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The Flaming Sword



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The Flaming Sword

"And Be 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

Only Through the Science of Natural Things Can the Invisible Be Known; Nature the Language of Causation

PART XXIV.

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

IT MIGHT BE ARGUED that the assertion, "It is solely through the science of natural things that the invisible things can be known, and this knowledge can only obtain through a comprehension of the laws and science of correspondences," is in contradiction to many known facts which might be brought by spiritualists, theosophists, Swedenborgians, and others who profess to know of pneumatic and psychic phenomena, not from natural laws and their correspondences, but from actual pneumatic and psychic observation and experience. Facts of observation and experience are scarcely ever correctly interpreted. We do not deny the facts of either natural or spiritual observation and experience, when conditions favor their manifestation; but we do deny the possibility of a correct knowledge of facts and phenomena when their science is not understood.

No one can pass from natural existence to the spiritual state of supreme life through that natural, common, and corruptible dissolution called death, though the temporary hells and heavens may be entered from and through this state. The supreme existence must be reached by the new and living way without corruptible dissolution, and this attainment cannot be made except through the application of natural and scientific laws; hence, before there can be any progress made in a correct knowledge of the occult or hidden, there must be a scientific exposition of what the occult reveals through its own language; namely, what it has expressed into its most external and environing elucidation.

Nature is the language of causation; let us read and interpret this language. The sun itself must constitute the door to the solar temple. If we may comprehend its function as pertaining to the realm of the alchemico-organic cosmos, we may correspondentially know the function of the door to the anthropostic solar realm and field of the organo-vital being. The function of

the sun can only be understood through a perfect knowledge of its relations to all other things of universal physiology. We must know both the anatomy and physiology of Nature in their entirety, before we can know them in their details.

The man, whosoever he may be, or whatsoever he may profess as to scientific attainment, who does not know the source of the sun's supply or the ultimate points and uses of its distribution, has no claim to astronomical knowledge. Nothing ever leaves the sun that does not return to it, modified and metamorphosed through the reagency of atmospheres, "energies," and metallic and mineral depositions and changes, and through the physiological essences of animal and vegetable life, and through their alchemical disintegration. The radiations of solar substance are limited by the various environments of depositions and transmutation; and the great circumference of the limiting crust of the cosmic shell reflects, in convergent determination, the final cosmic substance to the solar nucleus.

In the study of the character of that solar essence denominated light, we are not to take for granted the dogmatic statement that light is a mere mode of motion because authoritatively promulgated, when at least an equal authority declares that light is substantial. Light is the result of a certain kind of motion imparted to the brain cells. The substance capable of such an impression is the product of material combustion, in which atoms are destroyed as atoms and mutated to spirit. That mode of motion and substantial activity called light, as proceeding from the sun's combustion and radiating toward circumferences, is changed to scotoic (dark) spirit-substance at the points or terminals of photoic transmission. As the sun pours forth its photos, radiating it toward the circumferences of its limitations and circles of transmutation, it is convergently reflected toward the focal point of its convergence

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as the substance of scotos, whence it radiates again as scotoic "energy" from a pole of darkness, which is in coördination with the pole of light.

Reciprocal and Correspondential Relation between the Physical and Mental Activities

It is a known fact in physics that in every process of combustion where light is generated, there is produced at the same time the intermediate and coördinate lines of darkness. These have been called the Fraunhofer lines in honor of their discoverer. According to the law of correspondence, whatsoever we find in the laws of physical science we may correspondingly find in the laws and activities of mental science.

The solar beam, as it emerges from the focus of the sun, is a homogeneous white light. It is the product of the metamorphosis of the combinations of color, observed in what is called darkness or scotoic substance. The polar point of darkness is the influent pole of the various essences resultant from the disintegration and resolution of atomic states to their correspondent complexion of physical spirit. Before these can be reduced to their antithetical coördination, the pure white light, they must enter into a reagency of combustive power through which the reduction is made, and the differentiations eliminated through an absolute revolution.

While there are no colors in the pure white photoic (light), this specific essence contains that which must correspond to the material protoplasm of the universal life; for every character and variety of form, whether differentiated in the multiplicity of atomic morphosis, or the constructive morphosis of molecular and physiological aggregations, has been projected into the homogeneity of the primary scotoic. From this homogeneity, through prismatic action, the creative force begins the generation of distinctive things.

The origin of the pure white light is from the burning of the multiplicity of colors, aggregated in the focal point of the scotoic essence. This law comprehended in the sphere of alchemico-organic activity, it may be seen how, in the mental realm, the light of intellectual essence is the product of darkness; and hence the comprehension of the statement: "Out of the thick darkness where God was," whence Moses derived the law; for Moses learned the law of God from the high priest of Midian, Raguel or Jethro, the black priest of a black people constituting the veritable mountain of Sinai, through whom God appeared to Moses, and defined to him the Mosaic system of legislation.

The bones constitute the framework, foundation, and basis of the anatomical structure of man and of the universe. There can be no true knowledge of the soul, not predicated upon a knowledge of the framework of the building in which the soul is domiciled, and through which it derives a proportionate share of its pabulum; hence, in our analysis and synthesis of the incomparable organism called man, we shall first dissect the parts of the osseous fabric, define their relations and functions, and translate their significance, through the law of correspondential analogy, into the language of their symbolic expression.

Both the vidual man and his analogue (the macro-cosmic alchemico-organic structure) have their foundations in the basilar framework of the anatomy. When once the mind extends its powers of research and investigation into the analysis of universal structure, under the light of correspondential analogy and the language of symbolism, the field of comparative anatomy broadens, and the mental amplitude enriches its sphere and augments its capacity.

The Ethmoid or Sieve Bone and its Function

For reasons which will appear obvious as we proceed, we have distinguished the ethmoid bone as worthy of our first consideration in the analysis and application of those principles which lie at the very basis of a resurrected world. There can be no better description of the form of the ethmoid bone and its osseous relations, than the one given in "Gray's Anatomy." We therefore quote from that exhaustive work and text book:

The ethmoid (*ethmos*, a sieve) is an exceedingly light, spongy bone, of a cubical form, situated at the anterior part of the base of the cranium, between the two orbits, at the root of the nose, and contributing to form each of these cavities. It consists of three parts: a horizontal plate, which forms part of the base of the cranium; a perpendicular plate, which forms part of the septum nasi [the septum of the nose]; and two lateral masses of cells.

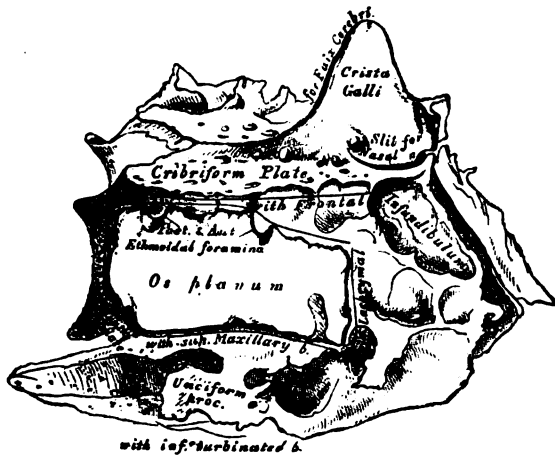
The horizontal or cribriform plate (see figure) forms part of the anterior fossa of the base of the skull, and is received into the ethmoid notch of the frontal bone between the two orbital plates. Projecting upward from the middle line of this plate is a thick, smooth, triangular process of bone, the crista galli [cock's crest], so called from its resemblance to a cock's comb. [We hold, however, that the crista galli receives its name from its office, not from its appearance.] Its base joins the cribriform plate. Its posterior border, long, thin, and slightly curved, serves for the attachment of the falx cerebri. Its anterior border, short and thick, articulates with the frontal bone, and presents two small projecting ala [wings], which are received into corresponding depressions in the frontal, completing the foramen cæcum behind. Its sides are smooth, and sometimes bulging, in which case it is found to enclose a small sinus.

On each side of the crista galli the cribriform plate is narrow and deeply grooved, to support the bulb of the olfactory nerve, and perforated by foramina for the passage of its filaments. These foramina are arranged in three rows: the innermost, which are the largest and least numerous, are lost in grooves on the upper part of the septum; the foramina of the outer row are continued on to the surface of the upper spongy bone. The foramina of the middle row are the smallest; they perforate the bone, and transmit nerves to the roof of the nose. At the front part of the cribriform plate, on each side of the crista galli, is a small fissure which transmits the nasal branch of the ophthalmic nerve, and at its posterior part a triangular notch which receives the ethmoidal spine of the sphenoid.

The perpendicular plate is a thin, flattened lamella of bone, which descends from the under surface of the cribriform plate and assists in forming the septum of the nose. It is much thinner in the middle than at the circumference, and is generally deflected a little to one side. Its anterior border articulates with the nasal spine of the frontal bone and crest of the nasal bones. Its posterior, divided into two parts, is connected by its upper half with the rostrum of the sphenoid—by its lower half with the vomer. The inferior border serves for the attachment of the triangular cartilage of the nose. On each side of the perpendicular plate numerous grooves and canals are seen leading from foramina on the cribriform plate; they lodge filaments of the olfactory nerves.

The lateral masses of the ethmoid consist of a number of thin-walled cellular cavities, the ethmoidal cells, interposed between two vertical plates of bone, the outer one of which forms part of the orbit.

and the inner one part of the nasal fossa of the corresponding side. In the disarticulated bone many of these cells appear to be broken, but when the bones are articulated, they are closed in at every part. The upper surface of each lateral mass presents a number of apparently half broken cellular spaces; these are closed in when articulated by the edges of the ethmoidal notch of the frontal bone. Crossing this surface are two grooves on each side, converted into canals by articulation with the frontal; they are the anterior and posterior ethmoidal foramina, and open on the inner wall of the orbit. The posterior surface also presents large irregular cellular cavities, which are closed in by articulation with the sphenoidal turbinated bones and orbital process of the palate. The cells at the anterior surface are completed by the lachrymal bone and nasal process of the superior maxillary, and those below also by the superior maxillary. The outer surface of each lateral mass is formed of a thin, smooth, square plate of bone called the *os planum*: it forms part of the inner wall of



The Ethmoid Bone.—The Cribriform Plate forms a part of the Anterior Fossa of the Base of the Skull.

the orbit, and articulates above with the orbital plate of the frontal; below with the superior maxillary and orbital process of the palate; in front, with the lachrymal; and behind, with the sphenoid.

From the inferior part of each lateral mass, immediately beneath the *os planum*, there projects downward and backward an irregular lamina of bone, called the *unciform* process, from its hook-like form: it serves to close in the upper part of the orifice of the antrum, and articulates with the ethmoidal process of the inferior turbinated bone. It is often broken in disarticulating the bones.

The inner surface of each lateral mass forms part of the outer wall of the nasal fossa of the corresponding side. It is formed of a thin lamella of bone which descends from the under surface of the cribriform plate, and terminates below in a free convoluted margin, the middle turbinated bone. The whole of this surface is rough, and marked above by numerous grooves, which run nearly vertically downward from the cribriform plate; they lodge branches of the olfactory nerve, which are distributed on the mucous membrane covering the bone. The back part of this surface is subdivided by a narrow oblique fissure, the superior meatus of the nose, bounded above by a thin curved plate of bone—the superior turbinated bone. By means of an orifice at the upper part of this fissure, the posterior ethmoidal cells open into the nose. Below, and in front of the superior meatus, is seen the convex surface of the middle turbinated bone. It extends along the whole length of the inner surface of each lateral mass; its lower margin is free and thick, and its concavity, directed outward, assists in forming the middle meatus. It is by a large orifice at the upper and front part of the middle meatus, that the anterior ethmoidal cells, and through them the frontal sinuses, communicate with the nose, by means of a funnel-shaped canal, the *infundibulum*. The cellular cavities of each lateral mass, thus walled in by the *os planum* on the outer side, and by the other bones already mentioned, are divided by a thin transverse bony partition into two sets, which do not communicate with each other; they are termed the anterior and posterior ethmoidal cells or sinuses. The former, more numerous, communicate with the frontal sinuses above and the

middle meatus below by means of a long flexuous cellular canal, the *infundibulum*; the posterior, less numerous, open into the superior meatus, and communicate (occasionally) with the sphenoidal sinuses.

Development. By three centers one for the perpendicular lamella, and one for each lateral mass. * * *

Articulations. With fifteen bones: the sphenoid, two sphenoidal turbinated, the frontal, and eleven of the face—the two nasal, two superior maxillary, two lachrymal, two palate, two inferior turbinated, and the vomer.

We have been thus prolix and specific in the description of this bone, because of its relations to other anatomical parts as a specific polar center, the extraordinary importance of which will appear obvious to the reader as he progresses with his study of the subject.

The term ethmoid (like a sieve) is compounded of the Greek words *ethmos*, sieve, and *eidos*, like, and is so named because of the function it performs, contrary, however, to the authors of modern anatomy. To possess a comprehensive knowledge of the function of this bone in its relation to the general osseous fabric, the forms and activities of its correlated and coördinate anatomical parts must also be specifically understood, together with a conception of universal and comparative anatomy; for it is not alone to the study of the ethmoid in its relation to other parts of the anatomy to which it belongs, and its functions as related to that anatomy, that we would give our earnest consideration, but rather to its significance in the language of correspondential symbolism, as significative of principles of truth and their application as foundations for organic life in the resurrecting social fabric.

Bones Symbolize Fundamental and Basic Truths

The first thing to be accomplished in the emplacement of the kingdom of organic righteousness, in fulfilment of the divine purpose and human expectations and requirements, is the correct juxtaposition of the framework upon which the superstructure of the empire is to be established. The kingdom to be inaugurated is the resurrection of the Lord himself in his unfoldment into his amplified organic life. (See the thirty-seventh chapter of Ezekiel, as to the order of this resurrection.) What the bones are to the human body of the least form, the fundamental and basic truths are to the correspondential life builded thereon, in the greatest form.

