

# 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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## The Alchemical Laboratory of the Brain

**Organ of Form both Motory and Sensory; it Is also Mental and Physiological; its Relation to the Bodily Center of Form**

### PART XVIII.

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

**T**HE VIDUAL FORM (generally called, but falsely so, the individual) sustains the same relation to all the viduals of the mass, that the cells of the encephalon sustain to one another. A brain cell in the region of the sinciput is responsive to one in the coördinate region of the occiput. This reciprocal response is communicated through a line of cells from the co-responsive regions of these two extremes of cerebral structure. The coördinate center of form is situated at the base of the occipital lobe of the cerebrum, a point a trifle removed from that process of the *dura mater* called the *falx cerebri*. It is at the inner and upper region of the area defined by L. N. Fowler as the center or organ of amativeness.

The organ of form is both motory and sensory; it is also mental and physiological. In the study of the physiological relation of these two poles, namely, form (situated near the inner angle of the superciliary ridge) and the center of reproductive love (situated as before described), we have to bear in mind the relations of these poles to the nerves of the spinal column, and trace them to their communication with the duodenum; the duodenum being the alimentary center of lacteal cellular formation. These two centers preside over every activity where cellular structure is in process of organic creation in the body.

There is a direct functional relation of form to the bodily center of form in the alimentary canal. In order to possess the characteristics of perfection, in general and particular form and function, it is important that the duodenum, in its physiological activity and relation to the reproductive center at the occipital region noted, and the organ of form, near the inner angle of the superciliary ridge, be healthfully related, to insure the highest possible use of the organ. We therefore maintain that no phrenologist unfamiliar with topographical physiology can accurately define character.

Upon the correct use of the organ of form, as a mental and physiological center, must depend the form of offspring. This use is both voluntary and involuntary on the part of the parents. It is also general and particular. Every cortical area is comprised of specific zones or annuli of cortex, sustaining planes of relation to center and circumference. These cells are drawn upon according to the character of the thought which brings them into use. When the thought of the parent has no regard to creation, the faculty of reproduction being exercised merely for personal pleasure, the reproductive essence is drawn from the zone of the lowest plane of cells. If, on the other hand, there is the desire and purpose to create, (in the exercise of the faculty and function,) not only may the traction be made on specific cells, but, through the exercise of the voluntary purpose, essences of specific quality may be extracted and passed over to the cell of reproduction.

#### **The Law of Form in Relation to Architecture**

In the foregoing we have merely hinted at the possibilities within the province of the human mind, in its voluntary aspect as related to its operations in the marital order. To insure the most perfect results in the marital order, every sensual thought must be eliminated, not only at the time of inception, but while the reproductive cells (male and female) are in process of creation in the organism. This would involve immunity from intoxicants and unwholesome stimulants of every description. Human offspring born into the world is entitled to this respectful consideration of its rights.

But there are other exalted functions of these organs and faculties of formate creation. Let us suppose the organs of form to be brought into requisition in architectural creation, in the general plan of the structuring of a city. We are now merely presenting the laws of form, nothing more. Should the desire obtain to render

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the form of the city more beautiful than any other, as to the character of its form, other faculties would necessarily be brought into use, among which we would find prominently conspicuous, the organ and faculty of comparison. Without these coördinates, supports, and reinforcements, the faculty of form alone would be useless. To bring into display the supreme function of the organ under consideration, the potencies of the mind, including the emporium of supply, the conjugal group, with their magnetic inductions finding their vortex at the coördinate pole of form, on the axis of form and reproductive life, the one pole sincipital, the other occipital, must be reinforced with all the substances of life itself.

When form is in its most active and exalted function it is in the vortical display of its executions, drawing upon the subjective cortical areas, upon the finer cells, those containing the most essential elements and principles of desire. Subsidiary vortices are inaugurated, intensifying proportionably to the intensity, continuity, and volume of the central potency. From these centers the blood is drawn upon, and thence the lymphatic system, until the very physiological centers of vegetative and reproductive life are involved in the vortical volume. The sperms and germs of reproduction are absorbed and converted to the essences of mentality, essential to the highest possible use of the organ as it relates to physical architectural form. If, while the effort to exercise the function to its utmost and supreme dignity, the sensual mind diverts and precipitates the flow, the spirit is diminished and vitiated, the intensity, continuity, and volume are destroyed, and architectural magnificence fails to be consummated.

#### **The Higher Function of the Organ of Form**

The organ of form has still higher functions to subserve. The building of the New Jerusalem—first, as a spiritual aggregation within the vortical brain center of the Messenger of the Covenant—takes its form from the function of form in the personal, individual, and conscious cortical area of the human cerebrum. The New Jerusalem is gathered and builded through the conscious and voluntary purpose of the individual and personal brain, in the material and organic form, for the brain is the basis and foundation of all spiritual existence.

The New Jerusalem shall descend as John saw and predicted, when he penetrated the future with his prescient eye. This descent will be into the formation of a new and supreme arch-natural genus of men. Then shall the metropolis and capital of the world be built at the appointed time and place. The functions of form, in the various uses of the organ, have been thus outlined merely. There remains a word to be said in the prosecution of its best function. The most subtle and supremely active potency of its function can only be extracted and wrought into the fabric of its uses, when in the execution of its office its objective purpose is its virtue to others.

The individual structure when perfected is the universe in miniature. It is not an epitome or abridg-

ment, but the universe entire and complete. By the individual structure we mean the integral or whole being, in which are united the two principles (male and female) in one form. This is the perfectly regenerated and reconstructed being—the undivided one, possessing both the image and the likeness of God. The male and the female as they now exist separately, manifest in two forms, are viduals; that is, widowed or divided. The individual is the undivided, the unwidowed; the vidual is the divided or widowed. In the Koreshan System such distinction is always maintained, the two distinct states or qualities never being confounded.

#### **Comprehending Universals Through the Law of Analogy**

If we study the universe from its least form, the individual, and are able to comprehend its parts, we may comprehend the corresponding universals through the great law of analogy. We cannot study the macrocosm, the great universe, absolutely from the vidual, which is only a part of the microcosm; for in our study of the macrocosm from the microcosm or individual, we are compelled to observe it through the instrumentality of the vidual, the male and female in two separate forms; and it is only as we bring the two into harmony, relating the one to the other in a condition of completeness, that we reach a knowledge of universal form and function.

The vidual is made up primarily of two manifest forms, the cell and the fibre. The cell is spherical, the fibre cylindrical; and every form in the universal human structure is a modification of one or both of these primary conditions. The cell is a little globule comprised of layers; a miniature egg, so to speak, more spherical than the ordinary egg, though of that order. The human body is chiefly composed of such corpuscular forms. The gray substance of the brain is comprised entirely of cells or globules. If you desire to observe the universe in its extreme minuteness or least form, you will find it in one of these little corpuscles. They are the archetypes of structure and function.

The great or physical universe, involving all the activities in it, as an entirety, is a shell with a nucleus and atmospheres; that is, it is a great corpuscle expanded, magnified, and constituting a perfect brain. This is the great physical universe, with the sun as a center, the earth's strata as its circumference, and its atmospheres, the oxynitrogen and hydrogen, and the various aerial forces, as intermediate spheres. We have a central sun (the nucleus) and the circumferential shell, with the intermediate atmospheres and strata between that sun and the circumference. These intermediate atmospheres and strata, embracing the stellar and lunar systems, have their poles of focalization, corresponding to the points of focalization in the individual. One is like the other, so that in the study of the vidual and the individual man you are studying the universe, and obtaining a knowledge of its form and functions; a knowledge of its form with the connected manifestations of activity residing in, and governing the life of, the whole.

There are some things in the macrocosm which you cannot reach directly. It is only by a true interpretation of known facts, and a knowledge of the laws of correspondence and analogy, that we relate the vidual with the individual, and both to the great universe, of which the perfect individual is the exact exponent. It is a common idea among theologians and scientists, that God is unknown and unknowable. The finite mind is capable of knowing some things, they say, but it cannot know God. We say, that the finite mind has reached all things. The finite mind is the finished mind,—that is the meaning of the word; the finished mind has reached all things. On this point, Koreshan Science differs from other so called sciences.

The unknown and unknowable god we know nothing about, and do not want to know anything about him. The statement that he is unknown and unknowable, involves the idea that we cannot know anything about him. We have no use for such a god. The God we desire is the known and knowable God, the Christ, the God-Man, the man generated as the manifest Jesus the Christ, who was the beginning of the Christian dispensation, and was planted in the race that he might bring forth the eternal Sons. Therefore, our God is known and knowable; and because the known God was manifest as the Father of the children of the resurrection, we believe that when these children become manifest they are the reproductions of Deity himself.

When the process of regeneration is perfected, the children of the resurrection (the God-Men) will be manifest,—reproduced, recreated in the image and likeness of God; just like him, for "We know that, when he shall appear, we shall be like him." We shall be like him when God's image and likeness shall appear in us as the regenerated Sons of God. God will then be sanctified in his people. When this is manifest in us, we will begin to have a knowledge of God, and find fulfilled in ourselves these words: "Let this mind be in you, which was also in Christ Jesus." The mind that was in Him was the mind of God, the mind of both the Father and the Son; and as this mind develops in us, we become capable of comprehending the laws of God and making an application of them to life; not an extrinsic, but an intrinsic life,—the life of God, God manifest in the flesh.

#### **More Important Knowledge than the Law of Cure**

A desire to study Koreshan Science for the purpose of healing the sick is commendable; but there is something more important than even the knowledge of the law of cure, and that is the knowledge that will enable one to abolish disease and death in himself, and impart the law of life and salvation to others who will receive and apply it. It is better not to be sick, than to be sick and get well. That state of things, however, would spoil the silver shrine-making for the mental healers. The more physicians there are, the more sickness there is. This statement will apply as well to metaphysicians, christian scientists, and mental healers, as to physicians, for the reason that the tendency of any profession, conducted simply as a business, induces the mind to de-

sire as much business as possible. Thus a great 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. It is, therefore, no light responsibility that is assumed when the attempt is made to grasp and wield the mighty two-edged sword of spiritual power, which cuts either way.

Any person attempting to heal another, should be in such a state of unselfishness as to preclude the possible taint of mental potency by unholy and perverse impulse. The Koreshan System of cure has a view to the perfect healing of the entire mass or body politic, by eradicating from the organic whole the very principle of selfishness, which lies at the bottom, and constitutes the foundation of universal corruption. There is at the center or seat of life, in a diseased person, something buried which permeates the whole body, and which makes every corpuscle of that body a diseased one.

To cure a diseased person, we should not devote our efforts to the healing of the individual cells of the mass, but to restore to health the central and controlling cell of the body, whence the corrupt and vitiating spirit goes forth, that in its stead the invigorating and life-giving stream may flow. So in our desire and corresponding purpose and effort to impart life to the universal man, our potencies should be directed toward the central evil and its location, by the removal of which the whole body may be subject to the vitalizing essence of recuperation.

Humanity can never be restored so long as the subtle, insidious powers of fallacy and evil prey upon the organic constitution, thereby constantly impelling people to enter into competition with each other for the support of life; and even beyond this, to the accumulation of unnecessary riches, heaped up and hoarded through the stimulus of sordid and exorbitant greed.

#### **The Origin of Internal Respiration**

The special point for consideration now, is internal respiration. We intend, if possible, to enable the student of Koreshanity to clearly comprehend its science. Mental therapists, metaphysicians, and christian scientists, who to any very marked degree have been successful in the treatment of cases, have experienced the sensation of a peculiar welling up of potency in the body. In the treatment of cases, peculiar sensations of magnetic, electric, or spiritual vibrations are felt, sometimes originating, apparently, in the body, but often proceeding from the head, according to peculiarity of personal temperament. Those with whom these vibrations seem to originate in the body, are subjects of bodily splenic respiration; the spleen being the center to which this peculiar respiration belongs. It is the result of an excessive destruction, in the healer, of the red corpuscle, and its transformation to recuperative or

dynamic potency. Its cause is concentration and continuity of thought, specifically directed and coördinated with the patient's own desire.

The spleen in the body is the correspondent of the organ in the brain which constitutes the center of illumination, the generator of light. The word is from the Greek word *splene*, the signification of which is to shine, to be illuminated, or to illumine. The spleen in the body is the generator and reservoir of electric substance, and is the point where the red corpuscle is transformed to spirit-substance before a succeeding transformation to the white or lymphatic corpuscle. When the arterial or bright red corpuscle enters the spleen it becomes, through the function of that organ, transformed to spirit-substance. This spirit-substance is then conducted to the duodenum, and in the alimentary canal is reformed to the white blood or lymphatic cell. This is the ordinary and continuous function and relation of these organs. An excessive augmentation of this function and change is internal or splenic vibration, respiration, or breathing.

At the center of the brain is a little gland called the pineal gland or conarium; it is shaped like the cone of a pine tree. It is the evergreen, the real cedar of Lebanon, the actuator of the Tree of Life, and the governing center of the body. The body acts as a unit because it has this governor; because it has a throne and a king upon its throne, and because it acknowledges its king. Situated at the base of the gray matter of the cerebrum is the corpus callosum, the hard body. This body is made up of fibres, which have their origin in the gray matter or cellular substance of the brain.

The most internal or central respiration is primarily of a cerebral origin, starting from the center of the brain instead of the center of the splenic system in the body. In its most active potency it is central, being located in the pineal gland or conarium, as the terminal pole of the vibratory act. The vibration begins at the conarium, moving along the course of the fibre comprising the *crura conarii* (legs of the pineal gland), to the *corpus albicans* (cerebral kidney or reins), thence through the *lyra* (harp of the brain) to the *optic thalamus* and *corpora striata*; and from these bodies (the two basilar ganglia) to the general gray, cerebral mass, thence returning and expending its greatest potency upon the conarium. The potency is thence centered upon the lyra; here the strings of the harp vibrate, this being the location and pole of the agitation.

Agitation is friction, and friction destroys the molecules or atoms of organic matter, and transforms them to spirit-substance. The agitation of a lucifer match by friction or rubbing destroys its atoms of matter and converts them to spirit, which, thus generated, is enough to set in motion an agitation of particles of matter, the result of which might reduce an entire city to flames, the generated spirit-substance of which would escape and enter into other combinations, the processes of combustion leaving only the remaining debris or ash to indicate its former greatness.

(To be continued.)

## The Koreshan System of Cosmogony

By KORESH

### PART VII.

THE FUNDAMENTAL statement of Koreshan Cosmogony is, that the world is a concave sphere, and that its inhabitants dwell on its concave surface. This is directly opposite to the system universally, or almost universally, promulgated and believed.

We do not make this bold statement without a full conviction of what it entails for us. Our experience for years has taught us that all the boasted toleration of the nineteenth century is a sham or fictitious toleration, and exists only in the imagination of the ignorant and thoughtless. The modern mind is no more open to a revolutionary thought now, than in the days of Galileo; and any innovation of public sentiment, though a truthful discovery, will be as rigidly opposed, whether of a religious or secular character, as when he was impelled to recant his statement.

There are various means of demonstrating the concavity of the earth, as opposed to the usual conception of its convexity. It is claimed that the earth is a globe or sphere like a ball, and that its convex surface is its habitable portion. It is supposed that this convexity amounts to about eight inches to the mile, and that there is a natural curvilinear vision in consequence of the refractive power of the atmosphere, of about three inches to the mile.

I desire to call the reader's attention to that extra five inches, and make a scientific application of its bearing upon Koreshan Cosmogony. We will make use of this said five inches in connection with the theodolite, an instrument constructed for the use of trigonometrical surveying, for the accurate measurement of horizontal and vertical angles.

The theodolite is a small telescope with cross-wires in its focus, and mounted upon the tripod. It is arranged so as to be adjusted to a horizontal plane by the application of a delicate level, which constitutes one factor in its construction.

In the adjustment of the telescope to the observation of the horizontal in its relation to the surface of the earth, there are some special facts to be considered; first, the theodolite must indicate a perfect level; second, the earth, whether convex or concave, cannot exactly conform to the indication of the level plane of the theodolite; third, in the relation of the earth's surface to the theodolitic plane, or the line indicated by the theodolite, there is a perceptible deviation of five inches to the mile.

To state it more plainly, the supposed curve of the earth being eight inches to the mile, and the natural, visual curvilinear vision downward, being three inches to the mile, would leave five inches for the departure of the earth's supposed curve from the plane of the horizontal, as indicated by the theodolite.

The question to be answered is this; namely, "Is the apparent departure of the earth's surface from the plane of the horizontal, as indicated by the theodolite, due to

curvilinear, or to perspective foreshortening?" If it be due to convex curvilinear, then there is no such thing as perspective foreshortening.

If telegraph poles, fifty feet high, are placed in a row, and a wire is strung along the top of them for a few miles, and I stand at the foot of one of these and look along the course of the wire, it will seem to come nearer the ground as the distance is extended, until the final pole seen appears to have been shortened to the least possible height. This is at the point called the horizon, where the pole in its entire length may be seen, though apparently very short. This wire, though on a level, or at least conforming to the contour of the earth's surface, appears to descend to the horizontal verge.

