breaking down and the building up of the cells.

Koreshan psycho-pneumatic therapeutics teaches that the pneuma (wisdom, light or intellect) is the spirit or active power of the nerves, while the psyche (love, heat, or affection) is the spirit or active force of the blood. Thus the intellect acts upon the function of the nerves, while the affection acts upon the function of the blood. The pneuma and psyche are from eternity coördinates; consequently they are intimately related to one another, *i. e.*, biune.

When the pneuma (wisdom, light, intellect, organo-vital electricity) becomes obscured, the supply and waste of the nerves are not balanced; equally so, when the psyche (love, heat, affection, organo-vital magnetism) is affected, the supply and waste of the blood are not balanced. One of the principal causes of the unbalanced condition is

a gradual or rapid diminution of cellular expansion and contraction. Normal or regular expansion and contraction of the brain and body cells mean life and health. By expansion and contraction, we mean synchronico-regular or normal breathing of all the cells of the brain and body. The function of the cells is to breathe to their full and normal capacity, and this is normal, mortal life and health. This normal activity of breathing is disturbed as soon as abnormality is introduced by the person. Thus life and health are the proper formation and relation of the parts of the brain and the body, and that insures an equilibrated activity of the functions of those parts. A disagreement between what the intellect believes and the affection desires, is one of the so called unexplainable causes of disease; that is, catabolism, or breaking down of the cells.

According to the tenets of Koreshan pneumo-psyche therapeutics, a reconciliation of the pneumatic and psychic forces will restore a sick person to mental and physical health. For instance; if the psyche (soul, love, affection or will) desires the denial of anatomo-physiological transformation, but the teachings of KORESH confirm the person's intellect in its conviction, self-evidently or logically reasoned, there will be a conflict, and as a consequence, polarization and insulation are set at naught involuntarily and unconsciously. This is a most serious conflict, and the conflict is sufficient to exhaust all the surplus dynamic force which is generated by the vital. Now let any slight infection and miasma of a mental or physical disturbance occur, inroads are made, not upon the surplus dynamic health force, for that is already exhausted, but upon the essential force, which is employed for the healthful performance of the brain and body functions, both as to supply and waste.

By the essential functions, we mean the synchronico-regular breathing of the brain and body cells. We must keep in remembrance that the mind, through the brain, presides over the organs and functions of the brain and body. KORESH, in his series of articles on psycho-pneumatic therapeutics says: "The brain cells are the great laboratory of organic life, and upon the harmonious relation of its parts, and regular and easy performance of its functions, depends the generation of the spiritual or mental essences or substances which are transmitted continually from the brain to the body which it supports, and which in turn is supported by it, providing that the organs and functions are normally related and adjusted."

The Messiah and the conscious, properly directed spiritual essences or substances constitute the great law of polarity. The harmonious relations of the parts of the body, and the regular and easy performance of the brain and body functions, bring about normal poise of the body and equilibrium of mind, especially, if the mind is centralized, pivoted and polarized in the Master mind of the alchemico-organic and the organo-vital macrocosm and microcosm.

Many of the present-day drug and drugless methods of healing do not give due credit to the pneuma; that is, the life of the nerves; and to the psyche, that is, the life of the blood. These two opposite directions of the minds of the people are mere pendulum views—extremes. Outside of Koreshan therapeutics there is no rational treatise either on

pneumatology, the science of the operation of the spirit, or on *pneumotherapy*, the science of genuine mental healing. Any system of healing that does not give due credit to both the office of the *pneuma* and the *psyche* is one-sided in either one or the other of the extreme views, and the sequences are accordingly fallacious.

The City That Lieth Foursquare

Question 54. "What does the Scripture passage mean which reads: 'And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal?'"

THIS passage, in the marvelous and symbolic language of Rev. xxi: 16, has been in the past, and is at the present time, a "*crux* of interpretation" unto all so called theologians; for any passage of Sacred Scripture that the theological professor cannot explain, is denominated by that phrase. It is one of the characteristics of theologians to attempt to explain every Scripture passage, whether rationally or not. Any large commentary will bear us out in this declaration; nevertheless some passages are simply beyond the professor, and the above is one of such.

The so called orthodox believers think that the Revelator is speaking of a city in the ordinary sense of the term. As they do not know anything of the great law of correspondence, they cannot think of anything else than an ordinary place of many houses and streets, inhabited by a large number of people. No wonder it is a "*crux* of interpretation," a conundrum and a riddle; for a city of twelve thousand furlongs, the length, breadth, and height, all of equal size, is about one thousand, five hundred miles each way. Our present day sky-scrappers are only tiny toys in comparison to buildings 1500 miles high.

According to the Science of Koreshan Universology, the passage speaks of the city of the New Jerusalem which, in the language of symbolism or correspondential analogy, and in the most outward degree, means a personality, a man. This man is the container or literal residence of the inhabitants that are in the middle or spiritual degree of the heavens (*microcosmoi* or worlds;) that is, they are the spirits of the true believers of the past dead, but resurrected in order of *time* in the man, as to their first resurrection, which must precede the first resurrection as to *quality*, which is the second in the order of time.