In the foregoing, we have described the anatomical form and relation of the ethmoid bone; we shall proceed to analyze its functional power, and to show its comparative relation to the basic truths it represents, both in the alchemico-organic cosmos and in the universal or aggregate man. The vertical plate of the ethmoid is the electro-magnetic pole of the *dura mater*. The *falx cerebri* (sickle of the cerebrum) is one of the three processes of this *dura*. Its superior border develops into and contains the superior longitudinal sinus, extending from the foramen cæcum to the torcular herophili; that is, from a point at the apex of the nose to the back part of the head. Its inferior border lodges the inferior longitudinal sinus. This process divides the cerebrum into its two hemispheres, or the two lateral halves of the cerebrum. The *falx cerebri* constitutes the longi-

tudinal axis of the dura mater, having one of its poles at the vertical point of the ethmoid, into which it appears driven as a nail into the apex of its vertical plate.

We are thus particular in describing this process, because of the functional importance of this pole of the dura in its relation to the crista galli, the anterior point of its attachment. It is the pole of the zodiacal axis of the cerebrum and the body. All the electro-magnetic essences of the dura mater concentrate at this point. It constitutes the positive terminus of the essences of the falx cerebri, rendering the ethmoid a distinctive center and basis of that continuous line of activities which comprise, in their course, the consecution of the osseous fabric depositing the bones, laying the foundations of the body, and furnishing the origins and insertions of the muscles of the organism. The axis of which the ethmoid bone is the pole, is the correspondent of the electro-magnetic axis of which the zodiac is the circle, and the north magnetic terminus, the pole of the terrestrial axis. It corresponds also to that polar center which in this, the culmination of the dispensation, shall constitute the precursor of the manifestation of the Sons of God who are to mature as the firstfruits, multiplied from the Son of God who, nineteen hundred years ago, was dissolved, disseminated, and planted in the race.

That we may trace the location of the cerebral origins of the centers of ethmoidal ossification, we have only to apply a general principle in a somewhat extended amplification. This principle we will state in the axiom of Hilton, quoted from "The Applied Anatomy of the Nervous System," by Professor Ambrose L. Ranney:

The same trunks of nerves, whose branches supply the groups of muscles moving a joint, furnish also a distribution of nerves to the skin over the insertions of the same muscles; and the interior of the joint moved by these muscles receives a nerve supply from the same source.

This axiom is merely the expression of the results of local observation and experiment; but when taken into consideration with the Koreshan axiom, "A law discovered to obtain in one domain is correspondentially known to be operative in every other domain of action," its importance is of deeper significance than appears from a casual apprehension.

Every phase and form of the microcosmic anatomy has its correspondent in the macrocosmic, and so, correspondingly, the physiological functions of the microcosm agree throughout with the activities in the macrocosm; hence, a knowledge of the general and specific character of the anatomy and physiology of the universe in its least manifestation, (in the form and function of the individual man,) furnishes us a knowledge of the anatomy and physiology of the universe in its greatest manifestation,—in the form and function of the Grand Man.

(To be continued.)

Let Koreshans show forth their love to God by devoting their energies to the perfection of the neighbor's joy, and thus demonstrate that in the Koreshan Unity is the evolution of Christianity.—*Koresh.*

THE KORESHAN SYSTEM OF COSMOGONY

The Moon the Compound Reflection of all the Strata. Liquid Mercury the Intermetallic Substance

BY KORESH

IT WILL BE remembered that the moon is reflected from the strata comprising the metallic crust of the sphere. The action of the sun upon the earth is in reality the action of the sun upon the moon. The moon is not the reflection of any single stratum, but the compound reflection of all the strata. The penetration of the thermal and crucic rays into the strata, causing the alternate expansion and contraction of the metallic laminæ, observe a spiral course in the laminæ, corresponding to the gyral motion of the sun. As the heat expands the metallic substances, the spaces between them contract; and as the crucic substance contracts the laminæ, the spaces between expand. The result is an onward spiral current of whatsoever fills the interstices between the laminæ.

We have not the time nor space in this synopsis to enter into an exposition of the causes which provide for the filling of the metallic interstices; but will herein merely state the fact that the menstruum filling the vacuities, and which is being pushed along through a continual spiral from north to south and from south to north, between the tropics, or over forty-seven degrees of the earth's laminæ, is mercury (quicksilver), holding in liquid solution the elements of the intermetallic channel.

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. We say the God mind, referring the reader to the mind of the God-Man, the illustrious Christ of God, in whom was the fulness of the Godhead bodily; God, in him, having attained the ultimates of his being, he constituting the *esse* and *existere* of Deity. Voluntary action begets the involuntary, its antithetical coördinate. The supreme cause of motion is in desire; and the supreme desire is love toward God, as a function of the ascending man, and the love of God toward man, as the function of the descending attraction of God. These two coördinate attractions result in conjunctive unity of the two, and God and man become one.

This 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 Cause of Perigee, Apogee, and Helical Motion

The proximate cause of the perigee and apogee of the orbit of the sun resides in the laws 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 substance of the sun is most intense at the vertical point of radiation, less intense as the rays are more 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 substance of the sun to be potassium. The direct action of this ray would not constitute a thermal ray; but if this spirit meets, in its radiation to the circumference, the converging, or afferent, flow of cruosine, or cruosic substance, the resistance produces the friction from which proceeds the heat, precisely as flame will proceed from the union of potassium and ice.

Just as we have the north pole and the equator where two opposite conditions obtain, so we have the north side of the sun and the south side, where opposite conditions also obtain; and the alternation of these attitudes alternates the sides of expansion and contraction. This relative action produces the deviation of orbital motion. The actinism of the sun's substance as he is caused to approach to or recede from the concavity within which he revolves, is successively specific upon the metallic laminæ which his substances penetrate, subjecting them to the successive alternation of heat and cold, applied to the contiguous layers, penetrating first the strata nearest the surface of the earth, and successively reaching the more outer layers, until he acts upon the outermost.

The Outermost Metallic Plate of the Earth's Crust the Greatest in Specific Gravity

That it may not appear, in this solution of the moon problem, that the discussion of the operations of the sun comprises the more prominent factor, we will here reiterate the statement that the moon is the product of the influence of the sun's activities upon the terrestrial strata. We cannot, therefore, discuss the origin, form, and function of the moon, independently of a general and specific consideration of solar functions and phenomena. The reader is already familiar with the fact that the crust, shell, or rind of the earth is composed of contiguous laminæ, or strata, concave in form, in seven primary metallic plates, superimposed one up-

on another, that which is greatest in specific gravity constituting the outermost plate, while the others are arranged according to diminution in the ratio of their specific gravities. The operation of the sun's gyre (spiral motion), in the penetration of his essences into these metallic crusts, acts specifically upon them, primarily, according to the quality of the physical spirit, whether it be photoic, scotoic, cruosic or thermic;—these being his primary substances.

The penetration of the thermal physical spirit must assume the form of a circular impression upon the laminæ, and must move in a spiral or gyre, in the direction of the gyre of the sun as he winds his helix north and south. The phenomenon following this action of the thermal radiation, manifest in the laminæ, would be singular in this: That as heat expands more where most intense, and less where least intense, the plates would become thickest at the vertical penetration, (that is, where the thermal ray was perpendicular to the central radius,) and thinnest at the circumference of the radiation. Hence, between two plates (laminæ) pressed together by the process of expansion, the interstice would be filled. If, twelve hours later, there follows this process of expansion and closer contiguity of the laminæ, a process of contraction by virtue of the action of cruosic physical spirit, a circular concavity would follow the spiral course of the obliterated interstice. This concavity being filled with mercury, there would necessarily move a platter or circular disk of mercurial solution in a spiral course from tropic to tropic. This would provide an amalgamated surface for each of the laminæ, acting at once as a conservator of the surface and interface of the contiguous laminæ, and as an insulator and channel for the magnetic current generated in the activities of the solution and the laminæ.

The Sun Has a Secondary Gyre

Added to the common and primary gyral or helical motion of the sun in his annual course north and south between the tropics, he has an axillary motion around an axis perpendicular to the concavity of the earth, hence the solar substances are disseminated in a spiral, and this momentum is imparted to the mercurial discus, which, in addition to its motion with the solar helix, revolves from the impetus of the imparted solar axillation.

There are four primary laws of motion, originating and moving as follows: The first impulse from combustion is radiatory; this meets the counter and resistant moment forming the circular, which, in a second resistance, is transformed to the spiral. The impact of the radiatory with the resistant, convergent, or afferent flow of physical spirit produces the undulatory or coruscatory movement.

With the secondary solar gyre, as with the primary helix, there are four primary polar points corresponding to the caloric, cruosic, photoic, and scotoic nuclei; and corresponding substances are radiated toward the metallic circumferences. From these centers there are secondary discs of mercurial solution, formed in the inter-metallic spaces, which, by the secondary solar gyre, are

caused to move in orbits around the primary discus in some of the planes.

Between the outer laminæ, upon the gold stratum, instead of there being formed a number of disci surrounding the primary discus, the vermiculation (peristaltic motion) is less complete, and the disci merge into rings of mercurial solution. The secondary disci of some of the inter-metallic laminæ are reflected into the heavens as so called moons of the planets, (the "moons of Jupiter" are from such sources,) and the mercurial rings as rings of Saturn.

Impartation of the Peristaltic Motion to the Strata or Plates

The radiation of the solar substances toward and into the laminæ is not direct from the solar center to each of the circumferential strata. The physical spirit from one stratum to another, through all the seven laminæ, is successive, observing a graduated scale of transmission; the ratio of increase being a geometrical formula mathematically governed by the complex square of the ratios of specific gravity and places of deposition. The operation of these laws, comprising the principles of both motion and form, would impart the peristaltium to the strata (laminæ), which continues in them after the direct action of the solar radiation has passed over the plates.

There is a primary mercurial discus between each pair of strata. Each discus pursues its spiral course, moved by the thermal physical spirit, along the track mapped out by the course of the solar gyre. When we consider the fact that the disci are moved along their spiral course upon the surfaces of these seven metallic laminæ, and associate this fact with the fact that the momentum diminishes, from the inner to the outer discus, with the square of the complex ratios above noted, we are supplied with the data from which may be accounted that specific relative motion of the planets, wherein those of the inner orbits overtake those of the outer, and the laws of their annual circuits propounded and elaborated.

The planets proper are general aggregations of physical spirit heaped up through the reflection of the solar physical spirit from the metallic laminæ. The substances from these aggregations converge to the astral nucleus, and are thence planted, through this nucleus or focal point, by a succession of divergences and refractions, upon the mercurial disci, and are again reflected from these and impressed upon the planetary stratifications in the heavens.

Thus far, we have considered only the specific action of the two antithetical substances—caloric and cruosic—upon the laminæ and disci, as effecting the peristaltic progress in the gyre of their circuits. The observation of these depends upon the action of the photoine and scotoine, or the light and the dark substances, moving in their gyrations, respectively, between the calorine and the cruosine impulses. The photoic physical spirit acts specifically different from either calorine or cruosine. It has a subtle power of penetrability into and through the mercurial disci, imparting to the atoms

comprising the compound solution held in amalgamation in mercury as the basis of the solvency, differential motion, as each quality reacts against the penetrating photoine.

That the above may be clearly comprehended, it will be well to recall to mind the fact that mercury attracts to itself (as it passes along, washing the metallic surfaces) the metallic atoms loosened by the action of the thermal and other substances, and absorbs and dissolves them. The mercurial solution is consequently a general solvent for the metallic substances through which it passes; therefore, as the photoine penetrates the discus, it imparts a precipitate motion to the general substance in solution, for the atom of each kind receives a motion of its own in resistance to the photoic impulse.

The Correspondence of the Microcosmic and Macrocosmic Alimentary Canal

The passage of the mercurial solution is not confined to any single interspace; for at the tropics and the equator, where the ecliptic and equatorial circles meet, there are openings for the evacuation of the menstrua from the various interspaces, and their discharge into other interspaces. While the menstruum of one cavity is making its passage through one of the metallic interspaces, it both attracts to itself the substances of the surfaces to which it is exposed, and makes certain depositions to the surface through which it is passing, of the elements derived from its passage through a former one. The continuous spiral canal, through which the menstruum is impelled by the action of the solar substances in the alternate expansion and contraction of the metallic strata, is, so to speak, a sort of alimentary canal, and corresponds, in the alchemico-organic cosmos, to the alimentary canal of the human body;—the functions being correspondentially the same. There is a correspondence also in the number and form of the divisions.

That property of actinism through which the photoic reagency is manifest, is largely influential in the determinations of the metamorphosis or transmutation of metallic elements; but it is not the only factor of the mutative processes. Every pigmentation is the result of the reagency of scotoic and photoic substances, and while it adds greatly to ornate attractiveness, this is not its only function. Processes of assimilation are dependent upon coloring as well as upon other factors of assimilation.

The character of the motion imparted to an atom of matter by photo-alechemic action upon the particle, is determined by the resistance of the color,—each color offering its specific resistance,—being differently agitated, hence more or less rapidly metamorphosed, and, therefore, differently posited. No two atoms of matter of a given kind, going to make up the bulk of a mass, are differently posited in the mass without having yielded to different qualities of the same kind of force entering as a factor into the disposition of the atoms. Variations of shade in coloring, so slight that they could not be detected by the eye, would be sufficient to determine different depositions of the atoms.

Heat Is Generated by Friction at the Point and Time of the Meeting of Substances

That the reader may not labor under any false impression regarding the transmission of the solar substances, it will be well to state here, that what we have denominated a thermal ray becomes the essence of heat only when a descending physical spirit of one kind meets the essence of an opposite kind. The heat is generated at the point and time of meeting. No two substances can meet and produce their effect, except as they form their conjunction and correlation in the form of matter adapted to the union and transmutation to be effected. Let us take, for illustration, the process of the formation of chloride of sodium in the ocean. Sodium in minute quantities is constantly conveyed to the waters of the ocean, or any inland sea having no outlet, and transformed to chloride of sodium through the descent of solar essence. While it may not properly be called chlorine essence, the descending substance, meeting a coordinate ascending essence, does, in its union in the atom of sodium, produce chloride of sodium; and because there is no outlet to the ocean or sea, the solution accumulates.

We have entered but briefly into the exposition of the principle of photoine (light), in its action of differentiation in the process of deposition and assimilation. The mere presentation and study of the subject for a knowledge of the fact, would not be worth the while of the student and investigator. It is only when we apprehend the bearing of such knowledge upon life itself, as pertaining to our relationship to God and to one another, in the fulfilment of uses to the neighbor, in the performance of which we insure, by reflex action, the greatest use to self, that the joy of acquisition is experienced. Precisely as light differentiates, selects, and rejects, with darkness as the background of resistance and impression, so does truth differentiate between good and evil, with fallacy as the background to insure contrast, and enable the truth to direct in the acceptance of good and the rejection of evil.