Now if I take the theodolite, which may stand five feet high, and adjust it to its horizontal plane, the horizontal hair-line at its focus will seem to be a mark across the sky some distance above the top of the extreme pole, or the objective end of the wire strung along the top of the poles. The final pole, or the one standing on the horizon, has apparently contracted fifty feet, hence the contraction from the top downward is as great as the contraction from the bottom upward.

I maintain that this apparent contraction of the pole to an absolute annihilation of that fifty feet, is not due to the convex rotundity of the earth, but to perspective foreshortening. The apparent line across the sky in the distance, is but a line drawn through the focus of the instrument; while apparently in the perspective, it is really at or near the eye, and therefore it does not conform to the law of perspective, which governs the apparent descent of the wire five inches to the mile, for which the surveyor allows in his measurements.

The basis or foundation of astronomy, or more properly astro-anthropology, astro, of the stars, and anthropology, discourse upon man, is that groundwork or periphery of the universal sphere, comprising the complexion of circumference which we denominate the basilar firmament of reflection, and therefore emplacement of the planetary and stellar systems.

The universe in its most material and physical aspect is a great shell, the circumference or periphery being composed of a number of strata or laminæ, related in definite order to one another, according to their specific gravity; the law of specific gravity constituting the virtue and indication of their emplacement. The center of the shell is the astral or star center, the limbus of which is the luminous sphere called the solar confine or circumambia. This circumambient limbus or sun is the first shell around the star nucleus, which comprises the very heart and center of the universe.

The solar sphere (sun) is composed of essences radiating from the astral nucleus, meeting influent spirit-substances flowing toward the nucleus, from the peripheral strata, or from the basilar firmament comprising the general solid circumference, the shell of the entire system.

Between the stellar nucleus and hence, heart of the hells, and its universal circumference, occupying the first spacic field or dimension, are three contiguous

atmospheres. The first or upper one is that which begins at the stellar limbus, or the sun, and terminates at a second limbus, the atmospheric generation of which consists of hydrogen gas. This is the middle atmosphere. Its outermost border or circumference rests upon and lies contiguous to our own atmosphere of oxygen and nitrogen; the third and last one, numbering from within toward the circumference, of the general sphere or shell.

The universe (so called) is nothing more nor less than a great egg, in which all the phases and forms of life are in perpetual and constant recreation of its spiritual domains, from its material and consonant structure. It successively ripens its fruit, which upon reaching maturity is instantly appropriated by the spiritual domains for which it serves its end.

The inner surface of the shell or rind of the universe, is the land and water surface of the earth. There are five mineral strata, and seven metallic laminæ or planes, which aggregatively combine to form the crust of the system.

The seven metallic surfaces lying contiguous to one another form, as it were, a great voltaic pile, in which, by their relations to the astral center, solar sphere, and contiguous and underlying atmospheres, generate the essences which interflow from center to circumference, and from circumference to center. These interflowing essences created or engendered by the relation of the two extremes of the great magneto-electric battery,—the physical universe, meet at regular intervals of space, and by their impact heap up or aggregate spheres or strata of spirit-substance. These strata are called planets, because they are aggregations of spirit-substance derived from the metallic planes or surfaces of the periphery or shell (rind) of the entire system.

The first step in the order and application of the rational function, in determining the structured contour of universal form as herein portrayed, is the knowledge and use of the great law of analogy,—the basic factor of all rational process.

All our observations go to determine our conception of the principles of development, toward and into the confirmation of the conviction that all life develops from and through cellular growth. The gestative law performs its functions of incubation *within* the egg or cell, and the higher we progress in the scale of evolution, toward the culminating degree of perfection in organic form, the more nearly spherical does the cell or shell of gestation or incubation become.

The law of analogy compels us to conclude that the earth, the rind of the universe, is contoured upon the universal principle of the egg, and that in this egg, shell or womb of creation, the functional potencies of creation ply their activities.

The law of analogy is the basic or foundation principle of all reasoning, from generals to particulars, or that a *posteriori* process which man is compelled first to employ, because he himself dwells in effects until causes are discovered.

Vegetable, animal, human, and finally divine life, is

in process of gestation in the great universal egg, of which the crust, upon the concave surface of which we dwell, is composed of a complexity of layers of mineral and metallic planes as before stated.

The first dimension is made up of, first, the shell or rind, complex in its form, and constituting the magneto-voltaic pile, its inner surface being land and water. Resting upon this is the lowermost atmosphere, oxygen and nitrogen; immediately above this is an atmosphere of hydrogen, and upon this an atmosphere of aboron. These three atmospheres, with an earth and water surface, and metallic strata to bind and environ them, together with the sun and astral center and intermediate stellar realm, comprise the first dimension of space.

The second dimension of space holds the seven planetary spheres, lying between the circumference and the star nucleus, or astral center of the system. The first or circumferential plane of generation has a superficial structure of platinum, lying next to which is the gold lamina or plate. The contiguity of these creates the potency which in the inter-planetary realm gives us Saturn. During the esoteric passage of the sign on the ecliptic, in the progression of the cycle called the Zodiac, (this is in opposition to the movement called the precession of the equinoxes,) while the pole of the planet Saturn is in the three constellations, Aries, Taurus, and Gemini, a period of six thousand years, we have the Golden Age of the world. It has been over eighteen thousand years since the Golden Age terminated.

The third metallic stratum, lying contiguous to the gold lamina, is mercury. Between the gold and mercury strata is generated the potency which gives us Venus. Between every pair of strata or laminæ are the laboratories constantly generating metallic potencies which when generated flow toward the sun and astral nucleus. The interflow of potencies created by the disintegration of the metallic substances at the circumference of the shell, (material atoms being destroyed as atoms of matter and converted to spirit of the same, whether gold, silver, mercury, etc.,) with a recurrent generation and flow at the center toward the circumference, so unite and blend in their impact as to assume at, or near the center of the sphere or shell, the form of a tabernacle, covered with tents, folding with loops, and in every particular creating a form, after which Moses fashioned the tabernacle in the wilderness. Around this are the courts, corresponding to the courts created by Moses under divine illumination and direction, in the midst of which the Tabernacle was placed.

It is an easy matter to understand and apply the mind, in the common realization of length, breadth, and thickness, to the forms and modifications of matter as tangible and appreciable properties and realities.

It is easy enough to observe the universal law of limitation as belonging to every shape assumed by matter, both in its natural and artificial modulations. It is impossible to observe any of the forms of matter as limited by the definite extremity of their outlines,

and not appreciate the law or principle of limitation as being a property of dimension.

Space is from the Latin *spatium*, or Greek, *span*. According to Webster, it is "that which makes extended objects conceivable and possible;" "a quantity or portion of extension; an interval between any two or more objects." To say that space is illimitable would be to contradict every conception and definition of space.

If the mind could conceive of such a property as illimitable extension, it would be compelled to apply to it a nomenclature from which the idea of space, both as to quality and name, were expunged. The Greek word *span*, equivalent of space, means to reach to extremes; that is, to limitations.

Illimitability is inconceivable, and that which cannot be conceived has no existence. The three conceived properties of space or dimension, as acknowledged by the mathematician, namely, length, breadth, and thickness, are necessary properties of form, and therefore of space, and enter as three cardinal factors into the determination and purpose of knowledges.

In the estimate of the three essential and already universally recognized properties of dimension, we discover the first element of triangulation, and in the score of such triangulation, the primary element of trigonometry, its mensuration or definition. The determination of these three points of the qualitative triangle of matter, by that score or circle of consciousness circumscribing it, does not complete the mathematical problem of equation.

Mathematicians very well know that there must of necessity exist a fourth dimension; and though some have gone so far as to conceive the possibility that the spiral may somehow enter as a factor into the proposition, they cannot yet apply it because they have not discovered the law of the spiral.

Men have entertained the conception of centripetal and centrifugal substances as determined by attraction and repulsion. Also the common law of rotation as the modulation of these coördinate motions in conjunction. Just how these three motions combine to establish the fourth, that is, the gyral, they have not defined to us; yet the gyre is a fourth motion, and is as much a correlative of matter as the other three; and as it is the product of the combination of the three, it must complete their equation.

As motion cannot exist independent of matter, and as space can only apply to matter, and is one of its properties, the fourth motion must apply to a fourth property of space in extension. The gyre is therefore the fourth limitation of dimension. The laws involved in the helix furnish the only possible clue to the solution of this final great and last factor to the problem of life. Insulated counter currents, resulting in the destruction of one kind of substance and its conversion to another kind, (terminal transformation,) supply us with that correspondential analogy with which the law can easily be determined.

If the hypothesis of the correlation of the [so called] forces is an actual truth, the limitation of a [so called]

energy as a mode of motion, must be defined by the destruction of that quality of motion in its terminal transformation to another kind. If "a mode of motion" can be defined by its action upon matter, its quality determined by that which we call phenomenon, the limit of that action as defined by its phenomena must terminate where, and only where, the specific quality of motion ceases to exist. This certainly must be one of its limitations.

As motion is a correlative of matter, and there must be as many correlates between motion, as activities, and matter, with which it acts to manifest its phenomena, so matter must possess a corresponding termination; namely, a point or quality of terminal transformation. By this we mean property of convertibility from one kind of matter to another kind. We call this transmutation of matter, and the science which governs it, the science of alchemy. The substance of transmutation is gyral or helical. The general term by which it may be designated as applicable to every domain of procedure, is revulsory revolution.

Helical substance is the substance of transformation, through insulation, and involves atomic dissipation, or that subtle procedure by which an atom of matter is whittled down, by friction or agitation, to its geometric point, a point beyond which it no longer remains or exists as matter, but beyond which it becomes spirit-substance.

The quality of mind [called materialistic cannot embrace this special confine or limit of matter, and cannot therefore comprehend the environment of the fourth dimension. When the mind reaches the comprehension of the confine of the fourth dimension, it ceases to be agnostic or materialistic. It comes into or is born into the science of spiritual phenomena.

By degrees the world is coming to apply rational processes to the things they have so long accepted as the scientific dictum of the age. Some one thinks there is a bare possibility that there has not been so much waste of material in the building of the world as hitherto supposed. A little mathematical calculation founded upon the known laws of specific gravity, will soon convince the most sceptical who, with unbiased judgment, will apply reason, or common sense even, to the consideration of construction.

The great and wise Builder of the world, in the construction of a habitation for man, does not ignore the simplest principles of economy, strength, beauty, and durability. Of course the world is a shell composed, first, (so far as *first* applies to man's habitable relation to its surface) of earth (and water), with its five geologic strata, underlying which are seven metallic planes or layers beaten out into their specific laminæ, and comprising the foundation both for the integument of the structure, and the pile for the generation of the electric and magnetic substances which are the essences of momentum to the physical universe.

(To be continued.)

## The Basis of Scientific Socialism

[From the Writings of KORESH]

THE ENTIRE conception of modern philosophic socialism is founded upon the general formula of evolution, a system of thought known by every "advanced" thinker to be predicated upon assumption. That which is palmed off by the "scientific" world as evolution, presupposes that creation or development proceeds from a beginning in which there obtains, primarily, none of the forms of organic existence; and that from a primary essence or attenuate matter universally diffused, development began its functions. The conception of a coördinate involution has never been entertained by the evolutionist. Social evolution is assumed to be the sequence of physical evolution, which was preparatory to the processes that are supposed to succeed the initiatory steps to social development.

Evolution proper is the coördinate and concomitant of involution. Evolution is an unfolding, an opening out and amplifying process; while involution is the diametrically opposite operation. Involution rolls up and into the germinal form of propagation, creation, and beginning or inception of development, that which has been evolved. In the amplitude of Being there obtains, necessarily, the universal structure, in which is operative a corresponding coördinate and coöperative function—form and function being equivalents. The two extremes therefore of the operations of evolution and involution, are those of amplitude and parvitude—creation in its greatest and its least form and function.

Evolution as a scientific proposition cannot be considered independently of its coördinate; hence in the investigation of social evolution, the socialistic explorer is absolutely at sea unless he includes within his scope of social prediction the exploitation of the origin of all evolution, this being the universe in its least form, that of the microcosm; the human being in his perfection constituting the involved coördinate of the universe in its amplitude.

Nothing can be more absurd and puerile than the fallacy, foisted into the conscious conviction of the mind of the investigator, the misconception involved in what is called evolution at this epoch of the world's progress. Consider the absurdity of projecting into form and function the great system of organic order (kosmos) from a primary homogeneity, or what is worse, a primordial chaos. In that protoplasm from which proceeds the gestation in the matrix of its development, the vidual form and function of human life, there are the possibilities of what subsequently unfolds from it into shape and office. Prior to the creation of the vidual protoplasm, there were the sperm and germ of that particular life. The processes of the evolution of the prenatal development depended not merely upon the protoplasm, but the qualities and properties of the formed sperm and germ; and these were derived from the organic parentage of the sperminal and germinal origins.

It ought not to require the exercise of a very great consciousness to coördinate this fact with the law which

presides over universal creation. The exploration of the protoplasm which can create an organic form, as of the human vidual, should be governed by the law which determines our exploration of the protoplasm that can create a universe. The protoplasm of the elephant has the parent elephant; that of the horse, the parent horse; that of the man, the parent man; therefore of the universe, the parent universe. Any study of social development whose predictions are not predicated upon this application of the laws of analogy, is essentially spurious, and destined to a dismal failure and disappointment.

The attainment of the amplitude of social progress into organic perfection must depend upon a previous parvitude. When the kernel of corn shoots forth its stalk, it accompanies that projection with the great mammoth sucker which naturally outgrows the fertile blade, until the stalk which gave promise of future fruition is deprived of its vitality to yield its fruit. The provident farmer detaches the sucker to give place to that growth which promises to fulfil the farmer's purpose in cultivating his field. The luxuriant growth of the sucker stalk looks like a prophecy of future fruitage; but the promise of the fruitful yield is in the superficially viewed, less promising blade. It is thus with the prophecies of social evolution. There is a sucker stalk fixed at the root of the true socialistic order; it comes from the same involved seed, but it rejects its parent, and would destroy the blade in which is the only prediction of a perfect yield. Such is the doctrine of modern socialism. It is the concomitant of the law of true social development; it proceeds from the root, but it springs from the Judas of the Lord's initiation of the true social kingdom.

The universal parent of the kosmic structure is the inherent male and female of universal form and function. The kosmos is its own eternal parent; its germ is the microcosm, the integral manhood. He is the heart and center of being, the source of immortality. The distinction between the true order of socialism and the spurious kind, resides primarily in the failure of false socialism to recognize the origin of the social evolution which will identify and determine its authenticity. Social evolution is inevitable. It will not, however, culminate in a social democracy. Social democraey is another name for chaos.

Social imperialism is a culmination of an evolution from the germ of involution definitely located in time, quality, and ethnic character, and correctly denominated the Son of God. He constituted the archetype of what in this period of the world's progress may be characterized the true socialistic imperialism. Jesus the Lord was the germ of organic life. What this germ was in its organic structure, that will the kingdom be which proceeds from Him in the processes of re-development, regeneration. The amplification of the germ into the unfolded kingdom and empire of human government in and throughout the world, is the putting forth of the Son of God in the arch-natural and metaphysical processes of begetting, gestating, and multiplying the

Sons of God with their coördinate products, as the head and founder of the Hebrew race put forth, by natural processes of propagation, the kingdom proceeding from his loins.

### 5½ Temple Is the Perfected Man

[Excerpt From "Mystic Circle," by KORESH.]

THE UNIVERSE is characterized by a grand division, in which it is separated into two general and distinct domains,—physical and spiritual; the spiritual is differentiated from the purely physical by being the world or domain of substantial thought. \* \* \* It is only on the supposition that the Bible be acceptable authority, that I shall attempt to prove what may be still more clearly and positively demonstrated from Nature. \* \* \*

My proposition is that the spiritual world, which is divided into various domains of good and bad, is a mental world, that is, a world of mind; and its sphere of activity is within the tangible and visible humanity. You must wholly expugnate the concept of space from your mind, in contemplating spiritual things, before you can embrace the conception that the spiritual, and therefore heavenly, degrees are various grades and conditions of mind itself. \* \* \* Space belongs to Nature, and is a factor of natural and material existence. It comprises no part of spiritual relation and quality. There is something in the mind which corresponds to space, but it is not space, and therefore has no dimension. It is not my province to discuss the subject of the invisible world from any but the Biblical point of view.

I take this position; namely, that the spiritual state or world, while as substantial as the material, is not material. The terms spiritual and material are names or parts of speech applied to designate two distinct states or qualities; to one of which (the spiritual) belong mental correspondences to the things which exist in the various material forms; to the other (the material) belong such properties as time, space, dimension, form, etc.