Thus, in the most outward degree, city signifies personality; first, as to one man, then as to many; and these form a cube. As a cube is foursquare, and nothing can be squarer than a square or cube, consequently the length, and the breadth, and the height are equal. This means that every person in the city of the New Jerusalem, after it has descended, is a foursquare or cubical man, which means a divinely righteous man. This means absolute perfection as to righteousness, sanctification, and holiness. The absolutely righteous man, and his multiplication of men, are perfectly square men, being perfect as to doctrine and life (practice). Nothing short of this kind of righteousness, sanctification, and holiness will avail anything at the great day when God gathers his "sheaves," or makes up his

"jewels," as mentioned in the books Micah iv:12 and Mal. iii:17.

On that Sacred Book, oh, what light now shines!
As God's great Prophet illumines its lines;
Revealing the science in which all may rejoice,
And praise him forever with heart and with voice.

Immortality Limited to a Definite Number

Question 55. "Is immortality certain for any one now living among the present generation?"

IMMORTALITY is limited to the number of people who were receptive to the gospel of Jesus the Christ nineteen hundred years ago; not only to his spoken words, but to the receptivity of his flesh and blood; that is, to his entire being,—spirit, soul, and body. This is in harmony with the Biblical statement: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

The Lord Jesus the Christ was the life of the world (his prospective church), and his flesh and blood comprised that life. This life, the substance of His holy or perfect being, entered into the members of his church, at the time of Pentecost, when "cloven tongues," that is, symbolically, separate male and female spiritual beings, sat upon each one of them. This was an outward symbol of what was taking place within spiritually (mentally). It is because of this Christ-life having entered the members of his church, that his followers will arise into "newness of life" (immortality); that is, they will have the same immortal substance which the Lord possessed.

The world is dead, that is, mortal and corruptible, because of sin. Now in order to change this sinful state or condition, this mortality and corruptibility, it was necessary to introduce something of an entirely opposite quality into the world. This was the holy flesh and pure blood of the body of the Lord Jesus the Christ. At the time of Pentecost the Lord's material body was transmuted to spiritual substance, called the "Holy Spirit," because it was the product of a holy (perfect) body, and this spiritual substance was eaten (appropriated) and drank (absorbed) by his church. Thus the Disciples of the Lord Jesus veritably and literally partook of his entire being. KORESH says: "It was by this process that the Seed-Man was planted through the operation of the Holy Spirit, which was the seminal essence of Deity."

So surely as this seed was sown (planted) in the beginning of the age, so surely will it come to its fruitage at the end of the same age, and the beginning of the new age. Furthermore, as it was but one Son of God that was sown, so surely will there be a multiplication of the Sons of God as the ultimate fruitage; namely, at the lapping over of the old and new ages there will be manifest both the involution and the evolution of that planting or sowing. The involution will be the Lord's personal manifestation; the evolution is the multiplied manifestation of the Sons of Deity. Thus the same law is operative as with a kernel of wheat. Consequently, only those who at the beginning of the Christian age appropriated the divine substance, the seminal essence of Deity, sown in the hearts (minds), primarily in their wills, can come into an awakening and the attainment of immortality.

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"The Tendency of any Profession"

KORESH says: "The tendency of any profession, conducted simply as a business, induces the mind to desire as much business as possible. Thus a great medical business involves much sickness. If mental force is powerful for any purpose, and is directed toward therapeutics, the basis of which is a business through which wealth may be accumulated, it becomes a disastrous potency. If the action of mind upon mind can restore to health, then the action of mind upon mind can also create disease and death."

Again, in another instance, **KORESH** says: "Music and singing vibrate, and are therefore powerful generators of force; and for this reason, singing and music could be employed as advantageously and effectively in the healing of the sick, as it has been in awakening religious feeling by the Moody-Sankey combination. A singing society could accomplish wonderful results."

The foregoing paragraphs, on first reading, are apparently contradictory. But if thoughtfully considered, there is no contradiction whatever. Although the medical and the ministerial vocations are

called professions, the former directs its efforts exclusively in behalf of the restoration of the body, the material structure of man; while the latter bends its efforts in behalf of the soul, the spiritual condition of man. Both professions aim to accomplish certain results, for without results no man can possibly remain in either profession.

Now the Lord Jesus the Christ says: "The laborer is worthy of his hire." These words were said to the seventy Disciples, whom He sent among the people of Palestina. He intended thereby that the people among whom these Disciples were to labor,—preach the gospel, were to furnish them with sufficient means to provide for all the necessities and comforts of life; just as the day laborer is able to provide, if he receives regularly his hire or pay.

The "business" was immense, for we read: "The harvest truly is great." And they were admonished and exhorted to pray (desire) that the Lord of the harvest would send forth more laborers into the field. This implies considerable business, with the assurance that "the laborer is worthy of his hire."