The scotoic pole follows the photoic in the progress of the sun's gyre, and brings its influence to bear upon the particles differentiated and directed by the operation of light, not in a direct manner, but indirectly, through its influence to obstruct or hold in rest the substance that did not directly respond to the influence of photoine. As the determination of photoine accelerates differently each quality of atom upon which it reacts, when scotoine acts it must perform its function to retard the various atoms where it finds them, this being at different places, because the momentum of photoic acceleration has given to each quality a different impulse from every other kind.

In the re agencies of photoine and scotoine, we possess the properties which coordinate determine the emplacement of substances in the order of strata; therefore, the law of stratification. The compactness of the strata is determined by their compression through the alternate action of expansion and contraction, which is a process of beating the metallic substances forming the strata into thin, hard plates, denominated, in the description of creation given in Genesis, *rakiya*; in English, rendered firmament.

(To be continued.)

KEY TO THE LAW OF JUDGMENT

**An Elucidation of the Prophecies of Daniel,
and Their Relation to the Culmination of Time**

[From the Writings of KORESH]

THE KEY to the law of judgment is supplied in the book of Daniel. This is a necessary and legitimate conclusion as derived from the very name of Daniel, which, interpreted, signifies the judgment of God. The book of Daniel is the book of God's judgment, and must therefore embrace not only the key to the law of judgment, but much of the detail through which the law is consummated.

There are three distinct orders of thought involved in the prophecies of Daniel, all of which must be comprehended in their series, and related according to their forms in order to obtain a full comprehension of the import of the prophecies.

The prophecies relate to time in the consecutive order, or the order of succession. In the order of time there are four series, three of which are heavenly or celestial, and one of which pertains to the natural domain, or the body in which the three heavenly degrees inhere or reside. They relate to quality which is separate or distinct from time, its conditions or states being distinguished as higher or superior, middle, and lower or inferior degrees. These may be and are degrees of parallel which accompany time consecution, and may also be subject to modifications of states in each parallel as time progresses.

Time culminates in the consummation of the age. Into this culmination all the parallel series flow and terminate. The end of the time, times or age (which must be and is the foot or feet of the age or dispensations) contains, in the simultaneous order, all the events and activities of the age as occurring and concurring through and during the consecutive degrees, and culminating in the simultaneous degrees.

The world or age, then, terminates in the production of a recurrence in the simultaneous order, of all the events and activities of the past ages which have manifested through the ages in the order of time, or the consecutive order. It will be observed, therefore, that all prophecy has at least a double significance, for all that has transpired in time must repeat itself in the order and degrees of simultaneity.

The book in question, "The book of Daniel," has, first, an historical significance; second, a symbolic significance as pertaining to time; and third, a symbolic significance as pertaining to quality or space in time at the close or termination of the dispensation or age.

The character of the historical features is obvious enough, and may be passed over, but the most important prophecies—at least as pertaining to their consecutive and simultaneous characteristics in the light of their symbolic significance—will be considered to a limited extent.

"In the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand, with part of the ves-

sels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god."

That the reader may the more easily comprehend the explanations which follow, I will here premise a statement concerning this book, true also of all parts of the Bible as pertaining to its degrees. The Bible is not the word of God, but the truest and best possible exposition of the Word, who is God. God himself (the Lord) is the only Word, and the Bible is his revelation to man, written in natural human language. The Word, the Logos, that is, the Lord God, has four distinct degrees, as may be seen by a reference to the book of Ez-kiel. (Read carefully the first chapter of Ez-kiel.)

This statement may seem to conflict with Swedenborg's ideas of the three degrees of the Word. Swedenborg (under divine illumination) gave the exposition of the spiritual "sense" of what he called the Word, declaring at the same time that the Word contained two other "senses" (degrees), of which he made very little if any attempt to unfold.

Swedenborg's three senses (degrees) of the Word are merely the three heavenly states and forms. The fourth form or degree is the earth, in which the three heavenly degrees have their residence. This I will confirm by Swedenborg's own statement made in Sec. 76, of the "True Christian Religion." He says:

"But to explain from the beginning how the progress of creation went on, would be too prolix. But when I have been in enlightenment [notice this last expression] I have perceived that by means of the light and heat from the sun of your world, spiritual atmospheres, which in themselves are substantial, were created one from another; and because there were three, and thence three degrees of them, three heavens were made; one for the angels who are in the highest degree of love and wisdom, another for the angels who are in the second degree, and the third for the angels who are in the lowest degree.

"But because the spiritual universe cannot exist without a natural universe, in which it may produce its effects and uses, that then the sun from which all natural things proceed was created together with it; and by this likewise, by means of light and heat, three atmospheres encompassing the former [the sun] as the shell does the kernel, or the bark of a tree the wood; and at last by means of these the terraqueous globe, where are men, beasts, and fishes, also trees, shrubs, and herbs, was formed of different kinds of earth, which consist of loam, stones, and minerals."

Here, from a state of illustration, the great Swedish Seer has perceived the three degrees or spheres of angels, but says nothing of the fourth degree in which they dwell. He sees a corresponding natural universe which he declares consists of its four degrees; namely, the sun at the center, with three atmospheres encompassing it, and the earth as a rind or pediment encompassing the whole.

Now I maintain that the heavens and the earth (the righteous heavens and earth), which are composed of

mind and body, exist as it were in five stories. The lowermost, the earth, is the rind, pediment or peripheral shell. The inner surface of this circumference is the arch-natural body (the highest form of the natural man, a form which does not now exist externally), and the natural mind dwelling in the outer degree and constituting the arch-natural mind. These correspond to the land and water of the physical world. Within this arch-natural structure are the three heavens, or the three angelic degrees,—the lowest, middle, and uppermost or inmost degree, and the crown of all three, the Lord as the divine Sun of the biological universe.

Corresponding to the Sun of the biological universe is the sun of the physical; and to the three angelic degrees, which are the three heavens according to Swedenborg, are three physical atmospheres. The uppermost I call aboron, the second or middle, hydrogen, and the third and lowest is our common atmosphere composed of oxygen and nitrogen mainly. Corresponding to the arch-natural man, which is the real biological earth and lowest degree of the Word or divine biological existence, is the physical rind or shell, the pediment and footstool of all.

To reiterate; the five "stories" in their order from the base or pediment to the crown are, namely, the shell or rind (earth and water), the three atmospheres (common air, hydrogen, and aboron), and the sun. The sun, more strictly defined, is but the radiations into the atmospheres from an astral center, which is the central source of the spirit-substances which outflow through the atmospheres into the rind or periphery.

After the preceding definition of the four degrees, corroborated by Swedenborg, we are prepared to continue the subject of Daniel's prophecies and visions in the true light of their symbolic (consecutive and simultaneous) significance.

"In the third year of the reign," signifies both state and time; but in the literal sense (or arch-natural) it implies the state of terminal transformation of the three heavenly degrees to the natural degree; in other words, the state and time of termination of the three heavenly spheres where they merge from state into time. This is the period of the rolling together of the heavens as a scroll, in which a new earth is formed, and the old heavens and the old earth pass away. The three years imply only the fulness of state of the heavenly degrees. If the time of the end of the church in the earth was meant, Daniel would have said in the fourth year.

God's judgment is about to be executed upon the house of Judah. The ministration of that judgment is through the power of the Babylonish kingdom. The true heavenly states have consummated in the fulness of the perversion of those states, and because this fulness of perversion has obtained, the heavenly states can no longer exist in their own earthly or natural pediment, rind or footstool. Being perverted, they must rest upon another bottom, rind or pediment; therefore they are taken to the land of Shinar and located in Babylon. This is not only an historical fact, but it has its symbolic significance.

(To be continued.)



The Indicia of Human Progress

BERTHALDINE, MATRONA

A SIGN OF THE TIMES

Men Are Awakening to the Necessity for Woman's Emancipation from Sexual Bondage

THE MOST encouraging sign of human progress is the steady awakening of men (men who have the self-sacrificing spirit of the Christ of God) to the blessing it will be to the human race to have women of like spirit restored to their rightful dominion.

The women who recently went as the representatives of the progressive women of our nation, to appeal to President Wilson for his promotion of a constitutional amendment providing for this restoration, had, as knights of the Holy Grail, some very able men; men whose able pleas for such a constitutional amendment have been published and widely circulated. The progressive women of the nation (and we refer to those of all churches and political parties) have assumed the right to be at least respectfully heard by the nation's constitutional representatives.

A small amount of militancy was displayed by the hoodlums of the District of Columbia, at the grand parade of last Spring, in the Capital. That well-ordered parade of the organized bodies of women at least showed that, though so artistic and peaceful, women had possibilities of militancy, and the out-spoken indignation of men who backed those insulting hoodlums revealed the progressive men who are to stand shoulder to shoulder with the women in their last great battle for the restoration of all that is divine in the origin and destiny of the human race.

We hear much about the hunger strikes and forcible feeding of the militant women of England; but its subsidized, retrogressive press has little to tell of hunger strikes and the forcible feeding of men become militant in the service of the race through espousing the cause of the martyr women.

This wonderful spirit of self-sacrifice for the cause of the race to be redeemed as the harvest of the seed sown for its redemption, is to reach its climax in the women who will assume their right to their own bodies, and by banding together and being sustained by the men who respect that right, and confess but one standard of commercial integrity in the sex domain, will stand as the reserves of God Almighty for the salvation of the human race.

There comes a time, as declared by the Apostle Paul in the name of the Most High, when those that have wives shall be as though they had none; when those who have had begotten in them, from the beginning, the living hope of becoming the Sons of the Most High, will neither marry nor be given in marriage, but will be as the angels.

These angels are the messengers, the prophets of new dispensations or orders of social economics, from age to age. The Lord Jesus was such a Messenger, and

he could not be tempted by his natural human inclinations, to voluntarily have his holy seed transmitted by the degenerating sex relations of a double standard marriage law. Such offenses must needs come from the law of necessity, compelling it for the development of a mighty people, to the possibility of receptivity to degrees of scientific enlightenment for which the many were not ripe in His day. Hence the declension from all the high moral and social standards of primitive Christianity.

The fall of the holy seed into the field of the world was, however, for its reproduction in newness of life. Therefore, He provided a central agency for its ascent from the ultimate of its degeneracy, as well as for its descent, that it might fall into the ground, die, multiply, and thus become the great harvest of the one Man's regenerating power; the one Man declared to be the Beginning without which not anything is made that is.

From this Beginning we have a right to expect, not only the restoration of the Beginning in the more excellent glory of the Divine Father-Motherhood of the race, but a harvest of the whole house of Israel now become Gentile. Since the Lord Jesus Christ was the circumcision of the whole house, as evolved from Abraham, his joint heirs as well as himself must be known by their standards set up in his name, and their allegiance to them.

As commerce is the central principle of life, and the sex potencies and functions the immediate or central essential for the reproduction of every known form of life, it becomes necessary to the restoration of man to the image and likeness of the God-Man, that he should return to his standard of sex integrity, for his ascension to his likeness. To do this he needs the strength of the science of the law of this accomplishment. There is but one power in the universe that can enable male or female men to do this thing. This power is the love of God expressed by the man Christ Jesus in his self-sacrifice for the race, in being made sin that he might condescend or descend with his sheep into the men of lost or lowest estate, and with them acquire and involve the wisdom of every school of human experience.

This wisdom gives to man (the head-man of every man—the involution or seed of his race) the power of discrimination essential to knowing truth from fallacy; good from evil. Hence when the Lord comes up from the hells he is to involve the new heavens, the light of earth's new day. He is the "man of sin" until he knows and applies his heart and life unto the wisdom of the law requiring him to worship and obey, as the Most High in all the universe, the genuine science of the law of discrimination enabling him to know, declare, and demonstrate the genuineness of the science of his entire inheritance, the universe, with himself as its involution, its personal solar Center.

As its Father or vivifier he may appear as Elijah, God the Lord. Indeed, so he must appear according to the law and the prophets, and so as we have in archives and in the hearts of his few disciples the science of the law and the gospel of the divine kingdom in earth, we know he has been here, blessed our souls, and gone, to reappear when the conditions for his right royal reception are ripe.

It is now up to all the appointed trustees of the keys of the knowledge which the prophet communicated, to "do good" with it and communicate according to the plans he left, for the "working out" of our own salvation. The followers of the Prophet, the believers in his name as the Lord's "new Name," cannot do good and communicate according to their diversities of gifts and callings by fighting each other as inspired to do by jealousies or rivalries dishonoring to the name.

We are taught to pray, "hallowed be thy name." If the Lord's new Name is hallowed, or made holy in all our thoughts, it will not be so difficult to sanction or make sacred every plan and purpose of his in laying the foundation of his kingdom in earth, on a platform of scientific righteousness.

It will not be so difficult for men to sustain women in acting well their parts, so newly taken in the affairs of civic righteousness; neither will it be difficult for such women to highly honor the men so sustaining them. It was not painful for the men of merry England to receive honors and emoluments from the hand of the brilliant Queen Bess, or the highly esteemed Queen Victoria. Since it is in the order of universal law for the universal Motherhood of the God-Man to become manifest in earth, to raise the race to the higher plane of being illustrated by the Son of God, certainly the men who promote this elevation of the hosts of women desiring to be of it, in its ultimate of power and great glory, will be remembered in that day, when its self-evident existence in glorious expression becomes visible to a new-born world.

Women are calling upon men everywhere to let them arise as the daughters of Joseph, the conservator of the life of the whole house of Israel, and, mounting upon the wall, proclaim the acceptable year of the Lord for the redemption of all men,—body, soul, and spirit.

Zeal Must Be According to Knowledge

IT IS IN the order of law that the excitation to faith and works of faith, according to the science of the law which is love, should be through an appeal by the Most High to the reason of man. "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah i: 18.)