The mass of mankind comprises the continent, basis, pediment, or footstool of the spiritual domain; as it were, its environment. If the perfected man, as Paul states, is the temple of God; the Lord God must dwell in this temple; for it is taught that God is in his holy temple; and man comprises this temple. \* \* \*

The Jews built a temple; it was substantial and material. It was also real in the sense of a material reality, but it was a figure or type of a temple of another order. This other temple, the one of which that was a figure, is the perfected man. In this, God has his dwelling place, not as an impersonal spirit, but as a spiritual, substantial reality. This temple or house of God has many mansions, as expressed by the Lord himself: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you; \* \* \* that where I am, there ye may be also."

The preparation of this house of many mansions was to be accomplished through the process of regeneration, a word meaning merely reproduction. Jesus was the nucleus or germ of that fruitage or product of his planting; namely, the hundred forty and four thousand spoken of in Revelation. The lambs of God standing on Mount Zion comprise the house, and each member a mansion in that house; every mansion being a dwelling place for spiritual entities.

**The Mission of the Lord**

(From the Writings of KORMSH)

**T**HE MISSION of Jesus Christ was to save the lost race.

This is a universally accepted truth, so far as nominal Christianity is concerned, and so far as it regards a nominal and indifferent examination of the proposition.

The incarnation of Jehovah was in no sense for the purpose of saving men from being lost, or to save them from going to hell. The plain declaration of Jesus regarding this vital and fundamental doctrine of his gospel is this: "For the Son of man is come to seek and to save that which was lost." This is the language of Jesus, as recorded in the Gospel of Luke xix: 10; and nowhere in the Old or New Testament can there be found one passage that teaches or even intimates a salvation for any except the lost.

In studying the nature of the atonement made by the Savior of the world, we present this question because, by the loose manipulation of, and indifferent regard for, this most vital and important thought, there has grown up in the church, universally, an utterly false idea of the two states; namely, life and death. As a direct sequence of this false notion concerning the salvation of the race, the great desideratum of modern gospel work is to save men from some future catastrophe; while the truth properly defined is, that through the transgression of Adam, man is already plunged headlong into the maelstrom of corruption, dissolution, and suffering.

In confirmation of the doctrine that man is already lost, and that the Messiah's mission is to save men from a hell which is the abode of the race through present and subsequent states or degrees until, through the efficacy of the Christ's atonement, he is restored, we refer you to the language of Paul, in which he fully corroborates the teachings of Jesus: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." In this Paul fully confirms the doctrine we have already set forth; namely, that Jesus came into the world to redeem from a loss already sustained, and not, as generally taught, to prevent the world from a prospective degeneracy.

The fact proclaimed by Jesus, that he came to seek and to save that which was lost, should (to every genuine disciple of the Lord) be a thorough and sufficient demonstration of man's present degradation. If there is danger to man by reason of the influence and operation of sin; if the subtle and insinuating elements of corruption permeate every fibre, molecule, and corpuscle of his frame and structure; if the poison of scorpions, disguised as vital essences, traverses the vascular courses of soul as well as body, and the spiritual asp has insinuated his subtle secretion of toxic potency, disguised as an essential vital constituent of the human will and flesh,—then man's danger does not consist of future possibilities of loss, but rather in this; that failing in the proper cognition of his present state and necessity, he rejects the only provision for his recovery.

Man is subject to two general states, as pertaining to the vital and non-vital resources of universal activity. One of these states is immortality, and the other is mortality. One is life, the other is death; and in his present career man is in one or the other of these antagonistic relations.

When man was created, God breathed into his nostrils

the breath of life and he became a living soul; that is, an immortal soul, and this by virtue of the very breath of the Lord God, or spirit, with which he was endowed. By the disintegration of Adam—and the removal from him of that principle by virtue of which, while it remained in him, he was an integral structure,—he became a mortal soul. From the living condition or state to which he attained by the influx of the spirit of the Lord God, he declined to the opposite condition or state; namely, that of mortality. Thus the human race, as now existing, is begotten through the disintegrated condition which obtained in Adam subsequent to his segregation and removal from the Garden of God.

All men born from the segregated structure, or from the pair subsequent to their removal from Paradise, are born in sin and shapen in iniquity; consequently they are mortal, dead. The recovery of fallen man from this condition of segregation, and his restoration to a state of integrity and oneness in God,—through a belief in the Lord Jesus,—fulfil the purpose for which the sacrifice of Christ was instituted, and for which the Savior suffered.

The great and fundamental doctrine concerning the original transgression is simply this—man died in consequence of sin. Are we to question the fiat of the law of death by entering into controversy with Jehovah God, and limiting, by restrictive definitions, the purport of that fiat? We repeat, that when death was pronounced upon man, a death inhering in the very principle of the violation of the law of life, its influence extended to every fibre and molecule of the physical organism.

In the death accruing to man he became mortal; that is, a dead man without limitation. This applies to the entire fabric, even to man's spiritual nature. The words mortal and dead are identical, except that one is the Latin and the other the English term. Mortality is a term opposed to immortality, and immortality can only be applied to God, and the soul or being redeemed through the atonement of Christ. This is confirmed by Paul: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall shew, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto."

If this be true, then the soul is not immortal until made so through the efficacy of the flesh and blood of Christ. When death was appointed unto man in consequence of sin or the transgression of the law of life, no part of the man was exempted from the effects of the penalty. Man is only man so far as he is an integral being; and when the death penalty was pronounced, by the inoculation of the subtle virus of iniquity, in consequence of human transgression, it was the man who died. It was the man as a whole and not in part who paid the penalty by incorporating the effluvium of the regions infernal, within the most discrete and subtle reticulations of spirit and soul as well as body.

By the sin of one man death passed upon all, because men are begotten and born into the world continuously by the inhibited procreative process. Man is born in sin and shapen in iniquity, because the animal processes of procreative procedure are those through which the laws of life or

immortality were originally violated, and by which there is a continuity of violation.

If man is born in sin and shapen in iniquity; and—in consequence of such shaping—pain, sorrow, dissolution, and corruption follow, is it not time we began to inquire into the character of the very source or fountain-head from which springs, and in which is engendered, that mass of corruption denominated humanity? If man is born a dead man, a mortal being (soul, spirit, and body), and his being in its entirety is but the perpetuation—through conformity to the laws of death instead of life—of a corruptible fabric, then there is something radically wrong in the nature of the process by which man is begotten. It is impossible for man to be born in sin and shapen in iniquity, while at the same time the sanctity of immortal life presides at the fountain-head.

If man is corruptible, (mortal, dead,) he is thus constituted by a provision inhering in and permeating every factor of the procreative process. If man is made immortal through the salvatory efficacy of the flesh and blood of Jesus Christ, it will be because that flesh and that blood have become assimilated to humanity by retrogressive metamorphosis, through which there obtains in humanity a progressive metamorphosis to the incorruptible nature of Christ. Such a change must reach the very will of humanity, the seat of every passion and desire of the human heart, correcting and chastening with the divine purification the very source from which now emanates corruptible being.

The state into which man retrograded by the infraction of some specific law of being, is a pronounced state of death. "In the day that thou eatest thereof thou shalt surely die," is the divine fiat; and from that day the sleep of death, not figurative, but literal and real, has been the inheritance of the human race, and will so continue to be until the power of the Lord's Christ shall reverberate the trumpet tones of the resurrection, and the dead in Christ, responsive to the trumpet blast, shall awake to the consciousness of immortality and glory.

When divine chastity presides at the citadel and seat of life in man; when the fire of purification has renovated human passion and desire, and a fountain-head of incorruption and immortality is established in the race and disseminates its sacred streams, the entire fabric must be plunged beneath the renovating flood. Every department of fabric having been corrupted by the subtle influences of sin and death, shall be purified and made clean and white by the efficacious virtues of the incorruptible Christ.

It will be noticed by a careful consideration of the text, that there are two essential loves pertaining to life, and upon these two commands hang all the law and the prophets. Love to God (of the whole being) and love to the neighbor as oneself are the essential prerequisites to immortal inheritance. It should be understood from the first that these qualities are radically distinct from those loves or affections which now universally pervade and control the race. We have merely hinted at the causes of mortality, and in this allusion have indicated the sensual tendency of the thoughts or aspirations of the will, as the direct cause of man's present corruptible state.

If we regard life as emphatically an antithetical state,

then we must seek as its origin a directly opposite source; and such potency must be found in an absolutely radical virginity. If virginity be the fountain-head and source of the resurrecting power, this fountain-head must extend its virtues to the very ultimate limitations of existence, pervading even the flesh itself, and subjugating its unholy passions to the extinction even of a warfare between the flesh and the spirit. Man does not attain to the perfected and immortal state until the warfare terminates in the achievement of victory and triumph over death, hell, and the grave.

That virginity is the medium through which life is attained, can be demonstrated in few words. We mean life to the human race. We will portray to you two distinct natures, begotten by two distinct processes. The first is the incorruptible life manifest in Jesus, spotless and incorruptible by virtue of the origin and method of his propagation. The mind of the virgin Mary was in a state of hallowed sanctity. Virginal purity of thought made her the chosen instrument of God's transition from his celestial domain to his life of incarnation. Her virginity made her the mother of the divine humanity;—a humanity as separate and distinct from the corruptible human nature as life is distinct from death, light from darkness, or heaven from hell.

Jesus was the living Bread from heaven, the Life of the world, the Light from the celestial fire. His propagation was the propagation of virginity. On the other hand, by the very provision of the law of unhallowed and unsanctified procreation, man born in sin and shapen in iniquity is corruptible and mortal.

Who are they that stand on Mount Zion, and what is their song? "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb." (Rev. xiv: 1, 3, 4.)

From this it may be discovered that none can sing the song of the firstfruits but such as have become virgins in thought and in life, through the purification of the flesh by the adoption of the virgin flesh of the Lamb of God.

"Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying: the Lord hath utterly separated me from his people: neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name that shall not be cut off." (Isaiah lvi: 1-5.)

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE TRUE FUNCTION OF GOVERNMENT

**Man's Extremity Is God's Opportunity;  
The Need of a Known & Knowable God**

**K**ORESH states, "In the True Function of Government:" "The purpose of government in its supreme relation to social order, is not so much to regulate the conduct of men, as it is to so insure the economy of things as to provide for the equitable distribution of the products of Nature and art, and to so adjust the creation of the essential and ornamental, as best to insure human happiness." He says further, that "government grows out of the necessity, first, to restrain encroachments; and second, to manage the combined interests of mankind."

When democracy reaches the limits of its degradation it dissolves into chaos, and a certain amount of temporary relief is experienced, in an emancipation from all forms of order. In this state every man turns to his own way; and having no man to reign over him, he thinks himself free, and God, even "is not in all his thoughts." He is no longer an El, or hero worshipper. In this state he soon finds "every man's hand is against every man," and as the great "I am" becomes supremely selfish in every one, self-interest and self-protection soon force men to confront and consider thousands of problems relating to human life, personal and social relations long ignored.

Just here at man's extremity is God's opportunity to reveal to man that he himself, the only living and true God, is the supreme need of all men, to retie or rebind men into a self-saving form of divine social order. This is then the time for Him to offer himself as the universal solvent for every social problem confronting the widowed or vidual mortal man, in the extremity of his lost estate. Hence he begins to declare the gospel of the law of man's restoration to his divine estate from whence he fell, with the covenant command, "Thou shalt have no other Gods before me." Further, that man may rationally understand this speech of God, and know the God commanding this supreme devotion, he begins man's education with the fundamental science of universal form and function, which he calls the "Cellular Cosmogony."

He begins his instructions with a simple use of the simple thing that every skilled builder calls a plumb-line. With this, and the chord and arc, in illustration, he enunciates an easily demonstrated premise, from which he reasons with every man who has a hearing ear and understanding heart, to account for the origin and destiny of himself, his listener, and all that he sees and hears, plus the unseen, and, to the listener, hitherto unknown and unknowable. These invisible things are learned, by rational uses of the law of correspondential analogy, with which the great teacher demonstrates himself to be familiar.

Having revealed himself to the student as the God-

Man, indicated by the personal "me" of the first commandment, the student can now say from his mental view-point, I have been found again by the great Master mind of the universe, "the great Shepherd of the sheep." He is then intellectually compelled to admit that he is one who has robbed his God of all tithes and offerings, *i. e.*, of the best he had to give, and by long ignorance of him and the science of his law, is entirely astray from the path of rectitude. In response to this mental attitude of confession, God informs man *i. e.*, that this period-ignorance of man is an essential evil, whose existence is justified by the divine purpose it serves in the education of man for the companionship of Deity, who knows all things, yet is voluntarily and unchangeably good in the divine use he makes of all his knowledge.

When the great Father of Lights takes back the products of the prodigal use of his own divine visible manhood to his home and to his throne, he makes them first of all his joint heirs in the fundamentals of his knowledge of all things. This makes them God-like; in so far as "knowing good and evil" they are ripened to love the good of which he is the supreme exponent in doctrine and life. In his exposition of the good, He gives humanity the science of the form of government best suited to the needs of all men, and the laws of their emplacement; "every man in his own order," for a new start in life as the prospective heirs of all things.

With a supreme love for his now known God, as a starter, all that is wicked in a man is bound to be burned out of his composition. The tares which have filled his field are there only to be burned when they have served their timic purpose. These will be reduced to fertilizer for the grandest exhibit of wheat ever made, that of the harvest of the once planted, visible Son of God, and destined like him, to be absorbed into the visible manifestation of his Father-Mother Deity, and to come again as "the many Sons of God."

Just now the God-begotten of humanity are in the nexus, as it were, of two worlds. Their speedy appearing and kingdom have been already declared by their great forerunner and Savior, Elijah the Prophet, to be "just at hand." The hastening culmination of the judgments He instituted for "the restoration of all things," on the basis of divine righteousness, will cause men to suddenly learn righteousness, and this from the very necessities of self-preservation, and the prevention of race extinction. Except these days of man's ignorant persistence in evils which he calls the good things of life, be shortened, there would be no flesh saved.

Elijah the Prophet comes in due season as the Mes-sianic prevention of this utter God-race extinction, as the firstfruits of this race in its least form. He is therefore the manifestation of the Father-Mother Deity, who must ever appear veiled to mortal flesh, till it is ripened by transmutation to the vanishing point of incorruptibility. The attainment of immortality and the eternal

life of the Elohim, once "the good seed of the kingdom cast into the outer darkness, to work for the salvation of men,—is one of their many self-preserving, renewing, refreshing experiences equivalent, on a long cycle, to our nightly sleeping and daily awakening. God men enjoy sleeping and awaking to newness of life in the body, as well as the lower orders of men.

Our good President Wilson, with democracy degenerate and triumphant, it is commonly remarked, confronts a good many serious problems. He lacks the universal solvent. The Shepherd from Joseph, whose portion is double that of all his brethren, must supply it.

This earth of ours is already filled with violence, and with preparations for the very extreme of it. At present, all forms of crime and the encroachments on the sovereign rights of an upright man, are dealt with largely from impulses generated by their effects. Their fundamental causes are only beginning to be eagerly sought for. The idea that "an ounce of prevention is worth a pound of cure," is becoming very popular.

The God of truth and soberness, who prepares the way for the coming and kingdom of the Lord in the clouds of heaven, namely, in ten thousand of his saints, has been in all the great centers of our national unrighteousness, to declare and institute the essential preparation. The law of all personal and national righteousness has been restored to the keeping of men in its scientific completeness, and not without the presence among them of its most faithful witness and martyr. He began his work 1900 years ago, as the beginning of the creation of the God race, and their entire environment, and it will not be finished till he stands again with his new Name written in the forehead of his every living son, with himself as the inhabitant of the most holy place of the great temple of humanity, of which they constitute the living stones. Every nation, tribe, and tongue will have its experience of having a visible and truly divine government in the earth.

Throughout the earth, during the Christian era, millions have voiced the prayer to the God who begat the living hope in the hearts of men, of its final and most triumphant answer as he taught them to word it: "Thy kingdom come; thy will be done in earth, as it is in heaven." By the voice of his elect, self-inhabited Messenger, bearing his own prophetically-foretold new name, he has declared the scientific gospel of the kingdom of his own long-awaited inheritance of the earth.

He himself wrote: "The world awaits the consciousness of His advent." He also wrote: "But few there be to note the Sign." The few who noted it, despite the world's rejection of it, challenge the world, as did he, to refute the premise he propounded as the basis of the genuine science of the universe and its holy Seed, Jesus the Christ of God, without whom was not anything made that is made, or is to be. The firstfruits of His seed planting are to head the new regime. They are to become known by their fruits, their work meet for repentance of every personal and national sin. These children of the Man-God are promised the light of an absolute science of the truth, not a partial and pros-

pective knowledge, but the perfect Word of unanswerable truth, the light of the Golden Age, the perfect day. It will take the swift judgments due the revealing of the "man of sin" in men and nations, to cause the great awakening. For these are all nations unwittingly preparing.