Now what is the "disastrous potency" operative among these two professions? **KORESH** states the keynote; that is, if either one of these professions is "conducted simply as a business," which means from a motive of greed or selfish gain. We are not always able to detect the motive, especially in its initial stage; but there is a law, however, by which we may detect the motive; that is, by the law of the principle of good and evil; for every person is either principled in evil or in good, and each bears outwardly certain ear-marks.

Let us illustrate these principles by two historical characters which are recorded in sacred history. Cain slew his brother because he was principled in evil; when asked: "Where is Abel, thy brother?" he

said, "I know not; am I my brother's keeper?" If he had been principled in good, he would have at once acknowledged to the Lord his evil deed as evil.

To further illustrate this truth and fact, let us cite a somewhat similar case. David gave command to place Uriah, the husband of Bath-sheba, "in the forefront of the hottest battle," in order "that he may be smitten and die." And so it came to pass; for "Uriah the Hittite died." Now read that remarkable chapter of II Sam. xii, and in conjunction, that most heart-broken and penitent language concerning his guilt against Uriah, and his transgression against the righteous laws of God, as expressed and recorded in Psalm fifty-one.

This entire Psalm is the best proof that David was principled in good, and despised and hated evil; but, like Paul, he experienced the truth and fact: "I find then a law, that, when I would do good, evil is present with me; for I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death;" more accurately, from this body of death. The deliverance is effected in the second advent of the Anointed, at the time of the resurrection from the dead, which will be the identification of the lost Israelites.

The character of David has been very differently judged. Every judgment of his character and motives is fallacious, unless we discern and recognize the truth that he was principled in good; for he delighted in the law of God after the inward man, and despised and hated his evil tendencies. No honest person can read the Psalms of David and not recognize the true depth of his piety, his unwavering zeal for Jehovah, his bold enterprise, his dauntless courage, his broken and contrite heart. His mind is free from flattery, his language is candid and comprehensive, leaving the impression with every honest reader of his Psalms, that David was a wonderful hero, a man cast in a rare mould.

He is presented to us, in Sacred Record, as a loving shepherd, a unique musician, a peerless champion, an unparalleled chief, a mighty warrior, and a typical king. He placed his entire confidence in the King of kings and Lord of lords. His manifold professions were not conducted simply

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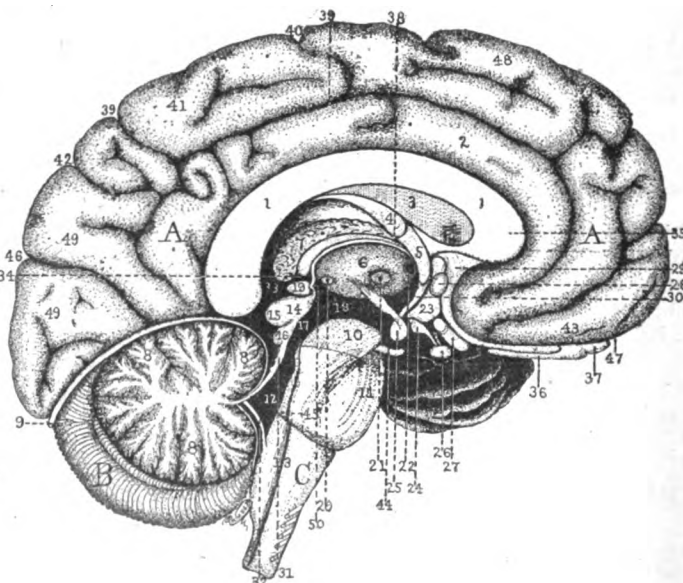
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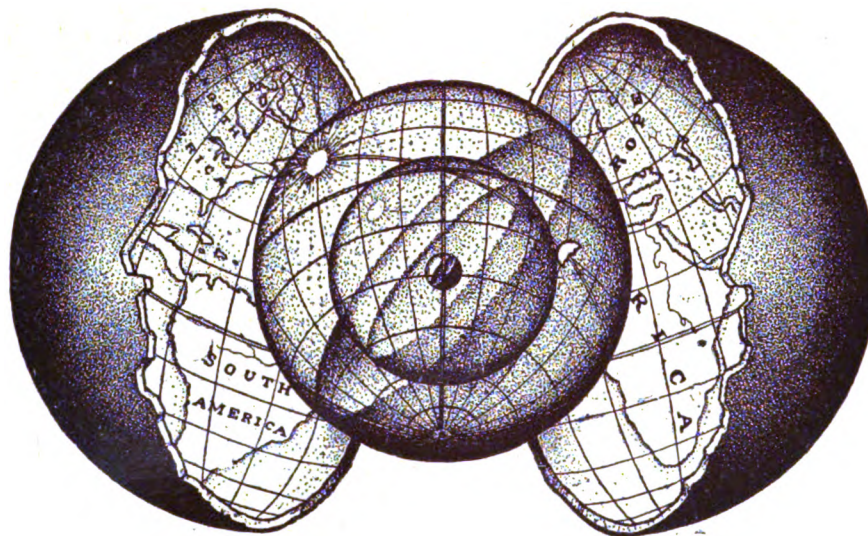
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