The necessity of an appeal to the reason of man, to bring about the efficient management of the Almighty's world empire, was foretold in the prophecy concerning the man with a plumb-line, who is to lay a measuring line upon the earth. The Heir of the world—which Abraham, father of the multitude, was foretold to be,

and which Jesus the great Philosopher or lover of wisdom was foretold to become—naturally needs to know, as a natural man, the exact extent of his possession in order to make an equitable division of them to all the tribes of the earth, who are to share them with him. As He would have a sense of equity prevail in the hearts of all men, to set them at rest, each in his own place, and under his own vine and fig tree, he needs to be a very exact scientist to be able to settle their difficulties, and speak peace to them all.

The plumb-line is the most natural symbol of commercial integrity or equity. When the Lord comes down into the natural world to adjust natural chaos, he uses, and does, the most natural things possible. He is, in fact, so natural, when in condescension to men of low estate, that they are taken unawares by his presence, as by that of "a thief in the night," and he goes away leaving his *parousia*, or secret presence, an unknown fact, save to the few communicants of his own choice.

A thief comes to steal, possibly what once belonged to him by the laws of order in human progression. We read in the Bible of men robbing God as well as their fellows. God, then, in the order of law, must have his time of reclaiming his own, when the devil's reign in earth has served the Lord's purpose of educating the God-begotten heirs of his kingdom. The Lord has heirs to his possessions as well as the devil.

There is said, by the wise ones of the Lord's house, that there is a time for everything in the universal aspect of things; a place for everything, and a use; and the value of everything is in the beauty of its use; its eternal fitness. So, when the lap of the ages of Pisces and Aquarius ends, we have the breaking up of the old order of things, and the gathering out of materials for the rebuilding of the new, exceeding in power and great glory anything the old order had to offer.

One cannot understand this lap of the ages, without the knowledge that it is occasioned by the foreshortening due to the Lord's voluntary activities, and the dragonic power, or the power of prolonging the agony due to man's involuntary lack of faith to trust to the law of the Lord in its scientific aspect, and let go the love of the old order of things. The Lord himself had to come to the rescue of Peter, when he tried to walk on the water,—the symbol of truth in scientific,—because Peter's scientifics were the opposite of the Lord's; absolutely fallacious as to the fundamentals of interpretation and application.

The Lord is represented by the artists as reaching out his hand to Peter, just as he cries out: "Save, Lord, or I perish." Now the Lord's hand is the symbol, like the lion in another domain, of the power of truth in ultimates, which is to give life. The Lord's arm is not shortened that it cannot save, nor his ear heavy that he cannot hear. He always has the hearing ear and the understanding heart, and that is just why he is always the Lord, whether born into the earth of the Melchizedical or the Levitical order, to serve, in the order of law, the divine purposes of both.

When the Lord condescends to the Levitical order, to be its high priest, and to raise it up to the Melchizedical order, and give it dominion in the earth, he takes on all the plain mortal human characteristics of the Levitical order, and appears among men as the chief of sinners. It is a characteristic of sinners (till each one is made fully aware of all his own sins), that the pots of the Lord's house should call the kettles black, and, being the biggest, call it the blackest. When each gets busy cleaning himself up, he has no time to paint the other fellow.

The Lord comes with the truth, as his gift to help all men. Truth as a system of the laws of order analyzed, is found to be in its social aspect the Science of the Decalogue, the ten commandments, in which Moses and the Lord Jesus so delighted. The science of it is furnished by two witnesses, viz., the universe in its scientific aspect, and as seen by Abraham; and the Lord Jesus, its seed-man, Abraham or teacher, perfected as the Logos or living Word of God, the firstfruit of Abraham's loins, to become one with the Father. Elijah the Prophet is predestined to become one with the Mother, the Eloah or Bride of the Most High, the more excellent glory of the Lord yet to be revealed.

The Almighty's revelations of himself are all for the salvation of himself and his kind, and so of all who evolve from degree to degree of the life of the universe, which is eternal, because perpetuated by the seed of the Word, the truth made life in ultimates, also primates;—the Father-Mother Deity of all living. Now these statements being true, "we are living in a grand and awful time," a time called by the most prophetic apostles of the Lord "perilous" times. Those who wish to pass through them alive, need to be as wise as serpents and harmless as doves.

There is nothing wiser than love (enkindled by the Almighty) for the great Scientist, and the science of the law of love. The science of the law reveals the secret of the Lord's presence when he comes as a thief in the night, to recover his own from their lost estate; to restore all things according to the laws of divine order, out of the chaos which he finds. This chaos is created by a people perishing for the lack of the knowledge that only the keys of knowledge can give to those efficient by ripeness for their use. These ripening ones are the true progressives who will finally be gathered by the appeal to reason, made by the man with the plumb-line in his hand. They will be rounded up as the order of Levi, to be married to and in the Lord, and to become the order of Melchizedek.

The truth, the pearl of greatest price, is to be had for the asking by those ripe to receive it. To become its crown jewels, the doing of the Word, the commandments, must follow.

Shall We Have an Unrighteous Peace?

IN THE December 27th *Outlook*, ex-President Roosevelt writes with his usual fine force of character and rationality, of the peace of righteousness. We quote, with keen appreciation of his well expressed thoughts, the following paragraphs from his article:

"There can be no nobler cause for which to work than the peace of righteousness; and high honor is due those serene and lofty souls who, with wisdom and courage, with high idealism, tempered by sane facing of the actual facts of life, have striven to bring nearer the

day when armed strife between nation and nation, between class and class, between man and man, shall end throughout the world.

"Because all this is true, it is also true that there are no men more ignoble or more foolish, no men whose actions are fraught with greater possibility of mischief to their country and to mankind, than those who exalt unrighteous peace as better than righteous war. The men who have stood highest in our history, as in the history of all countries, are those who scorned injustice, who were incapable of oppressing the weak, or of permitting their country, with their consent, to oppress the weak, but who did not hesitate to draw the sword when to leave it undrawn meant inability to arrest triumphant wrong.

"All this is so obvious that it ought not to be necessary to repeat it. Yet every man in active affairs, who reads about the past, grows by bitter experience to realize that there are plenty of men, not only among those who mean ill, but among those who mean well, who are ready enough to praise what was done in the past, and yet are incapable of profiting by it when faced by the needs of the present. During our generation, this seems to have been peculiarly the case among the men who have become obsessed with the idea of obtaining universal peace by some cheap patent panacea."

Doubtless ex-President Roosevelt is keenly alive to the fact that his avowed Master, the Lord Jesus Christ, set up a standard of righteousness in the world, to the fulness of which he was absolutely obedient; and he gave this world to understand that the work of the church to be triumphant in the earth would not be accomplished till his avowed standard claimed the practical allegiance of all who actually believed in his name.

His allegiance to the law, which he demonstrated by the institution of the seed of his future kingdom, required the commonwealth ownership, and the equitable distribution according to needs, of all wealth hitherto regarded as private possessions. Modern Christendom does not advocate this commonwealth principle, and is actively engaged in the defense of the competitive system in its every departure from the law and the gospel. This defense has been maintained by standing armies of the most nation-depleting size and equipment. As long as the competitive system has the allegiance of modern Christendom, this defense of national and corporate rights is absolutely necessary. Nation is bound to rise against nation for commercial supremacy, the end most naturally aspired to by all vigorously competing nations.

Christian nations in adultery with competition, being absolutely disloyal to the standard of the commonwealth instituted by their avowed Master, have no rights that any non-Christian nation is bound to respect. Nor can avowedly Christian nations, in adultery with pagan institutions, legitimately respect each other. They cannot and will not, therefore, know anything but an armed peace, wars and rumors of wars,

(Continued on page 23.)

For the Younger Minds

Bertha M. Boomer

CELLULAR COSMOGONY FOR JUNIORS

Minds Capable of Original Thought Are
Minds Well Informed on all Subjects

JANUARY is the calendar month, and the old dusty and bent cards of 1913 must be removed from the wall, where perchance they have left a mark which the new leaves of 1914 will conveniently conceal the defective house-cleaning of the year just past. But before we place our new calendar there, let us pause to consider what sort of a calendar it shall be. For a whole year it is one of our most frequently consulted friends. Probably no other picture or book in our possession is referred to or glanced at more often. Yet how many of us really look at our calendars, otherwise than to learn the correct date?

It is true, a great effort is made by poets, artists, and compilers, to place upon this oft-consulted article of convenience, pictures to satisfy the eye, and sayings to stimulate thought or provoke a smile. Advertisers are also very active in the field of calendar production. Probably the habit of seldom thoughtfully looking at that part of the calendar designed for our mental enlightenment or artistic enjoyment has developed, because the majority of them are designed to satisfy only one side of our nature for the entire year. Whereas our natures are so many sided, and our moods so various throughout a year, that nothing short of a rounded surface could express them.

When we consult our calendar for dating a check in payment of a pocket-draining debt, we are in no humor to derive comfort from a card, stating in fancy, unreadable letters, some sweet sentiment about friendship. Or when writing to our dearest friends, how much is our exalted nature offended by looking upon the bold black and red letters of some insurance company's "ad," or even a gaudy production of the printer's art, representing that which in Nature may be very lovely? When dating our laundry slip, a moment's hesitation to read a word of Shakesperian wisdom, a sonnet, or a line of sublime verse from an oft-quoted seer and poet, might, indeed be a very beneficial habit. However, a miscount or an inaccurate dating of the list might ensue from a too profound contemplation of the poet's calendar, and cause much inconvenience among the busy laundry workers.

Is the habit of looking at the trimmings of our calendar, except when we first place it, and again when we carelessly discard it for the succeeding one, desirable to cultivate? If so, of all the diversifications in the calendar art, which shall we choose? What order of sentiment expressed thereon would be the most enduring?

A mind capable of original thought, which is at all noteworthy, is usually a mind well informed as to the best productions of other thinkers. To frequently memorize or become acquainted with problems accurately reasoned, or beautiful ideas well expressed by others, is most instructive. A calendar that we keep near us throughout the year, is a very good place on which to gather a few of the thoughts

we prefer to store in our memory, or, it might better be said, to learn by heart; for then we entertain a love for it and it becomes a part of us. So if the subject of our calendar's embellishment is well selected, we should cultivate the habit of seeing more than the simple numbers of passing days.

There are indeed many valuable thoughts over which to ponder; but they are not always condensed in a way to adapt themselves to a limited space, and possibly a limited ability to indelibly impress words on one's mind. To incorporate in one's intelligence a few basic principles of existence would prove the most useful. Fundamental knowledge is the most enduring.

The fundamental principles of life are all propounded in the Bible; and many strong hearts have been thankful to revive in their memories its various passages while passing through the trials and exigencies of existence. The modern mind, however, clamors for new and scientific thought. The inspiration which the passages of the Bible should impart (and which are scientific) is somewhat lost because of the influence of interpretations made in the middle ages. Naturally, the twentieth century mind rebels. It unthinkingly throws aside the Bible, rather than accept the antiquated and incorrect interpretations of so called savants. Science will have to interpret the Bible anew.

The initial point in science is a knowledge of our environment, the universe in which we live, the footstool on which we stand. In "The Immortal Manhood" of the Guiding Star series, are to be found short paragraphs relating to the universe, indicating how a knowledge of its true form is the basis of all existence. Would it not be beneficial to place upon our calendars for 1914, some of these paragraphs, and learn them and their true significance by heart throughout the coming year? We quote a number of selections for those who do not possess this volume.

Selections from "The Immortal Manhood."

By KORESH

CHAP. I. SECTION 2. The universe in its organic form and function is eternal. Its culmination in the fruition of the Sons of God has occurred myriads of times. As many times as this fruition has obtained, so many times has this fruition been absorbed from the arch-natural manhood into the invisible Godhood of the central and eternal order.

SECTION 3. In "The Cellular Cosmogony" we have shown the relation of the center and circumference of the material universe. We have demonstrated the relation to be of such a character that center and circumference must be eternally and reciprocally related. * * * The universe has both form and function. These constitute its cause of existence and perpetuity. Effect cannot be greater than cause; nor can cause project anything not contained in the cause.

SECTION 5. The anatomy of the macrocosmic (alchemico-organic) world (the world separate from the humanity) is perfect in its structure. Its form needs no modification to insure it eternal perpetuity. * * * The

anatomy of the vidual human is imperfect; it is not like the anatomy of the physical world, because it is disunited, disjointed,—male and female in two forms.

SECTION 6. The alimentary canal of the alchemico-organic macrocosm is in the form of discular vacua, in which are amalgamated mercurial discs which float or move in spirals through the interstices of the metallic plates which comprise the outer rind and pediment of the alchemico-organic kosmos. The outermost crust is composed of seven strata; between these strata are the movable discs. These are the planetary bases. This movement terminates in the rectum of the series, where there is a discharge and a molten fire, which is the source of volcanic activity, and also corresponds to the Hebrew idea of Gehenna. In the great cosmic cell, the alimentary canal is around the circumference. This comports with the fact that in the egg of the chick the bone is on the outside until the process of incubation places it on the inside, as the framework of its body.

The reason why there are not the laminæ corresponding to the metallic strata of the alimentary canal of the egg, is because it is not the perfect cell, as in the case of the alchemico-organic macrocosm. The first series of laminæ in the macrocosm defines the alimentary canal of the macrocosm; these are the metallic plates. The second series is mineral, and this series constitutes the bones of the alchemico-organic macrocosm.

CHAP. II. SECTION 2. The spiritual world comprises a system of degrees, rising in the altitude of perfection, more perfect as the exaltation of degree obtains. These are conditions of spiritual life within the visible humanity. As these degrees of life are perpetual, never ceasing to exist, it follows that because they could not obtain without a habitation, therefore the human race has a perpetual existence. * * * There are two grand divisions of the interior and (to the outward world) invisible spheres. These are the heavens and the hells. * * * The hells are as important as the heavens. * * * The hells exist because they are receptacles of the debris of the heavens. * * * The hells are the spheres of discipline, and are essential to development and progress.

SECTION 3. There is prevalent a malicious and veritably false conception regarding the character of God. Upon this vicious conception of Deity there has grown the soul-destroying misconception that "all is good, all is God." If God be all, and all is God, and God is all good, there consequently could be no evil. God (Eloah) is Spirit. The Lord in whom God resides is form and matter. This is Jehovah; the Lord Jesus was this Lord God. Eloah is spirit; *Yah*, Jehovah, is the flesh, the divine flesh. With this Lord God there are two coördinating states of being; namely, the voluntary and the involuntary. * * * "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." * * * God, then, is the author of evil.