#### The Fallacy of "Higher Criticism"

THIS world of Pagan-Christian civilization has lacked a scientifically defended Bible, a scientifically interpreted Record of the living Word of God. The modern critic of the Book has been developed by the traditions of men, devoted in faith to every variety of scientific fallacy founded on hypothesis. Now that a genuine Science of Universology has been given the world, founded on an eternally demonstrated premise, the scholars of the time simply deride or ignore it. It is the fate of every effete order that has served its prime purpose, to become as a house left desolate.

Ignorance is the result of ignoring something that sane or wise men should take cognizance of, and declare the truth about, only when thoroughly tested. The keys of knowledge have been held out to the professionally wise of this world, and their innumerable adherents, since 1870. The use of the keys would make the wisdom of these wise (?) foolishness, so those to whom they have been most directly offered have for the most part quietly ignored them. The consequences are fatal to the world; this fact will be made self-evident in the light of coming events.

All the nations that forget God (not what they choose to call God), are to be turned again into the state or condition of death called hell; hell, among other evil things mentioned in the Bible; mortality, continuous breaks in the continuity of consciousness; diseased and corruptibly dissolving bodies, consumed by the lusts of the flesh; the pride of life best expressed by usury, ill-gotten gains, make hell and perpetuate it.

The hells have their divine uses as schools of discipline; they are for the children of men, who learn righteousness, and rise above them, through overcoming fallacy and evil. Wisdom and understanding of the law of immortality and eternal life are given men, in part, as "meat in due season." 1900 years ago St. Paul, Apostle of the Lord Jehovah, declared, now we know in part and prophesy in part; now we see through a glass darkly. He foretold a further degree of man's redemption. He foretold "perfect" knowledge, and its consequent gift of power. He foretold the redemption of the body, the putting on of immortality and incorruption.

St. John saw the truth making God and man one in harvest number, as a bride descending from God out of heaven, and as a pure river of the water of life, the scientific of Aquarius, typified by the man with a pitcher in his hand. The man with the plumb-line in hand, and the man with the pitcher are one. This one was born, where the laws of the universe and the prophets of old indicate he should be born. He was sired as foretold. He has fundamentally done the work

foretold; but the end is not yet. The truth is here on time as promised; it is up to the truth-seeker, and the hungry and thirsty for the saving righteousness of "doing his commandments" to find it.

#### **The Redemption of the Body**

**E**VERY TREE preserves its life force in the propagation of its germ. Its germs or seed must then be the reincarnation of the original involution of the entire tree. This world now anticipating the resurrection of the dead, (if it really believes in its revealed Christian religion,) needs to look back at the seed sown as the microcosm of the Grand Man due to appear, to be able to recognize the appearing and kingdom of the Lord.

Among the non-receptive of the Divinity of Jesus, those unable to recognize his Jehovistic character, he was regarded as an ordinary working man among the crowd. The common remark as He entered upon his creative work of forming a little vitellus of a new church and state, was, "Is not this the carpenter's son of Nazareth?"

The recognition of the law and the prophets as divine authority for his Messianic claims, and the work of John the Baptist, had no weight with the brilliant teachers of Judaism. The Scribes and Pharisees ruling Jewish thought, were up-to-date "higher critics," whose scholarly defenses of the traditions of men made void the Messianic law, and justified them in all their proceedings. The involution of man, as a race, in a seed man was a concept ruinous to their self-sufficiency.

It was fine to evolve from an Abraham or a Moses, whose names had been highly exalted by the homage of succeeding generations. It was not fine to think that as those generations had passed in, their ascending spiritual forces had gyrated to a central line of prophets, priests, and kings, while only the descending lower grade forces had passed into their ever-multiplying descendants. Involution proceeds right along with evolution, until at last the race is without a known God, or a justified hope of ever being anything, from generation to generation, but plain mortal humans.

There is no mental or spiritual world outside of human brains, but the spiritual world inside those brains, interior and most interior, is a world of wonders, ever involving and evolving into outermost or natural expressions of themselves. The central mind constantly replenishes itself with the profits of the wisdom of experience enjoyed by the masses making up the strata of the circumference. The cycles of the timic aspect of involution and evolution roll on, but they have their beginnings and endings in distinct varieties of involution and evolution, for the profit of both the central and the evolved mentalities.

The covenants of the Almighty are the mental conjunctive unities of the two, which take place periodically to the great joy of the receptive and inceptive. One of these great joys awaits now the begotten of God, and the elect Messenger of the new covenant, who declares he will appear or "come spiritually to all whom he will baptize." This joy will extend to all people who wel-

come the results of the new covenant. It will revolutionize human society.

The competitive system, with its use of usury bearing money, will be annihilated by this revolution. The violation of the laws of immortality and eternal life will end with all the begotten of Jehovah, and celibacy and chastity will prevail among them. They will become as the angels, neither marrying nor giving in marriage. They will become as Gods, knowing good and evil, and will do the commandments as scientifically elucidated by the Messenger of their covenant of promised life; which means the resurrection, or redemption of our bodies from the powers of sin, sickness, and death.

#### **The Cleanliness of Godliness**

**C**LEANLINESS is not next to, but is Godliness, when it may be known as persistent from center to circumference. No one has had the Lord create a clean heart, and renew a right spirit within him, who is not Godly. But who has had the rich experience? A few in Jesus' day found one who had, and they called him the Son of the living God. A few have found a certain man in this our day, so like the Man Christ Jesus in mental and moral qualities, that they have been ready to say and sing: "Surely God is in Thee, and there is no other."

Paul, the inspired of the Lord, declared the Lord once flesh, to have become the Spirit of Deity in his elect humanity. He declared this humanity should know him no more after the flesh, till they should know him as the Lord of the harvest. Every eye was then to see Him; all have not seeing eyes nor hearing ears. These have their source; this source being ignored when present as the Messiah of an age, ignorance sets in as a consequence.

There are people in every age, of whom it may be said: "Eyes have they but see not, and ears but hear not." The Lord said the light of the body is the eye, *i. e.*, the Seer. The Lord declared himself to be the Light of his body, the church; he therefore was its eye, its single seeing eye. As light, He was the product of clean or holy oil. His anointing produced a spirit that burned with waste at its minimum. Its ultra-penetrable ray, truth in ultimates, reaches its highest potentiality at harvest time, when thousands of his begotten will be saved to the utter or outer-most. They will be born anew, and constitute a new church and state establishment of righteousness, in which the Motherhood of Deity will visibly reign supreme. She, one with the Father, will be obeyed with delight.

All the sons of men will fulfill the law of love for her, as the final beatific vision of "the way, the truth, and the life." The worship of the divine parentage of men, as the Father-Mother in one visible form, will quicken the divided forms of man to renewed aspirations, and efforts to attain the individual or undivided state of the arch-natural man. To obey the law of this higher form of existence will soon become better than "sacrifice, and to hearken, than the fat of rams." Indulgence in the begetting function of fatherhood has its consummation in the arch-natural royalty of a race of men.

The shepherd kings, the men soon to be wondered at by the lesser lights of the inferior orders of men, are to be kings and priests unto their God, Father, King of kings and Lord of lords, CYRUS the Anointed, with the holy, all-cleansing Spirit of Jehovah.

# For the Younger Minds

Bertha M. Boomer

## SHEEP-DOG TRIALS IN SCOTLAND

*The Wonderful Intelligence, Obedience,  
And Patience of the Scotch Collie*



WISH I could tell you all that each dog did,—they were such clever dogs, and each with a character of his own, writes G. Martineau in the *Inquirer*. There were more than thirty dogs entered for the "trials," so I can tell you only a few of the things demanded of them.

Each dog had three sheep to manage. The sheep were in the wood at the back of the ground, with a man and a dog to send out the three for each dog as his turn came. On the hill at the end of the ground opposite the wood stood each shepherd in turn with his dog, and when the three sheep appeared coming out of the wood, the dog was sent off to find them. It was a long run, and there were hillocks and bushes between, so that it took a little time for the dog to find his sheep. When he had found them, he had to drive them forward through a space between two white flags first, and then through a narrower space between two red flags, and then a long run up to a little row of hurdles with a gap in it; and the three sheep had all to be got through the gap, and then across a long piece of ground to a little fold with a narrow entrance into which they were to go. There were also some hurdles arranged in the shape of a double cross, and in the more difficult trials the sheep had to be sent through the cross one way and out the other way. There were eight minutes given for the dogs to manage to get the sheep through the two sets of flags and the hurdles, and into the fold; and a quarter of an hour for those that got them through the flags, the hurdles, the double cross, and into the fold.

When the judge sounded his whistle, the dog started; and when the time was up, the whistle sounded again, and he had to stop, whether he had finished or not. Well, one pretty dog, Moss, couldn't find his sheep at all, though he hunted about for them and tried to follow his master's signs or whistling. He was three years old. When the whistle sounded again, he had to give up.

Then came Maid, three years old, and she found the sheep, and got them through the flags; but they were very obstinate, and though she tried her very best, and her master did all he could to encourage her from the distance, and tried to make her understand what to do, the whistle sounded, and poor Maid had to give up.

Then came Bet, six years old. She shot like an arrow straight for her three sheep, and gently and quickly followed them, driving them before her through the flags, the hurdles, the cross, and into the pen. Such a cheering she got from the spectators! We learned afterward that the judges gave Bet a prize of £14, and a silver cup for her master.

Then came Flossie, only one year old; but she was very clever, and did everything except the gate in the hurdles, which the sheep would not go through for all her trying. She even got them through the practice of the burdensome

and meaningless cross, which was the most difficult of all. The sheep often went and stood with their noses close to the gap in the hurdles, and seemed as if they could not help going through, and then provokingly turned off and ran the other way. But Flossie got a prize of £1 for doing so well at one year old.

Then came Tell, Sweep, Fan, and Lad, the latter getting a £4 prize; Risp got £3; and Blake got £1. All were eager and wonderfully swift, and it was beautiful to see how they understood every sign given by their masters. It seemed really as if they knew all they had to do; they were very gentle with the sheep; they seldom went near them, and they never barked—just ran or crept up at a distance; and when they had got them very near the obstacles, the dogs always lay down at their master's sign, quite flat on the ground and waited, then walked a step or two and lay down again, just creeping gently nearer and nearer, to make the sheep go through the opening; and when, after all, they turned off in the wrong direction, the dog was up and off to head them back again, with untiring patience. When the dog succeeded, he got a round of applause, and when he failed, every one was sorry for him, and a regretful murmur of "Oh-h-h" went out in sympathy, for all the dogs tried so hard. Once when a dog failed and the whistle sounded, his master stooped down and patted him, to tell him he had done his best.

Some of the sheep were wilder than others, which made it more difficult. But nothing could be more beautiful than the dogs' characters, so absolutely and joyfully obedient to their masters, so eager and bright, so swift and intelligent, so gentle to the sheep, so full of self-restraint. It was a beautiful lesson to us all, and we could not tear ourselves away till it was over.

At the end the shepherds stood about on the hill, each with his dogs, talking it over, and we went and patted and stroked the dogs, and then they went forward to receive their prizes.

If ever you have a chance to see a sheep-dog trial, do not miss it.—*Our Dumb Animals*.

## A Lesson For Lazy Folks

"It is wonderful what people have been enabled to accomplish who have labored under the greatest possible disadvantages. A very marked instance occurred in the city of Augsburg, of a blind man, who acquired a competence, besides supporting a large family, by selling books. He was a man of great enterprise, and, by one means or another, managed to pick up considerable information. His enjoyment of books naturally suggested the idea of dealing in them. His wife was a sensible woman, and quite indispensable to him in his business. His library consisted of some eight thousand volumes, and was arranged so carefully that he could instantly turn to any volume called for. When a new lot of books came in, his wife read over to him all the particulars respecting them, and, after turning them carefully once in his hands, he was able to fix the price. His memory never fails him, with regard to any of the shop arrangements.

"His manner is most civil and obliging, and to this, no doubt, he owes a large share of his extensive custom. He is also strictly honest, and very well informed in regard to books. Intelligent, reading people delight to converse with him, and one friend is sure to make half a dozen others for him."—*The Student's Journal*.

## That Word "Practical"

AT THIS moment, at any moment, several million men are saying to several million other men: "You're a theorist." I have had it said to me so often that I'm beginning to wonder whether there aren't really four sexes in America; men, women, practical persons, and theorists. This at least is certain, there is one sure way to reveal your theorism: ask a practical man what he means by the word practical. He will begin by looking at you with a blank despair, as if you had asked him whether two and two really make four. He will consider your question unnecessary and insulting, and he will demonstrate his opinion of you by disdainingly giving a satisfactory answer. There is a good reason for that: if a practical man defined "practical," he would in that very moment become a theorist.

For a theorist is nothing but a man who tries to think about what he's doing: not satisfied with being on his way, he wishes to know where he's going. Moreover, he's not content to go anywhere at all or nowhere in particular.

There is only one way to find out what "practical" means—watch what practical men do. That is fairly simple in America. The great mass of them govern this country, its industries, its life, and its labor.

And:—

In a world of practical men, thousands of babies are badly born, and thousands die of starvation, bad air, and inattention.

In a world of practical men, hundreds of thousands of children receive no education worth the name. There aren't even enough school-buildings for children, let alone teachers, let alone competent teachers.

In a world of practical men, several million children are prepared for their life-work in sweat-shops and factories. I will not insist here on the fantastic notion that every child should be happy.

In a world of practical men, hundreds of thousands of mothers devote themselves to the establishment of homes by working all day in factories and stores. This is the practical way of promoting the efficiency of the next generation. There are also hundreds of thousands of mothers who are enabled to teach their children frugality and perseverance by turning the parlor into a workshop.

In a world of practical men, thousands die of over-work or starve for lack of work.

In a world of practical men, there are half a million people in lunatic asylums.

In a world of practical men, the jails are crowded.

In a world of practical men, immense quantities of food are poisoned.

In a world of practical men, politics is bought and sold.

In a world of practical men, the cost of living is exorbitant.

In a world of practical men, infants and idiots can inherit millions.

In a world of practical men, natural resources are wasted.

In a world of practical men, nations go to war.

In a world of practical men, there is a panic about once every ten years.

In a world of practical men, the strike and the lock-out, the boycott and the blacklist, are in constant use.

In a world of practical men, thought is hired, news is manufactured.

In a world of practical men, some are too poor and some are too rich.

And above all, in a world of practical men, no remedies are proposed. That is the monopoly of theorists. If they might say a word to the practical men, it would, I think, be this:

"Gentlemen, as the rulers of a nation, your success is not conspicuous. As we go among men, we find your prestige very much diminished. To be quite frank, we don't admire you enormously. We don't think your eyes and ears are open wide enough to have learnt the real feelings of this nation. We theorists offer you one hint, take it or leave it: you are sitting on a pile of gunpowder, smoking a cigar."—*Walter Lippmann, in Everybody's*.

## New Light on Gravity

BY N. C. CRITCHER

GOOD people (and others) may now rest in peace with the knowledge that the universe is not doomed to extinction, nor the sun to lose its heat and share the dismal fate. In spite of the proofs of this sad ending of all human and astral existence, deduced so convincingly by Flammarion and others, and fortified by many causes, "any one of which would be sufficient, acting by itself, to bring the present world to its termination," we are now assured by Prof. Gustave Jauman, of the Brünn Polytechnic School, Germany, in the *Literary Digest*, that "the universe is stable"!

He has discovered a law of "compensation," whereby the forces of gravitation, which would produce the predicted effect, were bodies under its influence at rest, are counteracted by the fact of the universe being in motion. "The motions of the planets involve disturbances—a kind of accumulation, so to speak, of the field of gravitation in front of these bodies, giving rise to new gravitational forces which are added to the Newtonian forces"!! These forces "can be calculated with great precision; \* \* \* and far from being fatal to us, the frictional resistance of the cosmic ether would appear only as a factor destined to give stability to the planetary orbits."

"The reason why the sun has never cooled down," he says, "is that it cannot cool down, because the thermal energy which it is incontestably losing, is restored by *gravitational* energy, which it is continually absorbing from space in exactly equal measure."

How singular it appears to one familiar with the teachings of Koreshan Science on this subject, that so critical a study should not have suggested the law of opposites, and that it is not a new arrangement of "gravitational forces," but the correlate law of *involution*, which guarantees the equilibrium.

One by one, the fallacies of so called science are slowly falling to pieces by their own inherent disintegrative weakness. These blind gropings after truth, no doubt sincere, show the absolute necessity for the demonstrated premise; the knowledge of the *form* of the universe, upon which all other truths hinge, and without which the world indeed gropes in *Copernican* darkness, in comparison with which "Cimmerian" darkness would be brilliant light.

# Light on Current Events

John S. Sargent

## "LIARS," ALSO "FIGURES AND FACTS"

"I Said in my Haste, all Men  
Are Liars." (Psalms cxvii: 11.)

**T**WO PAMPHLETS have come to my reading, which have suggested some richly freighted trains of thought. They are written and published by F. W. Wilson, wholesale publisher, Poughkeepsie, N. Y. One is entitled "Liars," and the other, "U. S. Figures & Facts," priced respectively, 15 and 25 cents. In the former the writer attempts to rescue the non-malevolent prevaricator from odium, by carefully defining all degrees and qualities of lies; showing pretty conclusively that all untruths are not necessarily unmitigated evils. To this end he makes a wide discrimination between the one who lies like a loafer and a brute, and the one who lies like a gentleman.

Citing David in his declaration made in haste, that "All men are liars," we are relieved of much self-condemnation by the assurance that we are not alone in this mendacity of the "unruly member," "for all men are born liars;" and further, that lies may be innocent, beneficent, and commendable, proceeding as they often do, from generous and obliging impulses. However, one should read to appreciate the ingenuous handling of the subject which, while made very interesting, is not of so much concern as are the great social fallacies whereby people and nations deceive themselves into living and perpetuating lies, to their own and posterity's serious hurt. For instance, this nation started out with the declaration that "all men are born free and equal," and then persisted in holding some men in bondage until, under the divine wrath, we had to wash out the stain of that lie in a sea of blood. Still, we continue to subject others to wage slavery, by giving to wealth unfair advantages.

Again, we declared that "All governments should derive their just powers from the consent of the governed," and ever since then we have carried on our government without the consent of half—said to be the better half, of our citizens. The laws of this government our wives, mothers, and sisters are rigorously required to obey, whether to their liking or not. These lies are not merely told, they are lived; and the liars themselves, those who insist on maintaining and perpetuating these conditions, do not realize their malicious intent and resultant evil until revolution, in consequence, stalks red and rabid in our midst. In view of these samples, we are led to wonder what, if anything, David might have added to his declaration if he had taken time to deliberate. Perhaps he might have supplemented the statement with, "all men are fool liars," to believe and stick to their own lies until it takes the shedding of blood to induce their abandonment.

*"U. S. Facts and Figures"*

The second book shows, by an interesting collation of facts and figures, how we as a people are giving the lie to our pretense of freedom and equality, by subverting the powers of government to the service of wealth and greed, instead of to the general welfare. Its sixty odd pages are

replete with statements and statistics, showing that the wealth of the country is rapidly aggregating into fewer and fewer men's hands. Fifty-one millionaires, it is claimed, now own one third of the entire wealth of the nation; and these 51, with 4,000 other small-fry millionaires, own 87 per cent of the nation's wealth. Senator La Follette is credited with having proven that 94 men control the business of the United States; that 14 men control the 94, and 2 men absolutely control the 14, while 1 per cent of our population own more than 99 per cent of the national wealth.

Land, the basis and source of all wealth, is shown to be aggregating ownership in the same direction. In the census of 1900 there were 5,991,191 farms, of which 2,419,995 were owned free, while 1,093,235 were mortgaged, and 2,010,959 were rented. The census of 1900 shows that the farm population of the Mississippi valley states decreased. In 1870 there were 3,400 farms of 1,000 acres each. In 1880, there were 50,000 such farms. In 1880, 25 per cent of the farmers were tenants. In 1900 the tenant farmers had increased to 35 per cent. The Government reports for 1907 show that each man, woman, and child laborer produced an average of \$3,500, but they received in wages an average of only \$437. As Chas. M. Schwab claims that all materials, transportation, and supplies, are basically labor, it is easy to see that capital, for every dollar it pays to labor, is robbing the laborer of seven. At this rate, how long will it be until capital owns all the resources of wealth, including the land, and the great mass of people are reduced to peonage, as they are in Mexico?

But we cannot here follow the writer to show the many good points he makes, or delineate the true picture he presents of conditions; and what are the tendencies of it all, if in some way the progress in that direction is not checked or turned aside? But the author possesses the hope that springs ever anew in the human breast, and feels absolutely assured that a shower of ballots peacefully deposited, will turn the destructive tide of competition into the peaceful waters of coöperative socialism,—at which he hints, but does not attempt to describe. His diagnosis of our present desperate social predicament is most convincingly true, and should be studied by every one having a care for social welfare; but the means of cure proposed cannot be so simple, or so peacefully accepted as he apprehends. Neither will the results anticipated prove permanently satisfactory.

"Without the shedding of blood is no remission." (Heb. ix: 22.) If we compare the sin of chattel slavery with that of wage slavery, with the many million more people involved in the latter, and then consider the sea of blood that was poured out to cleanse us from that sin, we can hardly hope to escape the present sin with a less sacrifice. If any one expects that those who are profiting under competition are going to surrender their privileges any more readily than did the slave-holder, without a fight, they possess a very inadequate knowledge of human nature.

Socialism will undoubtedly prove a most useful factor in compassing the destruction of the present effete social or-

der, and should not be discouraged; but the absolute ignorance of its promoters, of what is required to constitute the new order, gives no promise whatever that they will be competent to effect the reorganization upon a successful basis. They do not comprehend that humanity is an integral part of the universe, and bears a correspondential relation to every other part of the universe; therefore the reason of our present unhappy social condition is that, through sin and ignorance, mankind has gotten itself out of proper relationship with the universal cosmos. What is needed, then, is to have our social order restored or readjusted to that proper relationship. It follows, therefore, that no one who does not comprehend the form and functions of the physical cosmos, and man's relation thereto, is capable of superintending this restoration. None but the divine mind can successfully attempt that; so we look hopefully for Him to put in his personal appearance in our direst hour of need, which will come in the darkest hour of destruction that will accompany the merely human efforts at social reformation.

We do know, however, that no such Utopia for mankind can be established and maintained without the bond of religion. That man, as at present morally constituted, will forego privilege or advantage for the neighbor or public welfare, without the promised baptism of fire to burn out his selfishness, as dross is driven out of metals in the smelting, is utterly preposterous. The attempt to establish an economic system wherein private gain is eliminated, would precipitate an internecine struggle even among the advocates of that system themselves, without the preliminary preparation by the baptism above mentioned.

The only true government is imperial. Not those empty forms which in eastern countries still continue to mock divine government, but a world empire, with Deity upon the throne. The empires and kingdoms into which the world has been divided are but petty imitations of true government, with democracy a still further declension, which is destined to culminate in socialism, and thence anarchy,—that state of world chaos in which the Spirit of God will again move upon the face of the waters, ("peoples, multitudes, nations, and tongues," see Rev. xvii: 15), to recreate a world of order. Then instead of a social democracy we will have a social imperialism.

#### Political and Financial Outlook

THE Underwood tariff bill continues to drag its devious schedules through the Senate. These are being amended and re-amended, curtailed in detail, and threatened with countervail, until it becomes most apparent that, like all other such tax measures, by the time it gets through both Houses and up to the President, it will be a wise tariff bill that knows its own progenitor. But amid all the vicissitudes and changes in the strife, and the bloody angle made by some of the democrats firing into their own partisans, the wool and sugar schedules are at last accounts still firmly held. President Wilson, who assumes responsibility for the features objected to in these two lists, in spite of the threats and charges of betrayed confidence, still maintains a determined attitude in regard to them.

The opposition to tariff reduction, that was taking it so

easy until the bill went to the Senate, seemed then to awaken as a strong man out of sleep, and has since been pouring hot shot into the ranks of the revisionists. So bitter and persistent has been the fight in and about the Capital, that although the lobbyists were concededly less in evidence than usual, the President was moved to urge an investigation of these "walking delegates" at Washington.

The protectionists have adopted a more effective means for gaining their ends, than lobbying at Washington; they are going into the home districts, and are lobbying with the Senators' constituents,—getting them to send in some "solar plexus" punches, that are hard to be warded off or side-stepped. One Senator was told that he would be driven out of business unless he yielded to the pressure; and he found it necessary to withdraw from valuable business connections, in order to relieve his associates from embarrassment on his account. In this and similar contemptible methods, terrific pressure is being brought to bear upon the representatives of Colorado, Montana, Kansas, Louisiana, Mississippi, Florida, and elsewhere. That most of these gentlemen remain firm to principle against the onslaughts of these selfish interests, is very much to their credit.

Besides all this, the press that is devoted to the interests is sending up a prolonged howl, making all kinds of predictions and evil prognostications to panic the workingmen, with the fear of lower wages and lockouts; even dragging into that service the condition of the poor working girls who, being pressed by low wages to the edge of moral endurance, the least push, it is proclaimed, will put them on the street. This is very poor sophistry indeed; for if the highest tariff we ever had will permit them to be "pressed to the edge of moral endurance," where as a matter of fact 60,000 are going over every year, its continuation gives no hope of providing it a remedy.

#### *Wall Street in a Crouch*

According to the New York *World*, Wall Street has been suffering with a "silent panic." The tightness of money, the steady decline in stocks for the last nine months, and the difficulty in floating bond issues in that usually well-flooded reservoir of the nation's wealth, indicate a condition which the *World* characterizes as the above-mentioned insidious disease, which may be diagnosed by its most distinctive mark, the Shylock whisper of "no money to loan."

The continual drain of American gold with which to finance European war measures, since the Balkan war began, with no corresponding return by foreign investment in American securities; the further fact that the new administration and the new Congress were showing an obstreperous indisposition to taking orders from the great money center, or even asking advice, while determinedly busy in hammering down protective tariff rates, which seriously threaten Wall Street's dividends from watered capital, naturally put the "dollar gods" into the dumps. They were disinclined to do business. There was nothing the matter with the country. For once in its history, the country's business was pursuing its usual way, despite the agitation of tariff revision. The crops seldom ever promised better yields; surplus bank reserves were unusually large.

Still that ominous whisper, eliciting the anxious

inquiry, especially from the West, of "Where are we going to get money to handle the crops?" sent tremors up and down the Street, and subdued mutterings and rumblings from toward the Rockies, that finally reached Washington, when like a flash out of the accumulating gloom, came the announcement from Mr. McAdoo, backed of course by the President, that there were \$500,000,000 dollars of crisp new treasury notes in the Federal vaults, ready and available to handle the crops, which would be distributed to the banks having need.

Wall Street was taken completely aback; hitherto, the Government had only come to the relief of a money stringency *after* the panic had gotten under full headway, and was tearing its cruel way like a tornado through the business of the country. Taking measures in time to prevent a panic was an unheard-of proceeding; but it is curious to note "what a difference a few hours make," for in less than forty-eight hours, the big bankers of Wall Street were assuring the country that there was no need of help from the Treasury; there was plenty of money to handle the crops without its aid, and that it would be forthcoming as needed.

Now the reader can put this and that together, and determine for himself whether or not Wall Street was not setting the stage for a big picnic to bluff the tariff legislation,—and other things perhaps that they apprehended. But in this case the President proved to be "Johnny on the spot," and called their bluff before they were ready for a "show down." If this supposition be true, then we may give credit to the President for the first inning in the great game of finance he is playing with the money power, while we await hopefully the outcome of the next round, at the same time wondering what it will be.

#### *Currency Legislation*

During about all of the last administration there was talk of currency reform, and we were assured that Mr. Aldrich, the "boss" of the Senate, had taken the matter in hand, and that the defects in our financial system, whatever they were, would be entirely eradicated. Some of us, too, judging from his success in tariff legislation, were equally assured that when he got his banking scheme in operation, whatever "lambs" had escaped shearing by the stock gamblers of New York would be completely fleeced, and maybe their "hide and taller" taken by any financial scheme having the Rhode Island Senator for its sponsor.

But nothing ever came of these labors, further than tentative discussion. No such bill, I think, was ever introduced into either House; nothing further in that line than the Aldrich-Vreeland bill, which provided the above-mentioned emergency currency, for such occasions as have just been threatened. The democratic party was also impressed with the need of some such legislation, and promised it in their Baltimore platform; all the promises of which Mr. Wilson seems to consider himself personally obligated to have carried out, at the earliest possible moment. The members of both the House and Senate thought the task of enacting the tariff bill would be enough for this session. They wanted to go home and repair their political fences, when that was done, leaving the country to the affliction of an ill-considered banking system, which it is feared may

break down at some critical moment, involving us in financial ruin.

But not so the President; he is driving ahead with tentative plans. After consultation with many leading members of his party, he had Mr. McAdoo and the chairman of the Senate and House on Banking and Currency, draft a bill in preparation for introduction and discussion in the House, while the Senate is still wrestling with the tariff. And, pursuant to his usual straightforward business push and tactics, the President has again given that hundred-year-old precedent a body blow, by appearing before the assembled House and Senate to deliver a ten-minute message in person, urging the immediate consideration of such legislation. In this short address he set forth most forcibly the great obligation that he and the two Houses were under, now that they were about to relieve the country of an onerous tariff, to also relieve it of an inelastic and cumbersome currency and banking system, by the substitution of something that would make credit easy and sure at all times, at the same time taking financial control out of private hands, and placing it in the control of the Government.

#### *New Banking Plan Experimental*

The daily press having laid the plan of this proposed banking system before the people, is now discussing it in exhaustive detail, hence it is not necessary to reproduce it here. Besides, it will undoubtedly undergo many changes before it gets to the point of enactment into law; but it is confessedly a compromise, or rather a composite of many differing ideas of what should or should not go into such a bill. However, as it meets with the approval of Mr. Bryan, who has some very decided as well as disquieting opinions, (to the moneyed men,) on what should be our monetary policy, the plan will likely be acceptable to the common people.

Mr. Bryan qualified his approval, to the effect that the system will not be all that it should be, but that it was the best perhaps that could be enacted at this time, and would, he believed, prove an entering wedge for better things in the future. Herein Koreshans must agree with the Secretary of State; the bill is not nearly all it should be; in reality, we cannot expect a perfect system of exchange until we have the Koreshan System of Equitable Commerce, wherein the volume of currency will always equal the volume of trade, because it will be made and issued on the spot, to effect each and every exchange, and will be canceled when the exchange is completed.

However, that is not one of the possibilities at this time, and we have to content ourselves with welcoming any innovation upon long crystallized customs, that will give the money lords any trepidation, or tend to drive them into the open to fight. For that will enable the common people to see and more fully realize what are their sinister purposes, and what will be the logical sequel or culmination of their malevolent operations. But we do regret very much that President Wilson and his confreres, progressive as they claim to be, could not or would not devise ways and means to get the currency into the hands of the people, without giving the bankers a "rake off." This is the people's money; they make it through their servant, the Govern-

ment, and there is no more reason for their paying anything more than the cost of making and distributing it, than there is for paying rent for yardsticks or bushel measures.

The only reason for such proceedings in monetary matters, is that since almost before the dawn of history, shrewd men have been devising ways and means to use the circulating medium to exploit labor, and rob the masses of the fruits of their industry. Therefore, we honor the practice of usury only for its venerability; and those who enrich themselves, for their shrewdness and the power that the possession of money gives; but Jesus characterized it as downright stealing. The money-changers that He scourged out of the temple were in the same class with our bankers. They were honorable men, doing a respectable business as are our bankers. They were accommodating the public by exchanging coin of the realm for foreign moneys, and taking a "rake off," as do our bankers. They were there by consent and approval of the priesthood of a degenerate church, and no doubt were members in good standing in that church, as are our bankers of the present-day church. Yet Jesus charged them with making his Father's house a den of thieves.

Can anyone see any practical difference between the occupation of those ancient money-changers and those of our day? To our bankers is farmed out the privilege of handling the people's money and taking usury therefor, far beyond the value of the services; for we all know they grow enormously rich, while the masses, their patrons, are growing poorer. But we cannot hope to get these things rectified until the day of reckoning comes, as come it will when justice shall be established in the earth.

The Bankers' Association is not giving the proposed new banking and currency bill a very enthusiastic endorsement; they prefer the one devised by the Aldrich committee, which gives to the bankers the major control, and the Government only minor control of the currency issue. They object to the present bill (which is called the Glass Bill) on the ground that the central board of control, being composed of the Secretary of the Treasury, the Comptroller, the Secretary of Agriculture, and four appointees by the President, only one of whom is to be an experienced banker, puts the monetary system wholly under political control, with the possibility of the policy being changed with every election of a new president.

There are other very great differences of opinion coming from almost every quarter, about almost every feature of the bill. Few questions have ever been sprung, upon which so many and so diverse opinions are held. The two heads of the committees on currency and banking of the House and the Senate disagree; one wants the currency based on gold reserves, the other upon approved commercial securities. Then the differences run down the gamut, from basing the currency upon the credit of the nation, to downright fiat money, based upon nothing but the Government's *ipse dixit*.

## Coxey's Plan

But after all is said and done, it is doubtful if any of the many varied ideas will anywhere near equal the plan suggested by our old friend, Jacob S. Coxey, of "Coxey's Army" fame, who, contrary to a widely accepted belief, is

neither a freak nor a jest, but on the contrary is a good, solid business man. Which fact must be readily admitted in these days of money worship, when it is known that he has amassed for himself a fortune of some three million dollars, and has acquired a reputation for practical ideas in monetary affairs, to the extent that President Roosevelt deemed it worth while to call him in for consultation in the matter of the panic of 1907.