SECTION 4. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." This does not mean *they*; but it does mean *he*. The Messianic character is raised up from among men; he overcomes, opens himself to the influx of the central Star, becomes one with it, and takes the throne of God. * * * Such a Son is

raised up at definite periods of human progress, and thus the throne of God is everlastingly rejuvenated and perpetuated. * * * The bright and morning Star of the anthropotic world, the root and offspring of David, came into being—as to his visible humanity—at the beginning of the Christian age, as the Son of God. He was the natural center of the organo-vital kosmos; from him proceeded the mental light and heat of the anthropotic universe.

CHAP. V. SECTION 3. A knowledge of the law of transmutation is the first essential step toward the comprehension of any material, physical, or metaphysical proposition. The interconvertibility of spirit and matter is one of the fundamental laws of being. All matter has been spirit; all spirit has been matter. This interchange is constant and continuous. This is called the correlation of spirit and matter,—their reciprocal relation.

CHAP. V. SECTION 4. "If brains had not been absolutely necessary for the generation of mental force they would never have existed. Mental energy is the product of the activity operating in the brains of men, and these brains are so related to the anatomy and physiology of the human structure, that they cannot perform their functions independently of the organic structure of the man. If the people who lay so much stress upon the operation of a great spiritual God (all-pervasive, who can operate independently of brains existing in the human structure) will show us one authentic instance where God has operated separately and independently from the men whom he creates in his own image and likeness, and thence through less perfect men, we will yield the argument, that human brains constitute the physical basis for the existence of spirit.

The misconception that God as a Spirit has operated independently of the creation in which he performs his functions, had its origin in the assumption that there was a time when creation did not exist. Such a time has no possibility in fact. Every function in the universe is operative through its corresponding form; and without the form there could be no function performed. It follows, then, that to create the universe, the universe must previously have existed, and that creation is but the recreation and perpetuation of itself from its own inherent function, operating within its own organic form. There can be no function without form; there can be no form without function.

Jesus, the first arch-natural Man of the grand cycle, was the acme of human development as to life. He was raised up and perfected from the human race, and became heir to the throne of the Almighty. * * * He did not add one being as that of the Son to the throne, making one of three personalities, but he entered into individual conjunctive unity with the consciousness of the throne itself. There are not three persons on the throne of God; there is no person on the throne until the person is manifest in the form. When the theocrasis occurs, the person is obliterated, for the persona, mask, personal covering, is then dissolved and dissipated. * * * The Word (Logos, God) is in his fulness, holiness, and power only when literally (tangibly and personally) present.

Light on Current Events

John S. Sargent

BAPTIST ORACLE CONDEMNS KORESH

**"And if the Blind Lead the Blind,
Both Shall Fall into the Ditch"**

A BROTHER member in the Koreshan Unity, a native of Wales, lately received from his home folks a copy of the *Seren Cymru*,—*Star of Wales*, a Baptist publication, containing a marked communication from J. T. L.—, a minister presumably of the same persuasion, from somewhere about Youngstown, Ohio, in which he attempts to impart to the readers of that periodical, what he thinks he knows about KORESH and the Koreshan Unity. This letter, when translated from its Welsh tangle of consonants, proves to contain the usual amount of misinformation about the Koreshan Unity and its Founder, that is generally absorbed by those who feel it their religious duty to decry the possible advent of a Messiah in these degenerate days. This "water-saved" disciple of salvation by immersion is so "dead sure" that no Messiah is needed to confer the baptism of the Spirit, that the idea is perfectly ridiculous to him; and when he was introduced to KORESH, he grandiloquently announces that he "laughed in his face."

That settles it beyond peradventure; when a Messianic presence is so little awe-inspiring that an ordinary Baptist preacher can laugh in his face, no argument is necessary to disprove his claim; and without more ado, a creed-fawning world will be expected to set him down as a false claimant to such high honor. It is said that a cat can look at a king; which ought to disprove his kingship, by the same token that this preacher's audacity to laugh in his face proves KORESH a false prophet.

However, he does attempt some corroborative evidence, regarded of lesser moment it is surmised, to the effect that DR. TERRY announced himself as the "new Messiah," and published many "wild articles without foundation in the order of faith, and conduct of his followers." "Without foundation" in the Baptist order of faith, is doubtless meant; and the articles must have been adjudged "wild," for the reason that they could not be herded into the Baptist corral of doctrinal fallacies.

But what the conduct of his followers has to do with it is not clear unless, as later stated, it is their "belief that terrible catastrophes will happen next year." The only ones which he is sufficiently concerned about to mention, are that "Elias is expected to make his appearance, and there will be remarkable changes in church and state." Yes, it would indeed be a terrible calamity to have Elijah come and interfere with the present blessed order of churchianity; to turn the hearts of the fathers to the children, and the hearts of the children to the fathers, before that great and dreadful day, (See Malachi iv: 5, 6,) lest the Lord should come unawares and smite the earth with a curse. That would spoil the pet theme upon which the preachers delight to dwell, and picture to an admiring congregation,—the inspiring scene of the Lord swooping down from the physical heavens with a great flourish of trumpets and a retinue

of angels, with flapping wings like a flock of seagulls or pink curlews.

And those awful changes of church and state; surely nothing of that kind will be permitted to happen, even to establish the kingdom of heaven in earth. It cannot even be serenely contemplated by those having, or looking for, a ministerial charge; it might sadly interfere with the present bread and butter arrangements, and yellow-legged-chicken prerogatives of the clerical fraternity. For have they not prophesied in his name, cast out devils, and done many wonderful works? Surely they are not the ones that shall be ordered to depart from Him.

But He does not leave us poor mortals without his admonition and commiseration; for, looking down from the pedestal of assured wisdom and superior righteousness, he is moved to express "Pity for those people for allowing themselves to be beguiled and deceived by such corrupt, depraved and ungodly false prophets, who seek them in sheeps' clothing; and then he ejaculates a prayer, "deliver us from them."

We would hasten to assure the gentleman that there is no doubt but that he will be delivered in accordance with his prayer; but into whose hands, or into what he will be delivered, might be a matter of no small concern to him. Had he lived in the days of Jesus the Christ, and been imbued with the same cast-iron prejudice against anything not in accord with the then degenerate Jewish faith, as he is today, against anything not in accord with the now degenerate Christian or Baptist faith, he would have rejected the Messiah then as he does now, and been delivered to the wandering Jews, the despised of the nations. He would, as did the Jews, condemn the "wild articles" of the Christian faith, and unbecoming conduct of the followers of the Christ. For did they not most shockingly neglect the Jewish rites and ceremonies, and violate the Sabbath ordinances, together with many other things outrageously sacrilegious in the eyes of the priesthood?

But I suppose our critic is altogether too matter of fact to be able to put himself back in imagination, into the self-righteous shoes of the Jewish people of that day, and see that if he exhibited the same spirit then that he is proud to display now, he would have denied the Savior as they did, and have helped, or at least approved of, his crucifixion. To them He looked no other than an ordinary man; they gave no heed to his credentials, nor to the wisdom that fell from his lips; they had no ears with which to hear those things, any more than this preacher has ears to hear similar things today.

The Jews turned back to Moses or to Abraham, saying: "We know that God spake unto Moses, but as for this fellow, we know not from whence he is." Christians at this day turn back to Jesus, who told the Jews that if they were Abraham's children, they would do the works of Abraham. If this minister were in reality a child of God—of Jesus, would he not at least be teaching the things that Jesus taught? Let us see if he does. Jesus told the young

man who wanted to know what to do to be saved: "Go sell that thou hast and give to the poor." But does not this man say, "Believe and be baptized if you would be saved"? Those who received the baptism of the Spirit went and sold their possessions and laid the price at the Disciples' feet, and they had all things common. Does any Christian sect now do this? Jesus denied the tie of relationship to his mother, and taught that father, mother, wife, children, etc., should be forsaken to become his Disciple. Does our mentor make any pretense of teaching this, or do any but the Catholic priests and nuns pretend to do this?

Now if this preacher doesn't teach these things, or make any attempt to do the things so plainly taught and enjoined by Jesus the Christ, who then, pray tell, is "the corrupt, depraved, and ungodly false prophet" (preacher), going about in sheep's clothing to beguile and deceive people" into the belief that they are converted to the Lord, when by all the signs and earmarks they are only converted to a church that has become as false and degenerate as was the Jewish church when it rejected the Christ?

The Present Financial & Political Outlook

*New Currency Bill
Becomes Law*

OUR prediction last month, based upon current press reports, that March winds would blow ere the new currency bill became law, has very agreeably proved to be erroneous; that measure having already been signed by the President and handed out, a Christmas present, to the people. Whether or not it will come under the condemnation of the S. P. U. G's, as a useless gift, will have to be determined by time and experience. It can hardly be worse than the present system, which it is intended to supplant; but it is certainly loaded down with an encumbrance of red tape complications that make it difficult of comprehension, and possibly of execution as well. In fact, Professor Laughlin, political economist of Chicago University, ventures the assertion that not ten men who voted for the measure really understood its fundamental principles. However, he gives them praise for building "better than they knew," in providing an organization of credit that would leave no reason for a merchant with a good business to become bankrupt for want of funds. But he points out a "joker," which he defines as "monetary sabotage," and charges it to the influence of the New York bankers. This is the clause which permits banks to count Federal reserve notes as part of a basis for making loans. He fears inflation may result from this, because banks will have no incentive to redeem the notes in their possession.

The people are certainly ready to welcome any system that gives reasonable promise of relief from panics, exactions, and oppressions to which they have been subjected under the old banking system, and are not disposed to look this gift horse too critically in the mouth. Many banks, principally in the West and South, are applying for membership in the new system. But from ominous growls, threats, and pessimistic forebodings, emanating from Wall Street and its satellites, this measure does not appear to be well received in high financial circles. Senator Elihu Root,

Uncle Joe Caannon, minority leader Mann, and Smoot of Utah, all give voice to lugubrious views and apprehensions of industrial and financial conditions as an effect of the new tariff and the new banking system. Speaker Clark promptly replied, charging them with being "calamity howlers," sowing the "poison of pessimism" in the public mind to induce panic, for the purpose of discrediting democratic legislation.

Koreshans do not expect the new currency bill to prove a satisfactory specific for the country's financial ills; but no fair-minded person can well avoid giving the democratic Congress and the President credit for a sincere endeavor to do that which in their belief would bring substantial alleviation to our monetary afflictions. But however well intentioned they were, their effort must inevitably fail for the reason that the trouble is too fundamental and vital to be relieved by any such superficial remedy. Our entire social system is too rotten and corrupt to be measurably affected for good, by any financial makeshifts. The only thing at this stage of human declension that is worth serious consideration as a remedy for our unhappy economic condition, is the upheaval and entire destruction of the present social system, based as it is on competition, and the emplacement, in its stead, of a new system based upon equitable commerce; or in other words, a system which rests upon the practical exemplification of the love of the neighbor, instead of the love of self. For only in such a system can justice be established and maintained.

*Troubles of the New
Republic of China*

THE new republic of China is largely paralleling the experience of Mexico, both as to its internal condition of disorder, and to its future promise of representative government. Yuan Shi Kai, its President, is gradually assuming the authority of a dictator, and to all appearances is preparing the way for the Napoleonic *coup de main* of crowning himself emperor of all the Chinas. Recently, he expelled three hundred members of the parliament, who represented the Kuo Ming Tang party. This party was formerly led by Dr. Sun Yat Sen, who is now a fugitive from his native land, in the laudable endeavor to keep his head upon his own shoulders. For Yuan, like Huerta, does not hesitate to make sanguinary disposal of all who seriously oppose his domination. Stung with the love of absolute dominion, he is now preparing to get rid of the remainder of the parliament. To strengthen this usurpation of power, he has had circulated a "round robin" to the civil and military governors, reciting that the members of parliament are a bad lot; that in the seven months of sitting they had done nothing substantially, and would not, even if permitted to sit for the next hundred years. To this he secured the unqualified endorsement of his official family, the cabinet, and minor officials, and is ready to summarily dismiss the whole pestiferous bunch.

This would give him the free hand, which he apparently desires and doubtless needs, to bolster up his tottering rule. For some time the various states have been supporting themselves by tax levies, while the general government has been using loans; but lately the finance minister informed Yuan that such methods would soon bankrupt the

republic; hence some drastic measures are being put in operation to raise revenue by tax on salt, and other taxes upon the people; the pressure is also bringing in remittances from the provinces.

Much of the country, as in Mexico, swarms with banditti as an aftermath of the rebellion, and the rivers and harbors with pirates, which handicap business to a great extent. The leaders of these robbers sometimes gather large followings, so formidable in one instance that the capture and looting of Canton was attempted, but failed. Some of these robber chieftains have been won over to peaceful, if not to good, citizenship by the reward of government positions of honor and profit. But one in Manchuria refused all offers; and an army had to be sent against him, which only succeeded in scattering his forces into small bands in the mountains.

Under the idea that desperate diseases require desperate remedies, it is the opinion of disinterested parties that as matters stand, the country will be best served by the concentration of power in the hands of one man, who is capable of evolving order out of the chaos caused by the attempted transformation of imperial absolutism to constitutional government; but there are grave misgivings with regard to Yuau's means of obtaining it. The inauguration of an autocratic regime by the summary measures which he is employing, is not without danger both to himself and to the state, as it is most certain to stir up antagonisms that may swell into rebellions, which will overturn his rule and plunge the country into great bloodshed.

Thus the pathway of freedom to the several late arrivals,—China, Mexico, and Portugal,—into constitutional government, does not seem to be strewn with roses, so much as with the thorns that accompany them. The incipient aspirations for liberation from kingcraft, like similar aspirations from priestcraft, are usually accomplished with pangs as of a birth. To transform a people from thousands of years of either is indeed a serious undertaking.

*Financial Blockade
of Mexico*

NOW that the tariff and currency bills have been enacted into law and are retiring from the stage of action, and other proposed innovations upon big business are now somewhat in abeyance, the Mexican question is monopolizing the larger part of public attention in this country, and also of Europe. The President's peaceful intervention wellnigh assumes the dignity and importance of war, which it is in a sense, in which the pawns are dollars, instead of men in the flesh. Mr. Wilson has taken a leaf out of the campaigning methods of predatory wealth, in operating a financial boycott against Huerta's rule, and which may, if rigidly enforced, prove as effective against his usurpation, as if he were charged upon by armies with big guns. If it does, and we all pray that it may, it will save the shedding of much American blood, though we cannot say as much for Mexican blood. For unfortunately the process is giving aid and encouragement to the rebels, who are not at all slow to drench their soil with the blood of their fellow countrymen.