Gen. Coxey's plan, in short, is for any state, city, county, or town, needing money for any public improvement or enterprise, to execute bonds not exceeding one half their assessment, and deposit them with the United States Treasurer, who will be required to issue currency to those applicants, to the amount of the bonds, less one per cent for cost of printing, distribution, and clerical fees. There would be no interest whatever to pay; but those political divisions borrowing would be required to levy a tax each year, to take up one fourth of the bonds, so that the entire debt would be wiped out in twenty-five years.

We have not seen any elaboration of the plan, but venture the presumption that it may be expanded to take in the farmer, by lending upon real estate, and possibly to corporations, firms, etc., on good commercial securities. This would lead to the Government going into the banking business, which like the post office could be run at cost. The effect would undoubtedly be to put all other banking out of business, and the people would be delivered from paying usury, from which any decent government ought to see that its subjects are forever freed.

## Patching up the Old Party

The *North American*, of Philadelphia, a short time ago presented a cartoon of the almost defunct elephant being propped up by timbers, with Hadley, of Missouri, and Cummins, of Iowa, busy binding up its wounds, and grafting a pair of bull moose horns onto it,—as a humorous representation of the late attempt of these gentlemen and others to reunite the two severed wings of the once Grand Old Party. Nobody is conservative these days; there is great rivalry between the parties to show which is the most progressive. The leaders of these parties begin to see that the great mass of the common people are filing out on progressive lines, and each one is trying to place his party at the head of the procession.

Early last May, thirty-six republicans from eleven states with more or less progressive leanings, met in Chicago and unanimously adopted a memorial to the republican national committee, urging the calling of a national convention this year, to make changes in the party organization along progressive lines. So far as learned, that committee (which met the last of the month) made no further response to this request, than is conveyed in the careful preservation of a "masterly inactivity" in regard to the matter; although Mr. Taft, Senator Root, Ex-Senator Crane, as well as other leading members of the party, are said to favor the holding of such a convention.

There are responsive advances, too, from some of the unofficial membership of the progressive party, in this shy flirtation, which no one seems to know who, or which side, originated, but upon which the original and Simon-pure Bull Moose, the Colonel himself, set the seal of his disapproval.

Still, Mr. Munsey, despite the additional rebuke of the executive committee of the progressive party, sticks to his plan of amalgamating the two parties into a new one; Daniel R. Hanna, of Ohio, has endorsed the general plan, and between them they represent a very considerable part of the journalistic strength of the new party. Furthermore, the fourteen progressives in the House voted with the republicans against the tariff bill; this too gives encouragement to the hope of the republicans, that the prodigals may yet be induced to return to the parental roof-tree.

But when the executive committee of the new party met some weeks ago, it sought to end all this coquetting with the old party, by denying the possibility of a reconciliation; this denial was based upon the character of the present republican leadership. "The republican party," it said, "under permanently reactionary leadership, presents no hope of genuine progressive achievement." Here again the progressive republicans came to the front, with a proposition to change the old party leadership. This is encouraged by the *Chicago Tribune*, the leading organ of the progressives in the middle West, predicting that if the republican party changes its "corrupt bosses" for "leaders of advanced thought," a conference with progressives might follow, with encouraging prospects of getting together. Perhaps, though, this demanded change explains the reticence of the national republican committee, of which the notorious boss, Bill Barnes, is doubtless dominant, and who, we have every indication, would prefer to be the head of a rat rather than the tail of an elephant. But the realization of their hopes depends maybe upon the results of pending legislation; if that is happy, and meets public approval, they may as well follow the example of poor old "Uncle Ned," and "hang up the fiddle and the bow."

*Are the Japanese Caucasians  
or Mongolians?*

The Japanese question in relation to the California alien land bill, has resolved itself largely into the academic discussion of ethnological problems. The treaty, to the stipulations of which the alien land bill of California is intended to conform, does not bar "free white persons," or persons of "African descent" from land holding. Under our naturalization laws all such persons are eligible to citizenship, therefore are entitled to hold land in California, or elsewhere in the United States. The Japanese now boldly deny that they are Mongolian, but assert that the "Highest authorities in ethnology in Europe and America, list the Japanese as Allophyllian, a branch of the great white race which consisted of Allophyllian, Finnic, Semitic, and Hamitic." If they can establish this claim to the satisfaction of our courts, they will be entitled to own land, and to become citizens in any state of the Union. "As a matter of fact," says *Current Opinion*, from which this is quoted, "they have already, on the strength of this claim, been admitted to citizenship in Federal or state courts of Indiana, Florida, Arizona, California, and New York.

But it matters little what may be the decision of the courts; California seems determined to exercise her prerogative of state's rights, to involve us in trouble with the Japanese people, and for reasons which those officially presented, are not I think the most potent. Like the wolf with the lamb

in the fable, the Californians are bound to find some excuse for discrimination against these people. If not one thing, it is another; three Presidents in succession have had to strain their authority and personal influence to keep the attitude of California in line with treaty obligations; and President Roosevelt even, felt compelled to threaten the use of the army and navy to enforce proper observance of those obligations.

The underlying cause of opposition to the Japanese may be found in the selfish and greedy interests of the two opposing factions,—the plutocratic landlordism and labor-unionism, with both of which the state at the Golden Gate is sadly afflicted. The big ranchers and orchardists have tried nearly all other nationalities as farm laborers, and find the Japanese to be equal to three or four of the others. As Japanese labor produces about 90 per cent of the agricultural results of the state, and as millions of acres of land belonging to the big land holders would lie idle but for Japanese skill and industry, it is easy to be seen that these interests want to keep them in enforced tenantry and wage slavery. Otherwise, the thrift of the Japs would soon take them out of the clutches of the landlords, who would be compelled to sell their land to them at a low rate, or let it lie idle.

Labor-unionism, on the other hand, wants to get rid of a dangerous rival to its own wage slavery, and will leave no stone unturned to drive them out of the state. This animus was lately shown in the driving a lot of Koreans (mistaken for Japs) from picking apricots near Riverside, Calif. Altogether, the question of states' rights bids fair to reap another record of blood to the nation. The Japanese are deeply offended; they have great race pride, and are not at all likely to long brook such insults as California seems determined to continue to heap upon them.

### The Civil War Is Now Ended

THE internecine struggle which fifty years ago was tearing at the vitals of the nation is now ended. The final chapter of its bloody history closed in the extinguishing of the last flickering embers of bitterness and hatred, engendered by a fratricidal warfare wherein father was arrayed against son, and brother against brother. For when the scarred veterans of that bloody conflict fraternize on the field of Gettysburg, where the cause was both lost and won, surely those who never felt the cold steel or envenomed bullet searching their vitals, cannot longer cherish malevolent reminiscences of the Herculean struggle, through which the nation came, thank God, alive.

No happier omen for a renewed nation and a continued Union can be imagined, than that of the Blue and the Gray, arm in arm, reviewing the field so freely watered with their blood, and renewing their mutual reminiscences of its sanguinary scenes, in joyful forgetfulness of its deadly passions. When one who was a leader of the Gray, could stand up there and compliment the Blue for having fought on the better side,—the side of a greater Republic, we may feel that the cause of the Union is completely won. We are now one nation, one in heart as well as hand, and can go forth as

(Continued on page 215.)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"Libraries are the wardrobes of literature, whence men, properly informed, may bring forth something for ornament, much for curiosity, and more for use."—*Dyer*.

**I**T IS LONG since any publication so closely in touch with 'Koreshan Science on the question of sex commerce, as the "Regeneracy Number," published by the International Purity Association, has come to us for review. Among other contributions is a letter (of which copies can be had from this Ass'n. for gratuitous distribution) sent by them to the Rev. R. A. Torrey, to which "only a non-committal reply was received." It is the most striking presentation of the crime that is destroying our country and the world, that we have ever seen, aside from the writings of KORESH. We are not surprised that the answer was "non-committal!" A guilty conscience could give no other!

Another article strikingly like the writings of KORESH on the subject of "Pre-Natal Influences," is by Frank M. Craig, of Denver, Colo., entitled "The Psychic Factor in Eugenics." The subject is considered in a manner so identical with that of KORESH, as to suggest one of two solutions; namely, either a familiarity with Koreshan literature, or the fact of the writer having received an entity from among the thousands scattered when "the Shepherd was smitten." To anyone familiar with the location of the spiritual world, as taught by the teachings of KORESH, this will be easily understood.

The editor's contributions present much of interest, and we would advise our readers to procure the pamphlet from the International Purity Association, 127 N. Fifth Ave., Chicago, Ill.

*The Scientific American* of May 31 has an interesting illustrated article on Dussaud's so called "Cold Light;" "Plan for the Disposal of New York's Sewage." June 7 has an article entitled, "The Screw Spike vs. the Cut Spike," a device intended to increase the safety of travel; "A New Way of Making Artificial Diamonds," by the Paris correspondent; an ingenious device illustrating "A Bed in the Open Air for City Dwellers," editorial; "Safety in Travel as Affected by the Steel Rail." June 14 shows a curious device called "Mining the Air," to protect against aerial attack; "The Japanese and American Navies Compared," by Percival Hislam, shows that Japan is outstripping us in naval preparation; an "Exhibition of Improved Talking Pictures and Moving Pictures in Natural Colors." In June 21 we find "A New Way of Studying Astronomy," by the use of a celestial sphere invented by Prof. Wallace W. Atwood, exhibited in Lincoln Park, Chicago; a two-page illustrated editorial describing the Cinematograph records taken by Mr. Ponting, a member of the ill-fated Scott Expedition to the South Pole; illustrated description of "The Greatest Steamer in the World," also, "Inventions," and other valuable articles. New York.

*The Review of Reviews* for July has illustrated articles on "The Rocky Mountain National Park," by Guy Elliott Mitchell; "Germany's Subsidized Army Automobiles," by R. M. Cleveland; "The Motor *versus* the Mule in Uncle Sam's War Department," "A Battle for Health in an Infected Dairy Herd," by B. E. Powell; "Vice, Crime, and the New York Police," by Lyman Beecher Stowe; "The Campaign Against the Saloon," by F. C. Iglehart; "The Ohio Law for Workmen's Compensation," by George F.

Burba; "Leading Articles of the Month," covers a wide range of subjects; "Record of Current Events," with portraits; timely "Cartoons," "New Books," etc., combine to produce a valuable issue. The frontispiece shows 10,000 New York School Boys Drilling in Central Park, New York.

*Woman's Journal* of June 7 tells us that San Francisco, Cal., has three women police officers; U. S. Senate committee declares that Washington police were not to blame for disgraceful scenes at the suffrage parade; Chicago Judge of "Morals Court" calls for men in trial of "street walkers," "will have no double standard of morals in his Court;" "Italian Premier Waits Suffrage;" "Four Hundred Branches of National Suffrage Union will concentrate on March in London," June 14, Col. Watterson sees frightful spectre of woman suffrage overtaking him; Cal. Legislature makes fine record in first participation by women legislators. June 21 says Mrs. Pankhurst's life hangs by a thread; there are many articles worthy of mention, but our space forbids. All friends of the cause should subscribe for the *Woman's Journal*, Boston, Mass.

*Nautilus Magazine* is, as usual, spicy and progressive on New Thought lines; it continues a very good story called "Sunshine Jane," which presents a leading character worthy of emulation. Holyoke, Mass.

*Correct English* for June continues several articles, "Style," by Frederick S. Baker; "Practical Lessons in Speech," by A. Chester Tucker; "The Real Art of Acting," by Henry A. Witte. "The Music Lover," from "The Unknown Quantity," by Henry Van Dyke is a most charming example of the best of English; Mrs. Baker is truly fortunate in the selections made for illustration of her specialty; not only in the technical features of punctuation and grammar, but in the art by which she cultivates in her readers a taste for, and appreciation of, the graces of literature. Our noble language fares well at her hands. Evans-ton, Ill.

The June *Naturopath* has a scathing article on "The Immoral Traffics," viz., the liquor traffic, the white slave, and the drug (serum) traffic of the regular doctors. It is written by a physician, presumably not of the allopathic school. There is an excellent article on the "Influence of a Physically Wholesome Person," by George Schurel. Published in New York City.

The *Phrenological Era* is giving its readers a course in its specialty, with other matter relating to the same subject. The Tope School has quite a reputation. Bowerston, O.

The *Chiropractor* of July announces the U. C. A. Convention, to be held the last week in August, and extends a very cordial invitation to all Chiropractors to join them in Davenport at that time. It publishes a very remarkable testimony to the cure of cancer by that practice. Davenport, Iowa.

*Our Dumb Animals* appeals as usual to the taste of lovers of attractive as well as useful publications. It has, also, many fine articles apropos to its special cult of kindness to "those who cannot speak for themselves." Boston, Mass.



## Topics of Interest & Importance

### INSTABILITY OF MODERN SCIENCE

*The Absurd and Speculative Vagaries of Modern So Called Scientists*

BY MADISON WARDER

**T**HERE ARE many peculiar types of the genus homo in this old world of ours, but the most amusingly perverse of the lot is undoubtedly the "scientific" type. For downright stubbornness in adherence to fallacy in the face of all manner of logical demonstration, our men of science can carry off the blue ribbon in competition with any human abnormality extant. The average so called scientist nurses the delusion that the quality of infallibility must necessarily characterize every theoretical pronouncement he may choose to promulgate in his own particular field of research. No matter how unreasonable his preconceived opinions, and the vagaries he evolves to harmonize therewith, he imagines that it is the duty of the world to accept them without question, and lift its eyes in reverential wonder to the summit of intellectual achievement to which he has attained.

Especially is this true of the class of savants who are presumed to have encompassed the field of astronomical knowledge. Ever since Copernicus perpetrated the monstrosity of an "infinite" universe, astronomers have suffered from atrophy of the reasoning faculties, and a corresponding hypertrophy of the imagination. By pure fictional processes they have ushered into hypothetical being, numerous theoretical absurdities that violate every principle of logic. When you have on your hands a vacuous expanse such as "illimitable" space, it is necessary to provide filling material; therefore astronomers, during all these years, have been busy searching for new "worlds," and framing new cosmic "laws" to keep them in a state of good behavior.

Having conjured up a multiplicity of little universes for the edification of themselves and their admirers, the astronomical necromancers felt called upon to people their new creations. In this little task they have displayed no small ingenuity; for the making of animate beings to fit various hypothetical conditions of climate, specific gravity, and the like, demanded superfine imaginative qualities. The game of guessing at the probable appearance, habits, and other characteristics of supposed inhabitants of other planets, has been one of the most popular diversions among the star-gazing fraternity.

Speculation has been very keen also regarding the origin and destiny of all this unlimited supply of cosmic bodies and accompanying innumerable life forms. As to origin, the favorite theory has been the nebular hypothesis, which started us at a maximum torridity, gaseous consistency, and spacic extent, working us down gradually, in the course of a few thousand millions of years, to our present state of systematized existence. As to destiny, we have been led to expect ultimate reduction to the point of absolute frigidity, thereafter to gravitate forcibly into the burned-out solar center, or to encounter the charred remains of some other cosmic system, generating enough heat in the

impact to expand us to the gaseous state again, ready for a repetition of the whole process.

All these flights of fancy our astronomers have gravely put forth as actual cosmic discoveries, our schools and colleges have taught as demonstrated facts, and our people have accepted as eternal verities. Into this saturnalia of hypothesis came KORESH, in 1870, and with the simple aid of a demonstrated premise, branded the whole accumulation of guesses fallacious. When he proved the habitable surface of the earth to be concave, he left intact not a stone of the foundation of modern astronomy. He offered the scientists a system of Cosmogony perfect in every detail, logically developed from proven premise to irrefragable conclusion, and thoroughly harmonious with the known facts of Nature. World-wide interest was aroused for a season, but the scientific world soon caught its breath, reassumed its arrogance, and again threw over the masses its old hypnotic spell.

But the persistent agitation of this unconquerable advocate of truth is having its effect. A general breaking away from the old fallacies is indicated; the substitution of theories more and more resembling the truth, being a marked part of the change. Fresh in our memory is the announcement, by one of the most noted of modern astronomers, of his disbelief in the theory of "other worlds than ours" being inhabited. Now comes a German savant with the cheerful information that it is impossible for the earth to be destroyed, or the sun to lose its heat, or the course of any heavenly body in its orbit to be permanently altered. It is hard for science to give up the ghosts of its pet fallacies, but evidently that miraculous thing is about to happen. With the scientific world preparing to accept the essentials of the Koreshan Cosmogony, even though it promulgates them as its own discoveries, we may be certain that we are in the period of the terminal transformation of the evils of the old age to the good of the new.

### "Christian Science"—A False Religion

BY O. FREELAND.

#### Part II

**"CHRISTIAN SCIENCE"** declares there is no sin, sickness, and death, and yet its adherents die; its founder has died; they are sick and they are sinners, as any among them who are honest should be willing to admit. To explain away the existence of pain and sickness which they assert are not real, their professional healers glibly tell the patient, "it is all a claim of error," you are under the influence of "malicious animal magnetism;" "your pain is an error of mortal mind." So you see, the pain is due to one's belief, as all is spirit, and your body can't be real, because there is no matter. But it is asked, "How is it done?" for they do heal. Our answer is, that it is done by hypnotism. The "christian scientist" will be greatly offended at this charge, but the writer believes that in a discussion so im-

portant as this, the truth should be told, regardless of personal feelings, since it is not a personal matter.

Hypnotism (from the Gr. *hupnos*, sleep) is employed by other healers than the "christian science" cult, and they have demonstrated its therapeutic value. But Koreshan Science declares that no "christian scientist" or other therapist (mind healer) has a true comprehension of the physiological and spiritual (mental) principles that are operative in the healing processes. They use hypnotism unconsciously, at the same time denouncing it, and asserting that God heals in response to their treatment. To state the method in the smallest possible compass, we will say that as thoughts are substantial, the healer transfers his or her thought of health and denial of pain to the mind of the patient, and when the conditions are favorable there is a cure; but only nervous and functional diseases are treated successfully.

KORESH wrote on the law of healing, 26 years ago, and set forth in detail the scientific principles which operate as unfailing laws between the mind and body of both healer and patient. But he never intended to attract people to Koreshanity by offering them physical health, since in that case, vast numbers would have flocked to him with the supreme and only motive to be healed of bodily ailments. Therefore, he early announced that his mission was not to establish a school of metaphysical healing, but to promulgate and disseminate the Science of Life, which includes the true cosmogony, psychology, economics, and theology, as he derived it from a correct interpretation of the Scriptures, by his illuminated mind.

"Christian science" has beguiled many, because it liberally quotes the Bible, and also for the reason that Mrs. Eddy declared it to be her sole teacher, her only text book. But it does not require a critical reading of "Science and Health" to discover her perversion of the Scriptures; for she employs only such detached passages as will best serve her teachings, and give them a semblance of truth. The Gospel interpretations of her book are blasphemous; as a work claiming to be scientific, it is the quintessence of absurdity. It denies the Divinity of Christ (pp. 363, 478); it denies the death of Christ in the record of Jesus' "supposed" death (pp. 349, 589). On page 478 we read: "Jesus was the highest human concept of a perfect man." This textbook of the cult is an exhibit of the author's woeeful ignorance concerning the mission, character, and nature of Jesus the Christ. Woe to him, or her, who dares to doubt or dispute Mrs. Eddy's writing, for if you do you are at once anathematized. Nor is even the authorized lecturer permitted to prepare and deliver his lecture without first submitting it to a board of "the mother church" in Boston; and then he must commit it to memory like a school-boy, lest he utter a word that does not absolutely harmonize with "Science and Health," etc.

It is astounding that intelligent people in this enlightened day and age accept her doctrine of the unreality of evil. This fallacy is reiterated from chapter to chapter, despite the clear statement of God himself in Isaiah xlv: 7; "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." KORESH also writes: "Man is a compound of good and evil. The cause

of this is adequate to such production, in so far as that cause has been operative to bring the race to its present state." "Pain, sickness, and death are the involuntary consequences of the voluntary creation and power." God voluntarily controls light and peace, but he does not prevent the darkness and evil, because they are necessary factors of human progress. This proposition can be historically demonstrated in the light of Koreshan Science and Philosophy.

"Christian science" [so called] is a form of pantheism, sugar-coated with Biblical quotations, and with comments so involved and indefinite that we doubt not Mrs. Eddy did not understand them herself. But she had the boldness and audacity to call the "science" (?) her discovery, and a revelation to her from God. Then she shrewdly guessed there would be thousands who would purchase her books, and eagerly absorb their contents. Though she was ignorant of correct Biblical exegesis, genuine science, and philosophy, she had the far-sighted judgment of a money-maker, and a knowledge of human nature.

"Christian science" is a necessary evil, as well as Buddhism, Theosophy, Bahaism, Mohammedanism, Spiritism, and New Thoughtism,—all isms that do not agree with the Old and the New Testaments, as interpreted by a divinely illuminated mind.

### The Civil War Is Now Ended

(Continued from page 212.)

one man, to settle other issues that are now looming menacingly upon the national horizon.

Let no one congratulate himself that our task is done; that we have attained our destiny, or even begun to reap the fruition of that promise, contained in the declaration, that all men are entitled to "life, liberty, and the pursuit of happiness." We have but passed the first mile-stone on the journey to that intended goal. We have destroyed chattel slavery, but the Negro, as well as the white man, is still under the curse of wage slavery, with the lords of that oppression leaving no stone unturned, to fasten it irrevocably and forever upon the masses. Besides, we are all in the entangling meshes of the drink traffic, and its prostitute white slavery, which is daily taking our best and most beautiful for its prey. Then again, all these evils (and many more that afflict us) are heading up into, and we are all under, the thralldom of that root of all evil—the "love of money," from the power of which, if we are not delivered, we need not flatter ourselves that we are, or ever will be, a free people.

It is devoutly to be desired that the god of battle, having once satiated to the full on the best blood of the nation, in the greatest civil war of history, might now let us rest in peace; but as these old heroes totter off the stage of action, we can almost hear the reveille, the call to arms to determine, which shall rule hereafter, the man or the "almighty dollar." For the time has already come which caused Lincoln, through prophetic foresight, to fear more for his country than in the darkest hours of the rebellion. The corporations are now well enthroned in political power, ready to try conclusions with the people, if they dare oppose. It may be, now that the South is again coming into political leadership, that she will have a chance to even up matters with the Northern states, by becoming the saving factor, under providence, to rescue the nation from its oppressors today as did the North fifty years ago.

### Woman's Awakening Power

BY N. C. CRITCHER

**A**S TIME goes on, showing more and more clearly the scope of the movement for the emancipation of woman, thoughtful people must find themselves constrained to look into the underlying cause of such a world-wide awakening. For centuries unnumbered the same conditions have existed; the supremacy of man, and his domination over woman, have been excepted as inevitable, and in the due course of Nature. Women have acknowledged the right of the "lords of creation" to control them, mentally, morally, and physically, without thought of rebellion, except on the part of a very few, who were considered erratic, and undesirable members of society.

But now, in the beginning of the new age, this most vital and far-reaching question has suddenly assumed great proportions, propelling itself into the midst of the arena of economics, and even of politics. When politicians cater to any department of life, one must realize that there is something to be dealt with that cannot be safely ignored.

The suffrage, while valuable as a factor in the struggle, is by no means the most important one. It will not accomplish all that its advocates hope for, because neither men nor women are developed to the point of unselfish and consistent devotion to their own highest and best interests. Not until the race is awakened to the knowledge that the only true basis of reform in any domain is religion, will any radical change be possible.

Because this new impulse has gone deeper into the lives and relations of the sexes, and will not cease its activities until the most potent cause of injustice is brought to light and vanquished, there will be a struggle, compared to which the suffrage fight, even in Great Britain, will seem like child's play. Woman may as well buckle on her armor in the cause of self-defense, for she will need weapons of aggression, as well as those of diplomacy. To win her inherent, God-given right to the control of her own body; to dictate when she will assume the office of maternity, with its absorbing duties and obligations, will require all the strength of her nature, that she may not lose her fineness of fibre in the contest.

This would involve the impairment of her intuitional faculties, which is the source of her greatest power and influence. She must lose nothing of her truly feminine quality, that which distinguishes her from man; though in many men the same quality is largely developed. Firm, but kind; strong, but loving, she must combine the power to win, with the ability to control and direct as the constructor of the family and society. When time has developed to their greatest possibilities these latent forces in woman, which through long years of repression have been in a great degree overlaid by frivolity and extravagances of dress and life, her true value cannot fail to find recognition and be acknowledged as the other and "better half" of man.

The business education, so deplored by many as tending to decrease of delicacy and refinement, is bringing out these hitherto undiscovered characteristics, and is a most valuable adjunct for the strengthening of moral fibre, and initiation into the uses of life on a larger scale than has heretofore been within her reach.

Laura Drake Gill says, in the June number of the *American Magazine*: "I believe that every woman needs a skilled occupation developed to the degree of self-support.

"She needs it commercially, for an insurance against reverses.

"She needs it socially, for a comprehending sympathy with the world's workers.

"She needs it intellectually, for a constructive habit of mind which makes knowledge effective.

"She needs it ethically, for a courageous willingness to do her share of the world's work."

It is not supremacy, but comradeship, a working interest in the partnership of life, that will alone satisfy the loving heart, as well as the demand for justice. And when mankind can realize the blessing that is in store for them in this harmonious relationship, they will no longer withhold their consent and coöperation in its achievement. But, as has been said, this will not be until the battle is fought. Neither sex is now conscious of the conflict the future holds for them. Women are not fully alive to their responsibilities, or to the initiative which they must take; and men have not the slightest conception of the demand which the aroused womanhood of the next few years will make upon them.

"When women woke up," Mrs. Gilman says in her book, "Moving the Mountain," momentous changes affecting the whole life of the people took place. While she does not go to the foundation of the existing evil, on either the plane of sex or of industrial conditions, she has evolved a very suggestive and interesting program, with some truly valuable improvements on present conditions. She does not seem to recognize the fact that the root of all evil is the love of money, and consequently expects its use to be continued; but the axe must be laid at the root of that tree, and industry constitute the basis of equitable exchange, in place of the fiat money, made current only by the stamp of Cæsar. The greatest miracle of the age is the failure of the people to recognize this fact.

A successful government requires for its development and perpetuity, the coöperation of all its members, just as in the human body the brain cannot say to the hand or the foot, "I have no need of you;" for as without the united and concerted action of all parts the man is a cripple, so in the body politic, every constituent is needed.

For ages the feminine, constructive element of society has been overshadowed by the masculine initiative, or impregnate element; the consequence being a tremendous waste of power, caused by the reckless use of the procreative function through which man has wrought his own destruction, as is only too apparent in the degeneracy of the race. This is not a vagary of the would-be reformer; it is acknowledged by the deepest thinkers of the time. But in their recognition of the effect, they fail to see that the weak spot in their diagnosis is the failure to locate the real seat of the disease. So long as the blessing of the priest is supposed to give license to the unlimited indulgence of passion, shall we have the sensually begotten offspring, cursed before their birth with the abnormal desires which demand for their gratification the houses of prostitution, with their source of supply, the "white slave" traffic.

The warning cry cannot be sounded too often or too loudly, for the very life of the race depends upon its being heeded. However woman may shrink from this duty, it cannot be evaded; upon her the burden is laid, and whatever of suffering it may entail must not deter her acceptance of it. That there is a growing recognition of the importance of the question, and a frankly new method of dealing with it, is shown in Inez Mulholland's department of *McClure's*, in her article entitled "The Woman and the Man." She says:

"So long as the traditional condition of life continued; so long as there was really, in the case of the average woman, no alternative to the economic marriage; underpaid work in man-controlled industry, or prostitution; there was apparently nothing to do but to support the traditional marriage. Now that an increasing economic independence lies before woman, however, giving rise to an increasing determination on the part of women to become independent in industry and also in the bestowal of their sex, the time has come when the traditional institution must submit to the same sort of scientific scrutiny and reconstruction that is touching and changing every other human institution. \* \* \*

"There is much in the approaching changes to disturb traditional habits of thought. Woman economically free, will certainly reduce somewhat the supply of women who are willing to sell themselves to men, either in legal marriage, or in the darker ways of prostitution. \* \* \* Despite conservative outcry, there is reason to believe that the present swift growth of liberty for woman means ultimately a new freedom for her in every department of life—above all, in the deepest of all relationship."

To those who recognize the mission of KORESH, these words of his will come with divine authority:

"If we were to single out any one of the vital issues as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty, striving multitude for the equitable adjustment of the relations of life, we would first of all urge into more conspicuous effort the liberation of woman from the thralldom contingent upon the fall that followed her expulsion from the Garden of Eden, and the liberation of man from the curse and degradation of labor which accompanied his expulsion, brought upon himself through violation of the divine command.

"The curse pronounced upon the woman and the man, which has followed them through the ages, is that against which they both cry out, and against which they contend at this most vital hour of the world's history and progress. 'Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.' Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored, and according to which purpose the powers of the human soul are impelling her to activity. She is struggling for her emancipation from masculine dominance and bondage; and just so sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans.

"If the world had a Messiah in the Lord Jesus, that Messiah came for the sole purpose of restoring man from the condition brought upon himself through violation of God's law, attended by the application of a penalty at least as specific as the violation. The curse pronounced was coincident with the disobedience, and the mission of the Lord Christ must be coincident with the curse. If the mission of Jesus as Messiah had any relation to the fall of man; in other words, if the Christ came to restore mankind, then

the first step toward that restoration will be to exalt woman above the influence of the curse pronounced upon her.

"The common tendency of the modern effort to elevate woman, as evidenced among those who are foremost in the movement for her enfranchisement, involves a determination to deny the curse as incompatible with God's justice, and consequently untrue. It seems to be taken for granted by many, that the curse stands in the way, as the source of a religious sentiment unfavorable to the progress of the woman suffrage cause, and that the easiest way to dispose of it is to either ignore or deny it. The curse is a fact, and woman is under it; her emancipation must and will come through the power of the Christ who came to lift it.

"Koreshanity is unequivocal in its position regarding the fall of man and his restoration through the Lord Jesus. The Messiah came to restore both the woman and the man from the fall and the curse—its essential and inevitable concomitant. As the two great factors attending the fall of man were the curse of masculine supremacy and the degradation of economical use by labor,—involving the "sweat of the face" in which man should be compelled to eat his bread,—so the two great factors of agitation toward recovery will comprise these two great questions."

KORESH also says, in *FLAMING SWORD* of April 18, 1902.

"Let us take the question of woman's bondage to man. The habit of obedience to authority, the concomitant of man's usurpation, compels her to a perpetual desecration of her function of maternity. Woman not only has the right to the use of discretion and authority over the uses of her body, equally with man, but she owes this right and discretionary power to the humanity generated through the laws and forms governing generation, and obtaining in her being. She requires confirming, through scientific culture, in that profoundly innate sense of protection and purity native to her soul progress, and operative until brought under the sensualism of masculine perversion. When she once understands the full purpose and significance of her rights and duties as woman, *no power in heaven, hell, or in earth*, can dissuade her from the course of righteousness, or swerve her from the path of virtue and integrity."

In *THE FLAMING SWORD* of Dec. 12, 1905, in the article entitled "The Factors of Race Suicide," by KORESH, we read:

\* \* \* "We honor the grand women of America and the world, who in their valor and their might are rising to the emergency of the occasion, and who in the exigencies of the hour will constitute the potentiality of the sphinx which has come to throttle the passions of the degenerate, to make war upon the vices of sensualism, and to eliminate the power of that masculine rule which, subjugating woman, fulfils the curse which it is declared was pronounced upon the woman until the time when there should be no more curse. \* \* \*

"It has been declared that women are not fit to stand on an equality with men in the administration of the affairs of state. So long as woman is under the curse, she is not fitted to stand on an equality with the sensualism of our representative men, because in the curse it was written: 'Thy desire shall be to thy husband, and he shall rule over thee.' The prophetic declaration was true, for the curse has been carried out to the letter; but there is another and equally authoritative declaration, and that is, 'there shall be no more curse.' At this time woman will arise and assert her rights. She will not ask her liberty from men, but she will demand and take from the Lord God, who is her true husband, the right which belongs to her; she will be one with the Lord her God, and he will reign in and not rule over her."

# The Open Court of Inquiry

N. C. Critcher

## UNIVERSE A TYPE OF THE GRAND MAN

Harvest From Seed-Sowing of  
Beginning of Age Now Due

Question 146. "Were we once with God in a heavenly state?"

**T**HE UNIVERSE,—both biological and physical—is perfect; complete numerically as to spiritual entities, in the form of the Grand Man, of which the physical universe is the type. At the end of every long cycle a definite number attain a state, through the experiences of many embodiments, which enables them to enter into conjunctive unity with God, thus becoming the Sons of God. The duration of this condition is limited as to external manifestation, culminating in an absorption into the central Deity (invisible) of the ascending spirit, and a descent into the next lower order, of the debris or waste from that higher order, which is a baptism or seed-planting for the elevation of the lower. This is well illustrated in the physical man, where food is transmuted into brain and bodily substance, with a waste or debris which nourishes the vegetable kingdom. Every kingdom is elevated by its appropriation by the next higher one, from mineral to vegetable, to animal, and to human;—a logical sequence being the super-human or God kingdom. In the course of the ages, not only every vidual, but every atom, reaches the divine state, and sits upon the throne,—the intellectual center of Divinity.

This being the culmination of the age, will bring the harvest from the seed-sowing at the beginning of the age, and all those who had reached the state of conjunction with the Lord Jesus, (making them one with God,) will manifest in his second coming as the multiplied firstfruits—the Sons of God.