It is now rumored that Huerta is about to accede to the demands of Washington, and step down and out. But

if he should not, the question resolves itself into the ability of our Government to continue the boycott until the rebels succeed in driving him out; toward which they are now making rapid progress, as the exigencies of the situation behooves them to do. For although foreign nations concurred in our President's policy and procedure toward Mexico, from the tone of foreign newspapers, those robber nations are getting exceedingly impatient of the long drawn-out process,—for the reason, no doubt, that dividends are being delayed and losses aggregated.

Emboldened by the outcry from across the seas, our home critics of the administration have emerged from the silence into which they were driven by the universal endorsement of the President's attitude toward the Huerta regime, and frog-like, after their fright is over, are now croaking their disapproval. They are loudly demanding the adoption of a "foreign policy" by our Government, which Senator Borah characterizes as in a nebulous condition. Incidentally, the Monroe doctrine gets kicked around somewhat after the manner of Champ Clark's "dawg" in the last campaign.

These critics give little heed to the announced foreign policy, which is becoming known as the "Wilson policy,"—the natural corollary and extension of the Monroe doctrine. This is given in various statements, in speeches and messages of the President, to the effect, first, that the United States is opposed to concessions to foreign capitalists in Latin America. Second, that we are not only the friends, but the champions of constitutional government in this continent. For that reason, he declares Huerta's pretended government will not be countenanced or dealt with by the United States. To this statement of policy, which is likely to be regarded with suspicion by some of the minor American republics, is added the assurance that the United States will not seek to acquire additional territory by conquest.

This policy it is proposed to carry out peaceably, and it is already in partial operation in Cuba and Santo Domingo, and is pending in treaty with Nicaragua, of which the President is still urging the adoption by the Senate. It is not indicated that it is purposed to extend this policy beyond the Americas. But if not, that ought to be "foreign policy" enough to satisfy any but the confirmed "Jingoes" of this and other countries, whose conception of the "white man's burden" is mainly a process of blood-letting and land-grabbing. If those weaker republics to the south of us could be satisfactorily assured of an unselfish purpose in assuming such benevolent suzerainty over them, they ought gladly to accept it.

But as that would seriously militate against the greed of our own and foreign capitalists, who are ambitious to exploit those countries for gain, and as it also touches two at least of the big European governments (England and Germany) in a vital spot, *i. e.*, their supply of fuel oil for their big navies, it makes their assumed complacency toward Mr. Wilson's policy somewhat like that induced by the taste of castor oil in the mouth.

Mexican Oil

OIL is said to have the effect of smoothing troubled waters; but it is having rather the opposite effect upon the political disturbances of Mexico. That country

(Continued on page 27.)

Philosophy and Science

Dr. J. Augustus Welmar

THE DIVINE & BIBLICAL CREDENTIALS

Of Cyrus (Koresh), the Son of Jesse, the Messenger and Messiah of the Aquarian Age

(Continued from December 1918 Issue)

Divinely Called and Surnamed

“**T**HOU MAYEST know that I, the Lord, which call thee by thy name [CYRUS, KORESH], am the God of Israel. * * * I have called [Heb. *qara*, proclaimed] thee by thy name: I have surnamed [Heb. *kanah*] thee though thou hast not known me.” (Isa. xlv: 3, 4.) Let Christendom and the numerous pretenders to Messiahship take notice whom God has specifically “called” and “surnamed.” Many have already come, and still others will follow, who make this claim; but their name, character, teaching (religio-science), and mission do not fit the prophetic description and declaration of Holy Writ. Let no one deceive you! There will be only one antithetical and prophetic CYRUS (KORESH), and *he will have no successor*; for he is the “reflexive” and last Expression (*Logos*) of the Lord in this age.

Mark the divine and Biblical statement: “I have called thee by thy name: I have surnamed thee, though thou hast not known me.” The “surname” is generally understood to be the baptismal name, in contradistinction to the family name. His name CYRUS (KORESH) fulfills the divine and prophetic declaration; but he would not have “known” it without an illumination from on high. His wonderful illumination and his comprehensive Religio-Science are an indubitable proof of his being divinely called and surnamed; thus stamping as false every other who may claim to be this prophetic personality, or his “successor.”

Third Credential—Messiah, Christos, the Lord's Anointed

“Thus saith the Lord to his Anointed, to CYRUS [KORESH], whose right hand I have holden, to subdue nations before him.” (Isa. xlv: 1.) In the Hebrew text the word “anointed” is Messiah, equivalent to the Greek word *Christos*. Both terms signify anointed; the Anointed of the Almighty God. The last verse of the forty-fourth chapter of Isaiah should be the first verse of the forty-fifth chapter, as any rational Bible reader can see for himself. The separation breaks the sense of the context; for the antitypical and prophetic CYRUS (KORESH), in chapter xlv: 28, who is declared to be God's appointed “Shepherd,” who will perform all His pleasure, is the same remarkable personality who, in chapter xlv: 1, is called the Lord's “Anointed;” that is, Messiah. This personality, not another, nor a successor, is God's Anointed; he and none other is the Messiah and Shepherd of this age.

Both Messiah and Christos signify one who anoints with holy oil, “the oil of gladness,” which is the symbol of the Holy Spirit. In the most literal sense, Messiah or Christos signifies the one who draws the hand over; that is, he who psychologizes, or makes an impression upon the soul. Its antithet we see in hypnotism. A hypnotizer

aims to make his subject's mind a blank, a nonentity; while the one who becomes subject to the Messiah is the recipient of a glorious influx of love and wisdom, affection and intellectuality. Thus KORESH, the Shepherd and Messiah of this age, baptizes his flock with the Holy Spirit. This sacred office or function cannot possibly have been performed by the typical (heathen) king Cyrus of Persia, for he lived many hundred years before the Christian era; and the passage cannot be applied to Jesus the Christ, for his surname was “Jesus,” not CYRUS (KORESH).

Without a conception of the Messianic law and an acknowledgment and application of it, there is no redemption, no possibility of attainment of immortality; for the Messianic law is the law of polarization and insulation. And it is only through polarization of the love (affection) of God's prospective people that there is concentrated or pivoted, heaped up, sufficient force to effect the great conflagration, the baptism of fire which will consume the “old man” in each of the 144,000 called and elect.

“The Messiah or the Lord's ‘Anointed’ of this age is not Jehovah, but Elohi. It is through the crystallization of truth, and its centralization in the personal manifestation of Elohi, that the genuine doctrine of life has been promulgated. There is but one Mediator, and all who look for the divine manifestation from the true impulse, will seek for that manifestation through the Sign of the Son of man. This Sign is not the Jehovah, the will principle, but the Elohi, the wisdom principle.”

In order to organize the great human battery with sufficient power for the final bombardment of the coming revolution, and for the coming outpouring of the Holy Spirit, the direction and polarization of thought in the Messiah are essential. The outpouring of the Holy Spirit is the product of a natural and holy, perfect or immortal, personality. A mortal or imperfect personality cannot be dissolved, by the law of metamorphosis, to Holy Spirit; for mortal flesh and blood cannot inherit the kingdom of God. The mortal flesh must put on immortality, the arterial blood be changed to air, and the venous to white blood. The Anointed of the Lord will accomplish this great work after he himself has gone through an anatomical and physiological change, after which he stands forth as the first Immortal of the age. This time is near at hand.

Fourth Credential—The Root, Offspring, or Son of Jesse

This is a most significant credential. CYRUS (KORESH) must be the offspring or son of Jesse. “And in that day there shall be a root [Heb. *cheresh*] of Jesse, which [this pronoun in the Hebrew is *asher* and stands for every gender, and may be rendered who] shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.” (Isa. xi: 10.) Do you “seek” to know this personality and individuality? There is no redemption of our body without a rational belief in him.

King David's father, of the Jewish age, bore the same name as the father of CYRUS (KORESH) of the present age.

Some apply the foregoing prophecy to the Messiah of the Christian age; but the father of Jesus bore the name "Joseph," however, not by ordinary human propagation, but by the vivifying influence which passed spiritually through Joseph as the channel of spiritual impartation, otherwise the Virgin (Mary) could not have conceived according to the extraordinary law of *parthenogenesis* or virginal propagation.

But, says an objector, did not Jesus testify (according to Rev. xxii: 16) that he was the root and offspring of David? Indeed, but *not directly* from either Jesse or David; for he came through a long line of ancestry. If this is not specifically noted, there is confusion, misunderstanding, and misinterpretation (misapplication). KORESH, the Anointed of this age, must come *directly* from the root of Jesse. Take special notice of this truth and fact. Here is a fulfilment of Scripture of the utmost importance and significance. "The Root of Jesse," KORESH, is here, at the end of this age and the beginning of the new, in confirmation and fulfilment of the prophecies of Isaiah, who wrote 760 years *before* the Christian era. And the Apostle Paul, about 60 years *after* Jesus the Christ, applies the same prophecy to a then still future personality. He writes: "Esaias saith, There shall be [notice the future tense] a root [Gr. *rhiza*] of Jesse, and he that shall rise [future tense] to reign over the Gentiles; in him shall the Gentiles trust." (Rom. xv: 12.) Are you putting your trust in this personality and individuality? If not, your lot will be the same as the Pharisees and all who rejected the Messiah at the end of the Jewish age.

Thus, any one claiming to be the Messiah (or his successor at this end of the age), whose name is not KORESH, and whose father does not bear the name "Jesse," is a falsifier of the Scriptural record, and consequently a false christ. Bible students, what are you going to do with the prophetic statements of Isaiah and that of the Apostle Paul concerning "the root of Jesse"? Your belief in "the root and offspring of David," in the Jehovah, is legitimate; but equally so is our belief in Elohi. Mark, Jehovah represents the Sonship of Deity; Elohi represents the Fatherhood at his second coming, when he comes with his new name, CYRUS (KORESH). For when the Son, Jehovah, is manifest outwardly, as nineteen hundred years ago, the Father is hidden within. And when the Father, Elohi, is manifest outwardly, the Son is within, the hidden principle.

"The redemption of our body," (according to Rom. viii: 18-25, especially verse 23,) is the only salvation that is offered now. It can be attained only by a scientific or rational belief in the Messiah of this age, and by an application of his Religio-Science. You may boast and say: I believe in Jesus. But this is on a par with the stiff-necked and unbelieving Jews who said: "We have Abraham to our father," and "We are Moses' disciples. We know that God spake unto Moses: as for this fellow we know not from whence he is." (Matt. iii: 9; John ix: 28, 29.)

Mental blindness, prejudice, belief in an antecedent personality, brought upon the Jews the calamities that befell them during the middle centuries. Beware of a similar course of procedure! It is well to make sure who bears the divine and Biblical credentials, before one leaps from one

belief to another. It is a detrimental attitude to say: "As it was in the beginning, so shall it be now and forever." At a certain time it was legitimate to believe in Abraham and Moses; but when the Lord Jesus came it was essential to advance and add to the faith, recognition of the Christ; equally so now, there is no redemption of our body without an acknowledgment of KORESH.

Fifth Credential—A Divinely Given New Name

"Him [not they] that overcometh will I make a pillar in the temple of my God and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my *new* name." (Rev. iii: 12.) "And he had a name written, that no man knew, but he himself." (Rev. xix: 12.)

When the Messiah comes at this end of the age, he comes with a "new name," and that name is KORESH. No man could apply this name before the man came for the name, and equally so, the name for the man. Search the commentaries of the past, and you will discover that no commentator found the man, or made known the name of the man. The man had to be illuminated before the above-mentioned two passages of Scripture could find their fulfilment and elucidation.

Every message to the seven churches is of Jesus, the Jehovah, communicated *through* John to "the Angel," the Messenger of the new Covenant; therefore we read: "To him that overcometh;" (Rev. ii: 7); or "He that overcometh," (verse 11, etc.); not they. This Angel to the churches has come, and he has the power to overcome all falses and evils in himself, because he is the tabernacle of the Almighty God, which constitutes him the God-Man or Man-God. And it is by reason of this fact that he is able to separate all fallacies from truth in doctrinal matters, and all evils from good as pertaining to the walks of mortal existence, as the unparalleled Science of Universology demonstrates to the sincere student who is familiar with its teachings.

It is because the Angel, God's lonely Messenger, overcomes, that the name of God, the name of the city of God, and the new Name is written upon him. The "name of God" cannot be written upon him without constituting him the Theo-Anthropos, the God-Man or Man-God. The "city of God" cannot be written upon him without indicating thereby that he alone has the doctrines of God; for "city," in the language of Biblical symbolism, stands for doctrine. The "new Name" is none other than the one mentioned in Isa. xliv: 28, and xlv: 1; namely, CYRUS (KORESH).

That the Lord comes, in his second coming, at this end of the age, with a new Name, is proof positive to all to whom it is given to comprehend, that the incarnate and iusanguinate Deity is manifest periodically to the world; that the incarnate manifestation of Deity refers to the Jehovistic personality, and the insanguinate manifestation to the Elohistic: the former representing the will (love principle) of God, the latter the truth principle. These truths embody the law of re-embodiment and the final reincarnation or resurrection.

Rev. iii: 12, states that the "city of God" is the New Jerusalem which cometh down out of heaven from God. By turning to Gal. iv: 26, we see that the *new* Jerusalem is "the mother of us all," the Mother-God, who resides in "the Angel," the Messenger of God. We said "city" represents doctrine, and this doctrine is *new* Jerusalem, the Mother-God. How shall we understand this? By a rational procedure; that doctrine cannot exist without residing in a personality, who is the physical pediment of the spiritual (mental). This is a proof of the truth that in the Theo-Anthropos, Angel or Messenger of God, dwells the divine Motherhood, the Bride and Wife of God. (See Rev. xxi: 2, 9; xx: 17; and John iii: 29.)