"In the resurrection of the Lord from the Jewish age, all of the dead who died during the Jewish dispensation were gathered into him, and passed through him as the Door of the new or Christian age. \* \* \* All of the Sons of God who come at the close of the age were in the Lord as spiritual entities at its beginning." KORESH, in THE FLAMING SWORD, Oct. 5, 1900.

### The Cause of All Motion

Question 147. "What is the cause of perigee, apogee, and helical motion?"

**I**N THE article entitled "The Moon," in THE FLAMING SWORD of July 22, 1893, KORESH says: \* \* \* "The motion of the sun is not merely a spiral north and south; but a spiral, enlarging and diminishing itself alternately, having a maximum and minimum field, or circuit of motion; hence there are alternate periods of approximation to, and remoteness from, the concave surface of the earth. This approach of the orbit to, and departure from, the earth, is the phenomenon called by astronomers *perihelion* and *aphelion*; from *peri*, around or near, and *apo*, distant or away from, and *helios*, the sun.

"In Koreshan nomenclature it would be called the *sun's*

*perigee*, near the earth, and the *sun's apogee*, distant from the earth, as indicating the nearest and remotest points of his approach and departure as he describes his helical orbit.

"The cause of all motion resides, primarily, in the voluntary principle of the perfect human (God) mind. \* \* \* The law of motion is all pervasive, being let down, by gradation, through all the degrees of motion, until its "energies" operate outwardly into the alchemico-organic world. It is therefore seen that all the motions of the alchemico-organic, while originating in voluntary thought, are not the direct and immediate operation of mind upon those domains of activity; but there is a correspondence between the two, and the analogy is so perfect that a correct interpretation of the alchemico-organic, will furnish through correspondence the correct interpretation of the anthropotic.

"The proximate cause of the perigee and apogee of the orbit of the sun resides in the law of expansion and contraction, induced by the alternation of heat and cold, as follows: Heat is the result of friction; where there is the more resistance there is the more friction; and where there is the more friction, there is the more intense combustion. There can be no exception to this law. The thermal "energy" of the sun is most intense at the vertical point of radiation; less intense at the oblique; and least intense at the lateral ray.

"This would be true even though the heat were measured at points of equal distance on every line of divergence. The pole opposite the vertical ray would be the coldest point. Let us suppose the central and vertical "energy" of the sun to be potassium "energy;" the direct action of this ray would not constitute a thermal ray; but if this "energy" meets, in its radiation to the circumference, the converging, or afferent, flow of cruosine, or cruosic "energy," the resistance produces the friction from which proceeds the heat, precisely as flame will proceed from the union of potassium and ice."

It will be seen that the demonstrated premise of the concavity of the earth, necessitates a different view of the subject from that entertained by astronomers. While they draw their conclusions from the supposed motion of the earth around the sun, as causing perigee and apogee, the reverse is the case; the earth being practically stationary, and the motion of the sun, with its light and dark side presented periodically, produces the changes of light and darkness, heat and cold, etc., depending, also, upon the interchange of forces between the center and circumference—the sun and the earth.

### Koresh Explains Swedenborg

Question 148. "Is Swedenborg absolutely correct in his writings, or did he make mistakes like other mortal men?"

**S**WEDENBORG'S mission was to exposit the truths of the spiritual sense of the "Word," as he designated the Bible; but while doing this, he states explicitly that the "Word is in its fulness, in its sanctity, and in its power in the literal sense." For the opening of the spiritual degree he was prepared, KORESH says, by the concentration of

mind induced by his voluminous scientific writings, which were far in advance of his age.

In "Emanuel Swedenborg, His Mission," KORESH says: "It is a fundamental proposition of Swedenborg, that the Word contains three 'senses' or degrees—celestial, spiritual, and literal or natural. It is the cognition of these distinct powers or degrees of the Word, and his specially truthful exposition of the spiritual 'sense,' under the divine auspices of the angel of the spiritual degree, which distinguish his writings from those of all other Biblical expositors, and Swedenborg from all other men who have attempted to unfold the true order of the divine expression."

Thus we may rely upon Swedenborg's teachings relating to the spiritual degree as absolutely correct; but he himself says: "Hereafter, the spiritual sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord;" and as these truths can only be known by the natural man through the understanding of the literal sense, which he declared to be "in its fulness, in its sanctity, and in its power," we must be most careful not to carry his interpretations into the natural without the necessary preparation through study of that literal or ultimate sense. This has been given only by KORESH.

#### "Except Those Days Be Shortened"

Question 149. "How do we know that the time is foreshortened?"

**P**RIMARILY, from the Lord's statement in Matt. xxiv: 22: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

In "The Great Epoch of Human Destiny," in FLAMING SWORD of Jan. 19, 1900, KORESH says: "As the progress of human destiny accelerates the momentum toward the ultimate fulfilment of the predictions made in the prescient consciousness of antiquity, and preserved in the sacred records of ancient periods in the advancement and history of the world, we approach the vortex of desire and catastrophe. The propulsion of human momentum is augmented proportionably with our approximation to the center of vortical attraction, until finally time becomes obliterated in that process of foreshortening which hastens the close of the dispensation. 'Except those days should be shortened, there should no flesh be saved.' The law of foreshortening—which urges the dispensation to the climax of revolution, in the destruction of the old governments of the world, and the dissolution of an effete Christian church, the end of time, when the old heavens and earth shall pass away—operates also in the acceleration of the precessional movement, hastening the termination of the age, and the fruition in which it culminates." Again, in "The Star of Bethlehem," we read: "This star is on the meridian marking the location of the sign Aries, in the constellation Pisces or Fishes, as the sign approximates its transposition from the Piscatorial group to Aquarius, in its equinoctial precessions. \* \* \* We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian, which indicates the position of the sign when the *foreshortening* occurs, the

special indication being the appearance of a focal center in the nebula of Andromeda."

#### Will 1916 Bring the Reign of Peace?

Question 150. "Can we look for the condition when the lion and the lamb lie down together, and a child lead them, by 1916?"

**T**HE only date to be found in the writings of KORESH referring to the culmination 1914. *About* this year he says, "events corresponding to the fall of Jerusalem will occur." "Star of Bethlehem," in Guiding Star, August, 1888.

We have been constantly warned by KORESH against putting too much emphasis upon dates, the greater importance of conditions being declared by him. However, as we have this date given, we are justified in expecting important and world-wide events in the near future.

There are many aspects of significance in the use of the figures, "lion" and "lamb." In the natural, "lion" corresponds to the "heart of the body," and "is the symbol of commercial power." The "lamb" corresponds to the "begetting power of God," and signifies "the love of truth in ultimates." So we can easily see the beauty of the simile of the lion lying down with the lamb. When commerce on the three planes of celestial, spiritual, and natural life is in harmony with the truth, or law of life, on all of these planes, chaos will be regulated into the divine order, and universal peace will reign. But no man but the Father knoweth the day when these things shall be. We feel that there was a purpose in our being left in ignorance of the exact time for the consummation of his work, undoubtedly as a test of faith. So far, the faith has been equal to the day, and we believe will continue to be so.

#### The Battle of Gog and Magog

Question 151. "Do you look for war between capital and labor within five years?"

**T**HIS question as to time has been covered in the answer to question 150. We know that the battle of Gog and Magog is inevitable, and there is every indication in the conditions of the world, that it cannot be much longer postponed. Any day may see the spark needed to precipitate it, applied to the accumulated grievances of the sufferers from unjust conditions.

#### Manifestation of the Sons of God

Question 152. "Does the divine baptism create 288,000 Sons of God?"

**T**HE literature of Koreshanity is so replete with answers to this question, that one is at a loss where to begin in considering it. We must infer a very slight acquaintance with the writings of KORESH, but will give a few references for the questioner to consult: "The Great Epoch of Human Destiny," Jan. 19, 1900; "Revelation of the Great Mysteries of Being," Jan. 16, 1903; "The Coming of the Immortal Genus," Sept., 1908; "The New Jerusalem, the Hidden City of God," Oct., 1908; "The Great Revelation of Universal Mysteries," Nov., 1908; "The Cherubim and The Flaming Sword," Jan., 1911, "The Work of the Great Culmination," July, 1911; "The One Hundred and

Forty Four Thousand," Oct., 1912; "The Alchemical Laboratory of the brain," Dec., 1912. The number of 288,000 is not given in any of these articles, but as all students of Koreshan Science know that each entity of the New Jerusalem, comprising 144,000 spirits, must find a counterpart spirit in the earth when the New Jerusalem descends, that should present no cause for misapprehension. The articles are very clear in the presentation of the necessity for the baptism from the theocrasis to bring into manifestation the Sons of God.

### The End of Fallacy and Evil

Question 153. "When will fallacy and evil be blotted out?"

**A**S the existence of fallacy and evil is the result of the adulteration of truth and good, which has been in process ever since the fall of the Adamic race, the logical answer to this query would be, when truth and good are again manifest in their purity. This will be after the great battle of Gog and Magog on the material plane, and of Armageddon on the spiritual plane, have done their necessary work for the destruction of the evils and fallacies.

That the battle of Armageddon (the conflict of spiritual forces) is in full activity at the present time, no one can doubt, and the great final battle between capital and labor is liable to break out at any moment. When these instruments of the Almighty's wrath have accomplished their mission, the long-hoped for reign of peace and love may be looked for.

### Two Scriptural Difficulties

Question 154. "Explain Isaiah iv: 1, and Rev. xiv: 1."

**T**HE first verse referred to is as follows: "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." The reference is undoubtedly to the seven women of the conarial group, whose theocrases are practically simultaneous with that of the Messenger. We have been unable, as yet, to find any allusion to this verse in the writings of KORESH.

In the "Microcosm and Macrocosm," KORESH explains the verses mentioned in Rev. as follows: "I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his [the Lamb's] Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters [those in life and truth], and as the voice of a great thunder [communication from the highest to the lowest heaven by conjunction]; and I heard the voice of harpers harping with their harps." This is the consciousness of the unity of God and man.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins." *Vir*, man; *gune*, woman; the men-women. "These are they that follow the Lamb whithersoever he goeth."

"Why do these men-women, the *virgune*, virginal men,

follow the Lamb? Because in the highest sense, the Lamb implies that state of the humanity in which he has overcome the lust of begetting in a natural way, and by thus having overcome this tendency and lust of the flesh, the potential principle of life is appropriated to another use."

### The "Valerian" or "Canopy Theory"

Question 155. "Could you in some coming issue of THE FLAMING SWORD, give me your ideas in regard to the 'Valerian' or 'Canopy' Theory, as it is sometimes called?"

**W**E FIND no reference to the above theory in the Encyclopaedia Britannica, Century Dictionary, Standard, or in any of our many works on such subjects. About fifteen years ago we heard, and also met personally, an army captain, who claimed to have originated a theory which it appears to us may have been the one to which you refer, but as nothing has been heard of it since, it has probably died a natural death.

All of these theories being of anti-christ, and antagonistic to the truth of Koreshanity, it does not seem advisable to give them much space in our columns. As one advances in the study of Koreshan Science, so much is found to occupy the mind and *life* of the student, that there is little time left for the vagaries of modern speculation, which fail in the fundamental and crucial point distinguishing Koreshan Science from all other teachings, viz., a *demonstrated premise*.

### The Fall of Adam Cause of Suffering

Question 156. "Was there suffering in the body before the fall of man?"

**B**EFORE the fall, man was in the Adamic or biune state, male and female in one perfect form, consequently there could be no sin, which is the only cause of either mental or physical suffering.

When the cycle of the Adamic state was fulfilled, (every state, according to law, having its time of duration,) the ascending spirits were absorbed into the Godhead, and the descending spirits "fell," or were received by the next higher race of men, who were thereby elevated to a much higher plane, and became, as Scripture says, "giants, men of renown." (Gen. vi: 4.) From this time the real fall began through sensual propagation, and the curse that was pronounced upon man, that "in the sweat of thy face shalt thou eat bread," and "unto the woman he said: I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee," (Gen. iii: 16-19,) has been in effect.

"What mighty Reformation we would  
witness through the land  
If the masses and the classes could be  
made to understand  
That he wins at least one sinner from  
dishonesty and pelf  
Who will let alone his neighbors, and  
just practice on himself.—*Selected*.

# The Publishers' Department

## The Flaming Sword

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WE are not responsible for opinions contained in selected articles, nor does the fact of their selection indicate an endorsement of them. This also applies to contributed articles.

### Interesting Reading and Announcements

WE WOULD remind our readers that the "Open Court of Inquiry" is intended to be of service to those who do not have access to all of the writings of KORESH. If any one has a point of doctrine on which he or she would like his authoritative statement, and will send it to us, it will give us great pleasure to endeavor to answer it in the words of KORESH to as great an extent as possible. As he has covered every field of thought in THE FLAMING SWORD, for the last twenty years, we feel confident that we can find there satisfactory answers to every query you may send us. In so doing you may not only get the help you need personally, but others may find their difficulties solved.

Let us be mutually helpful; while you, by your encouraging letters and subscriptions, hold up our hands, we wish to make all possible return in the value of our publications. You have our hearty thanks and appreciation for the prompt response to our appeal for new subscriptions, and also renewals, which has been so well met.

While on this subject, we wish to once more remind our subscribers and friends of the imperative necessity for the greatest care in giving addresses; not only city and state, but street or delivery number; and if there is a fraction in the street number, make it especially plain; for instance, "No. 2852 1/2." Not long ago we received a subscription to THE SWORD, without either city or state address. If it were not for the fact that the post mark on the envelope was clear and distinct, we would have had no clue whatever as to where it came from. By writing to a friend in that city, we may be able to obtain the address of the party who sent the subscription. These omissions not only cause us trouble, but lead to delay, and perhaps failure in the receipt of the magazine. We have even received subscriptions without any clue whatever as to the sender, to the consequent loss of the party, who, no doubt, thought he had good reason to condemn us! So please be careful, friends.

### Interesting Letters from Our Friends

Dear Friends:—Something seems to draw me toward the nucleus of individual and communistic intelligence. There is certainly a wonderful and powerful spirit running through the articles in this month's FLAMING SWORD—especially the writings of KORESH. I have never before in my life read anything approaching the sublimity of these articles!

After studying the main principles of Koreshan Universology, my instinct seems to tell me that it is the only true Christianity. But it opens up a new field of science, and presents a vast field of study, and in order to establish it in the mind, one must, as it were, be born over again and unlearn many things to grasp the new and the true,—for I am convinced now that the new Cosmogony is correct. It appeals to me as the only reasonable,

sensible, logical, and *conclusive* way to solve the hitherto *unsolvable* and inexplicable narratives of the Bible.

Yes: I have often tried to reason out the positively unreasonable logic of the illimitable and endless expanse of the universe, the increasing magnitude of the heavenly bodies in space, and decreasing diminutiveness of others, which leads to infinity of division! Imagine human beings so minute that trillions of the worlds they inhabit may be at this moment somewhere in space, drawn through the nostrils of immense human beings upon planets like our own, revolving and flying around some tremendous sun, at a velocity proportionate to that of our earth, according to its size—perhaps at a speed of a million miles a second! And yet this absurdity is actually feasible, according to the theories of modern science!! No limit to largeness, no limit to smallness, no limit to velocity of moving bodies!! Why keep on believing in such nonsense? The human mind seems to be capable of an enormous amount of tenacious credulity. We are like the poor flies that never will learn enough to keep off the fly-paper! Koreshanity, though, is simple, more scientific, and it seems—or actually *is*—a natural and easy solution to this seemingly everlasting puzzle.

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upon, however the installation is planned, they can figure out the cost. The lighting company can give the first cost, and the cost of operation, of any electric device, such as an electric flatiron or a coffee pot. In many towns a cheaper rate can be obtained where the current is to be used for power, or for heating and cooking purposes. This is because much more current is used for motors or for cooking, and the company, like any other manufacturing concern, can afford to sell cheaper in large quantities.

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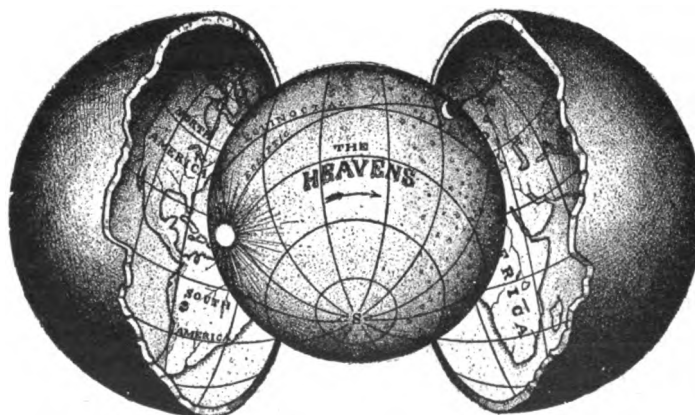


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