That the city, which is New Jerusalem, "comes down out of heaven from God," signifies that the doctrine of KORESH the Messenger, comes directly from God. The question now is: Where is the habitation of God? Sacred Scripture says: "God is *in* the generation of the righteous." A righteous man is the tabernacle of Deity. At the time of Pentecost, Jehovah both ascended and descended, to the highest or innermost, and to the lowest or outermost degrees of absorption, in his Disciples. They and those who followed in their footsteps constituted the tabernacles of Deity. These tabernacles have been the "heavens" from whence comes, at the end of the age, the Angel or Messenger with the doctrines of the Almighty God.

Sixth Credential—Specifically Formed from the Womb

"Thus saith the Lord, thy Redeemer, and he that formed [Heb. *yalsar*, moulded, fashioned] thee from the womb, I am the Lord that maketh all things." (Isa. xlii: 24.) In reading this passage of Sacred Scripture, notice the context, which leaves no doubt as to whom God formed or fashioned. Thus the mentality and personality of KORESH are embraced in this fashioning process, and this fact is in corroboration of his unparalleled illumination, and production of the Science of Universology, as well as with the wonderful phenomenal manifestations at the time of his extraordinary sickness and demise, which was the beginning of his anatomical and physiological transformation; thus fulfilling Sacred Scripture that this mortal shall put on immortality, and this corruptible shall put on incorruptibility. When this is accomplished, then shall be brought to pass the prophetic and Biblical declaration: "Death is swallowed up in victory." His re-appearing as the immortal man is the day of complete triumph over death.

The wonderful phenomenal manifestations at the time of the demise of KORESH corroborate the truth that his personality was a divinely fashioned one, as the prophet Isaiah declares. As Deity moulded his Angel or Messenger in the mother's womb, so will He fashion his new and immortal structure at the present secluded habitation, and in due time he will disperse all the esoteric theories and hypotheses now held concerning his whereabouts.

He comes, his face shining with a "new glory," as he himself prophetically stated. At this time all would-be messiahs, Elijahs, and Elishas, and self-styled successors, will hide in obscurity, shame, and age-lasting contempt. "At a time unexpected" he will appear, his *face* shining with a new glory, signifying a *physical* re-appearing. In

Heb. xi: 3, according to the Greek text, we are informed that God causes, out of things not now visible, the things that will come to pass and be visible. Let us not argue against what seems beyond our acumen, by unbelief; but let us be strong in the acceptance of his Religio-Science, giving God the glory. Let us be fully assured that what He has promised, he is able also to perform in his own good and appointed time. Let us use all diligence, superadd to our faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience Godliness, and to Godliness brotherly kindness, and to brotherly kindness, love; for love, directed and protected by the intellect, is the fulfilment of all law.

Seventh Credential—Raised up in Righteousness

"I have raised him in righteousness, and I will direct all his ways: he shall build my city [evolve the city of God], and he shall let go my captives, not for price nor reward, saith the Lord of hosts." (Isa. xlv: 13.) "Him" refers to the same personality as described in previous chapter, verse 28, and in the first verse of this chapter. The word "righteousness," Heb *tsedek*, means right doing with beneficence. This is in direct opposition to the present-day standard of heartless, selfish competition and perverted and inverted commercialism.

"I will direct *all* his ways," should silence the fault-finders and criticizers; for it is written: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." All who love him sincerely and truly will corroborate the Biblical declaration.

"He shall let go my captives" from the various servitudes and bondages wherein God's people are held for discipline, and for the rounding out of their characters. The greatest bondage and captivity is the "love of money," which is declared to be the "root of all evil;" and the next greatest are the death-dealing gratifications and pleasures of sensualism; "For to be carnally [sensually] minded is death; but to be spiritually minded is life and peace."

The self-sacrificing life of KORESH since 1870 was, as declared, "not for price nor reward, saith the Lord of hosts." This divine declaration will fall hard upon the head of any one who has charged God's Messenger with the opposite. "Woe unto them that devise iniquity, and work evil!" If KORESH had taken "price" or "reward" for his service rendered to humanity, he could have been a man of means, for he was efficiently qualified to fill numerous professional positions—teacher, lecturer, theological and medical professor, physician, surgeon, and author.

Eighth Credential—The Branch, God's Servant, in Contradistinction to the Branches

"In that day shall the BRANCH of the Lord be beautiful and glorious." Again: "Behold, I will bring forth my servant the BRANCH." And again: "Behold, the man whose name is the BRANCH." (Isa. iv: 2; xi: 1; Zech. iii: 8; vi: 12.) The Hebrew word for "Branch" is *tsemach*, meaning a budding, sprouting, germinating branch, which bears rich fruit. What kind of fruit? The fruit of immortality. This will be "beautiful and glorious." He will

shine with a "new glory;" the glory of immortality. This is the redemption of the "body," as described in Rom. viii: 23; "the glorious liberty of the Sons of God," for which the whole "creation waiteth" unconsciously, and without knowledge.

That the BRANCH spoken of in the preceding passages refers to the Messiah of this age, to KORESH, and not to Jesus, may be known by the Biblical declaration wherein Jesus was called the "Vine," and his Disciples, "the branches." (John xv: 5.) But the above three passages speak of a special "Branch," whose attributes are beauty and glory. Jesus was, as declared, "the true Vine;" and when he comes at this end of the age, he arises as *the* BRANCH. The prophet Zechariah says that this BRANCH "shall grow up out of his place, and he shall build the temple of the Lord." The "temple" is the immortal body. He builds this temple by metamorphosing, as the great Alchemist, his mortal body to the immortal. And then through his office and function as the antitypical High Priest he will build the temple, the immortal body, of his followers, the 144,000.

Ninth Credential—Possessor of the Fulness of the Deific Spirit

"And the Spirit of the Lord shall rest upon [Heb. *nwach*, settle down, dwell, stay or remain in] him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." (Isa. xi: 2) Recall in this connection the seven distinct forms of the divine expressions, the last being the reflexive; that is, the six preceding, in the seventh, united, unified by the law of conjunctive unity. Seven being an extraordinary sacred number, implies and signifies perfection, completeness, and the ultimate of all knowledge and understanding. For this reason he is called "the Ancient of Days," (Dan. vii: 9, 13, 22,) whose hairs were white as wool, as white as snow." (Rev. i: 14.)

Mark the declaration, "the Spirit shall rest upon him." The Hebrew word implies permanency, and not merely "come" upon him, as upon the prophets of the Old Testament. The spirit of wisdom is mentioned first, because he is the guide and director to every other spirit. Understanding is the fruit of wisdom. Together they imply discernment and discrimination. The spirit of counsel and might indicates the faculty of forming counsels and of executing them. The spirit of knowledge opens the way to the deep things of God, for the deep things of God knoweth no man unless the Spirit "rests upon" or dwells in man. The spirit of fear is of a filial quality, implying elevated affection, love or desire, which is wrought by the origin from above. The ultimate of all science is theocrasis, absorption, conjunctive unity of man with God.

Tenth Credential—The One Stone upon Whom Shall Be Seven Eyes

"For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." (Zech. iii: 9.) "Stone," in the language of Biblical symbolism, represents truth. "One" signifies a special stone, implying unity or oneness of the truth. The Koreshan Science of Universology is a composite and integral system of truth, embracing everything pertaining to the macrocosm and microcosm,

the great and the small world, physical and mental (spiritual). "Eye" has reference to the light of the body, and "seven eyes" indicate completeness and perfection of light (understanding).

We have already pointed out that KORESH embraces the central spirit of the six preceding Messiahs. This is in harmony with the Biblical statement in Isa. xi: 2, and with the seven distinct forms of the Deific Expressions (Logii) during one Mazzarothic or Zodiacal cycle of time. Thus the Religio-Science of KORESH presents the acme and ultimate of all truth of being and existence. Every phase of doctrine and life is contained in Koreshan Universology. Whatever is not embraced therein, will pass away when all things are made new, as declared in Holy Writ.

Eleventh Credential—The Antitypical Elijah the Prophet

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. iv: 5.) The Hebrew word Elijah is a compound word, *Eli*, God, and *Jah*, Jehovah or Lord, God the Lord. Thus, "I will send you Elijah," means I will send you God the Lord, who resides in the Messiah of the age; the Prophet is not the Elijah, but God the Lord in him. (See the series of articles, "Macrocosm and Microcosm," F. S., Vol. II, No. 7; Jan. 17, 1891.) This signifies a personal manifestation, for God cannot be visibly and tangibly present except in a *persona*, the outward garb of the spirit and soul. God can operate only through a personality, never independently of man, just as radio-activity or the rays of radium cannot be seen without the material substance of radium.

Koreshan Religio-Science, or the Science of Universology, is a proof that KORESH proclaimed the literal degree of the Deific doctrines. Discernment and discrimination are all that is necessary in order to know the genuine Elijah and Scientist from the pretenders; for it is written: "Many shall come in my name and shall deceive many. There be false christs and false prophets," but there can be no more certain indications of the genuine Messianic presence than the appearance of the false ones.

Koreshan Science declares: "Elijah the Prophet comes to fulfil the Lord's purpose in the establishment of the kingdom. * * * At the end of the Christian age, when the church has fulfilled its declension, God has promised the Prophet Elijah: 'He that has an ear let him hear what the spirit saith.' All churches [the just spirits of the past made perfect] are gathered into Elijah the Prophet, before the natural [the new arch-natural] church can be gathered into discrete forms of the divine-natural order. The 'spirit' herein referred to, includes all spiritual entities gathered into the final nucleus. All nations into which the Holy Spirit was poured nineteen hundred years ago, are gathered spiritually into Elijah the Prophet."

"The great and dreadful day of the Lord" is the period of time when Michael (Heb. who is like God) stands up, the great Prince, in behalf of God's people, and "There shall be a time of trouble such as never was since there was a nation," (Dan. xii: 1.) The Lord Jesus alludes to the same period of time, saying: "For then shall be great tribulation, such as was not since the beginning of the world

(Continued on page 21)

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"The power of man's virtue should not be measured by his special efforts but by his ordinary doing."—*Blaise Pascal*.

THE OPENING number of the *Review of Reviews*, January, 1914, contains even more than the usual number of valuable articles. Two of special interest to the passing generation are editorial reviews of "The 'Sweet Life' of Florence Nightingale," and "A New 'Life' of Harriet Beecher Stowe." "Alaska—A Future Empire," by Ed. H. Thomas, illustrated; and "Transportation Conditions in Alaska," by Capt. James Gordon Steese, C. E., also illustrated, gives a good idea of the country and conditions. "Yachting in the Air," by Augustus Post, an authority on the "flying boat," is to be followed by one on aviation, by Mr. Barnard J. Walker, of the *Scientific American*, in February. "The Rural Life Engineer and His Work," by David F. St. Clair, describes the work of the Y. M. C. A. for the benefit of the boys of small towns and villages; "Complexities of the Income Tax" is by Benj. S. Orcutt; "Land Liberators, Ancient and Modern," by Rev. W. J. Acomb, in the *Westminster Review*, compares Lloyd George to the Gracchi, the Roman reformers. There are many short articles covering a wide range of subjects; with the regular features, "Cartoons," "Leading Articles of the Month," and "Progress of the World," etc. New York City.

The Scientific American of December 6 devotes a number of pages to California, viz.; two pages of illustrations of the Pacific International Exposition, with two pages of description; "California Asphaltum Deposits and Methods of Mining," by Elizabeth A. Ward, and "Pasadena's Beautiful Bridge," editorial; Dr. J. Leon Williams, noted Anthropologist, is quoted as positive that man has been in existence on this planet for at least five hundred thousand years! An article by Dr. Williams on "The Origin and Evolution of Man," is illustrated by cuts of the Piltdown skull. December 13 has illustrated article on "Baalbek the Mysterious," by Harold J. Shepstone; "Catalepsy in Insects," by Percy Collins; "Stoking the Locomotive by Machine," editorial; "Some Notes on the Armstrong Works." In December 20, the "Fifth Award of the *Scientific American* Medal," to the Wells Marine Equipment Company of Long Island City, N. Y., for 'efficient and dependable' devices for saving life at sea. A short editorial on "Napoleon and Science," calls attention to the breadth of his genius, "not only a great warrior, but a great statesman." An account is given of "The Naples Table Association for Promoting Laboratory Research by Women," founded in 1898, where all material is provided free of cost, and the American woman's table is well supplied with necessary apparatus; prizes of \$1,000 are awarded every year for best scientific thesis written by a woman; "A Fort that Travels on Wheels," for Coast Defense; "Atlantic Steamships, a Retrospect," with illustrations of the old and new; "How many Stars Are There in the Milky Way?" by John W. N. Sullivan. December 27 has description of "The Great World Wireless Circuit," by J. F. Springer; "Skin Defects in Invisible Light," by G. Michaud and F. Tristan, of Costa Rica State College; "The World's Greatest Life-Saving Station, Pasteur Institute," editorial; a portrait of Kammerlingh Onnes, winner of the Nobel prize in physics for 1913, is given; it has an interesting editorial on "The Unsinkable Ship." Inventions in every issue. New York City.

In the *Woman's Journal* of December 6, we find that the King of Italy promises vote to women; women sit in the Finland Parliament; each of the 1,400 precincts of Chicago is to have a woman as Judge or Clerk at polls; Senator Work of California denies report that he depreciates women voters. Suffrage Convention speakers are heard by the Committee on Rules of the House of Representatives. December 13, President Wilson tells delegation that he favors a special committee on woman suffrage in the House; Madame Maria Montessori is a suffragist. The following clipping gives a list of women in the business world, taken from the *Baltimore Sun*:

"239,077 stenographers. 327,635 teachers and professors. 481,159 in various trades. 770,055 engaged in agricultural pursuits. 7,300 physicians and surgeons. 7,395 clergy 'men.' 2,193 journalists. 1,037 architects, designers and draftsmen, 1,010 lawyers. 429,497 women in various professions." John P. Mitchel indorses suffrage for women; Oregon has two women mayors. December 20, Chicago women protest against removal of Mrs. Young from Superintendency of Schools; Philadelphia has first woman principal of High School; Mayor of Gary appoints Mrs. Ray as head of Police and Fire Dep'ts; Premier McBride of British Columbia fears that women would run the country if they had the vote; December 27 has remarkable interview between Madame Montessori and Helen Keller; Gov. Johnson of Cal. says more good work for humanity has been done in the last two legislatures than in all previous ones; the highest court in England decides "that a woman is not a person within the meaning of the Solicitor's Act of 1842," and therefore she cannot practice law; Dr. Anna Shaw refuses to pay her income tax. Women of Englewood, Chicago, protest against strap-hanging in cars. Boston, Mass.

Our old friend *Aquarius* has come to us again, dated from May to August, inclusive. Among its contents we find the poem, "Aquarius," by Lou H. Staton, taken from, **THE FLAMING SWORD**. Interesting character readings of those born in May, June, July, and August are given, by Elizabeth D. Preston. "New Thought Cubists," by Le Valley, the Telepsychist, presents some original views of the origin of sex. There is quite a suggestive poem, "Just stand aside and let yourself go by;" not a bad way to see oneself as one is! Published at Sherill, N. J.

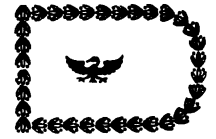
The Stellar Ray of December continues "The Antiquity of Astrology," by H. C. Hodges; "Twentieth Century Forward Movements," by A. F. Waldo; Scientists Support the Theory that the World Is not Immortal," by Garret P. Serviss. Detroit, Mich.

The Astrological Bulletin for December is more than usually interesting. The article entitled "The Hours" contains much valuable information, contributed by Maud Linden; "The General Outlook for 1914" is not very hopeful; many disasters are predicted, and troublous financial conditions; "Uranus in Aquarius" is very significant. Portland, Ore.

Correct English begins the New Year with its usual instructive and valuable matter. "A Study of Words," editorial; "Practical lessons in Speech," by A. Chester Tucker; and "Business English for the Busy Man," are all timely and important. The "Course of Instruction" in penmanship is well illustrated, and adds to the interest of the magazine. There are also the regular features of pronunciation and definition. Evanston, Ill.



Topics of Interest & Importance



THE CHARACTER OF MODERN PROGRESS

BY MADISON WARDER

Humanity at the Extremity of Retrogression. Signs of Organic Order of Future Social Life

AS IS CUSTOMARY at this season of the year, current periodicals are devoting much space to a review of the progress made by the world in the just completed annual cycle. And as heretofore, they are unanimous in the opinion that a very decided advance is noticeable in all departments of human activity. The illumination of publicity is concentrated, as usual, upon the bright side of things, while studied indifference accentuates the occultation of their darker aspects.

That relatively small percentage of humankind chiefly distinguished by parasitic characteristics is, according to its wont, eager to narcotize the pains of racial retrogression by the always reliable process of inducing general contemplation of the good things that happen to those within the spheres of affluence; for they have found that nothing is more potent to make the average man forget his troubles, than a judicious focalization of his thought waves upon the marvelous success being achieved by the world's great ones in the exploitation of his life and energies. Although but a job and a possible handful of silver may separate the ordinary son of toil from absolute penury, he can wax wonderfully enthusiastic over the great progress being made by the "higher ups" in the science of appropriating the universal resources.

When the character of modern progress is analyzed, it is found to revolve almost wholly upon the economic interest of the exploiting class; the question of its relation to earth's burden-bearers being considered of small moment. If there is discovered an improved process of industrial application, the masters of industry immediately seek to divert all the benefits arising therefrom to their own private profit. If there chances to be made any scientific advance endowed with possibilities useful to mankind, it is at once capitalized by some specimen or combination of specimens of enterprising porcinity, and its utilitarian virtues absorbed long before it reaches the common man. If the domain of fine arts is enriched by any noble achievement of altruistic genius capable of uplifting and glorifying to some extent the moral and spiritual side of human life, a horde of selfish hands is ready to grasp it, and wring from it every commercial possibility before allowing it to gravitate to the plane of its greatest need.

In short, progress as it is now made is but a superficial covering of the steady interior processes of social disintegration; a veneer affording partial concealment to the multitudinous corruptions and despoilments of modern life. The actual condition of human life today, when considered from every standpoint of vital quality, is a condition approximating the extreme limit of retrogression. Seen from the viewpoint of the universal scientist, the race is at its lowest physical, intellectual, and moral ebb. Physical degeneracy is everywhere apparent; for the racial structure

is permeated with disease of every sort, a fact to which the fat pickings of the medical contingent of social parasitism bear eloquent witness.

Intellectual degeneracy is equally evident; for the modern intellect seems capable only of a sort of languid contemplation of the evanescent succession of hypotheses, that flit ghostlike through the realms of universal mental darkness. Moral degeneracy of the most pronounced type is demonstrated by the widespread looseness of the sex relation, the universal love of money, and the extreme selfishness that actuates individuals and nations in their various mutual dealings.

However, in the midst of all this racial degeneracy is found the spirit of genuine progress, working along rational lines to transform the disintegrating elements of the dying age into the organic order of the future social life. The true social science projected by KORESH into the mental spheres is performing its destined work of transmutation, and germinal beginnings of the application of the principles of the new order are becoming apparent in every phase of useful human endeavor. The more rapidly proceeds the dissolution of the old social organization, the sooner can the scientific society be created from the debris of disintegration.

The Education of Children

BY O. FREELAND.

THE kindergarten, as one of the vital departments of our educational system, deserves more encouragement by parents and teachers. Its methods should be improved and its functions expanded. In the home and in the kindergarten, the child's mind receives the first impulse for the love and possession of knowledge. The public schools of the United States are justly regarded as being of the most important of our educational institutions; and it is beyond question that they are responsible for the intellectual pre-eminence of this nation. Therefore democracy, in spite of the social and economic fallacies of the competitive system, has here found its best material and spiritual (mental) expression, in unparalleled wealth and commercial supremacy. Necessity brought forth our public schools, and their success on so vast a scale as to include a nation of a hundred million people, refutes criticism.

Early in our history, statesmen and educators recognized the wisdom of taxing all the people for educational purposes; and the people, through their will, embodied in the Government, agreed to tax themselves for the maintenance of schools and colleges. Thus practical effect was given to the principle that education is a function of government. In the Middle Ages (and before) rulers had established schools in recognition of the unwritten law that the government must do that which the family could not adequately do for itself. Education begins in the family, since parents are virtually teachers when they instruct their children to walk and talk; and they do this in response to an instinct of Nature—love for their offspring. For

obvious reasons, however, relatively few parents are capable or willing to teach their children more than a mere elementary knowledge of reading, much less arithmetic; and they gladly send them to school, or the kindergarten, when the time comes for them to go. Yet there are many parents with ability and opportunity, who are too indolent or too indifferent to teach their children at home. Let them be encouraged by the examples which are given in this article, of the two American children taught by their parents at home. Can there be a more agreeable task than the teaching of one's children in preparation for the school? Such intellectual intercourse with the child would enable parents to gain an insight into its mind, its penchant or strong inclination toward certain studies, so that such talents could be developed. We all know of the fond parents who compelled their son to become a lawyer when he possessed decided talent for mechanics, and so was doomed to be one of the vast number of "misfits."

Nor is it wise to be disappointed if your child is not a genius; for when so born it will assert itself in due time. Then give it ample scope and training; it needs to be encouraged and cultivated, even as the child with an average or high order of talent. Genius is rare, for the world's work is done by the mediocre, guided by the genius, or those having a high order of talent. Let us define genius, and say that he or she born with it is intellectually endowed above the commonplace, to be puissant among their fellowmen. They create or reconstruct a state; discover hitherto unknown laws of the universe, and enlist them in the service of man; or they create things of beauty and utility in the arts. It is that attribute of the mind which, allied with imagination and intuitive power, works at its highest efficiency, free and harmonious. It disregards precedent, hence is always original, and by its inherent force gives impulse and direction to human activity and thought. Authorities in the history of music have not agreed as to the relative distinction of illustrious composers. Richard Wagner was the great genius of the middle of the nineteenth century; he stands unsurpassed as a tone-poet, the creator of wondrously beautiful operas and exquisite music. He was a reformer, who established the true harmony that should exist between dramatic action and music. Beethoven, distinguished as the author of symphonies and sonatas, is a commanding personage in musical annals. When a child his genius was discovered, and he was at once placed under the care of competent teachers. He soon outstripped them, and at the age of thirteen was a proficient performer on the organ and piano, and was then appointed court organist. Mozart, at the age of nine, wrote a symphony, and at eleven he composed an opera, the production of which he conducted, when fourteen years old, at the head of the largest orchestra in Europe.

In *Leslie's* there was published an account of Viola Olerich, a young girl of Omaha, Nebraska. She began her education at the age of *nine months*, by play lessons under her parent's care, who taught her with toys, charts, and pictures. When she was eighteen months old, this child could write simple sentences and read elementary school books. On her second birthday she could name and locate the sun, planets, and satellites, as represented on an orrery,

and was a fair reader and writer. At the age of three she read, at random, with force and expression, from Herbert Spencer's "Synthetic Philosophy." Now, at the age of sixteen, she is a modest and healthy girl, pursuing her studies with a mental grasp of cosmogony (Copernican), psychology, politics, and economics.

Last year, at Harvard University, Norbert Weimer, eighteen years of age, received the degree of Doctor of Philosophy. Like Viola Olerich, he was a precocious child. He entered Tuft's College at the age of eleven, and was graduated at fourteen. His education began with his babyhood, for at the age of eighteen months he knew his alphabet; and when three years old he could read and write. At six he had mastered arithmetic, algebra, plane and solid geometry; and at eight he read books in Latin, German, French, and Russian. At nine he was solving problems in trigonometry and calculus, and was an expert in chemistry. Physically he is as fit as the normal student, and fond of athletics. It is important to remember that this boy and girl were taught at first by their parents; otherwise it is likely that their precocity might not have been discovered; but the two cases suggest the vast possibilities of parental instruction at home and in the kindergarten. The writer does not believe these two are geniuses, but simply highly gifted and early developed. Our public schools have defects recognized by all honest educators, and efforts are in motion to achieve reforms in the methods of teaching from the kindergarten to college.

In the prophetic book written by KORSH, "The Great Red Dragon," the author gives a brief forecast of the educational processes to be in force in the universal and divine empire of the now fast approaching age. He tells of a boy who, ten years of age, was in charge of other boy machinists in a department of a large shop. The boy was an expert, and spoke with the wisdom, and directed with the skill of an adult. He informed visitors that the boys were not expected to work in the shop more than two or three hours each day; that they had adequate recreation hours as well as for study.

This, then, is the prospect of the school system to come. Children will be educated early, as were the two herein cited; nor will they compete with adult labor, since the economic system will be perfected. The kindergartens of the new age will be scientifically perfect schools,—industrial schools for children. It will be a joy to learn and to teach, for it will be the Golden Age, and as such perfectly divine.

Zeal Must Be According to Knowledge

(Continued from page 11.)

and a final world-field of battle, till the Shiloh, the promised manifest Shepherd from Joseph, is cognized by them all as the rightful King of kings and Lord of lords, whose word is law. The word of the Lord now, is law in its most scientific aspect. It is offered to the intelligences of ripe men; ripe for the times in which they live, to subdue the hells of the competitive order to the divine social order of the commonwealth of Israel. This must be done by the applied science of Universology, committed to the begotten of Jehovah for their rebirth as the Sons of the only living and true God.

The Aquarian era has dawned. The true Shiloh, the true Herald of Peace, CYRUS the Shepherd, the Stone of Israel, wrote these living words:

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

The Present Financial & Political Outlook

(Continued from page 16)

having come to be the third with Russia and the United States in the production of that commodity, the foreign oil interests and concessions, true to the President's apprehensions, are proving a powerful influence in dominating that nation's domestic affairs.

Standard Oil is charged with conniving with Madero to get rid of Diaz. Then the British Rockefeller genius, Lord Cowdray, having driven out Standard Oil by the use of the same tactics by which it had driven its predecessors from the oil fields of Pennsylvania, has been patronizing Huerta, to which England especially, to get rid of Standard Oil exactions, may well be suspected of being clandestinely privy.

Lately, the rebels have extended their operations into the oil-producing regions near Tampico and Tuxpam, and threatened those interests with destruction in order to cut off the revenue Huerta is deriving therefrom. This caused the dispatch of one German and three British war vessels to the scene, while the United States is keeping seven of Secretary Daniels' war dogs there, ready to unleash if the threat is attempted to be executed.

This indicates how extremely delicate is the situation, and how likely it is that armed intervention may be precipitated at any moment. The adherence to the Monroe doctrine, while constituting the United States the protector of Mexico from foreign invasion, at the same time carries with it the requirement of assuming the guardianship of the lives and interests of foreigners. In fact, the latest is, that those nations interested have come to an agreement to accord to the United States a free hand in Mexico, with the obligation that she will assume the above-mentioned guardianship. Thus it will be attempted to set us raking the chestnuts for the foreign concessionaires that we condemn: but whether that is preferable to giving these land-grabbers a free hand to rake their own chestnuts, is a question it will take some scratching of heads to determine.

"A Little Learning a Dangerous Thing"

[We publish the following letter, by permission, from a Koreshan friend and subscriber to THE SWORD, as an item of interest to our readers. It has reference to the article, "A Baptist Oracle Condemns Koresh."]

Dear Brother in KORESH, Greeting: Your kind letter of Dec. 16th received, and read with much pleasure. In reply to your inquiry regarding the article that appeared in *Seren Cymru*, which was contributed by Rev. J. T. L., the minister of the Walnut Street Welsh Baptist church of this city, will say that I am the *cymro* he refers to in the article.

I am a native of Tredegar (Monmouthshire), and not from Carmarthen, so you see how near the truth he is, even in this. His article regarding the Koreshans simply indicates that "a little learning is a dangerous thing." I very frequently meet and discuss Koreshan doctrines with him. He is never able to disprove any of my arguments. He says I am a very clever fellow; but that he does not like my theology; that is all. We are very friendly.

I was in Llandoverly College in 1871, '72, and '73, and while there I roomed with Rev. Taliesin T. Jones, the Welsh Baptist minister, and Rev. J. T. L. was very well acquainted with him also. This is the reason he places me as from Carmarthen. In the year 1906 (I believe), DR. CYRUS R. TRED was in this city for about one week, delivering lectures. While walking out one afternoon, we met the Rev. J. T. L., and I introduced him to DR. TRED. Of course he smiled, but did not make any such remarks as stated by him. You know as well as I do, that Rev. L. was not within a thousand miles of being able to discuss any question with DR. TRED. Rev. L's sympathy because he thinks we are deceived by the corrupt, ungodly false prophets, is simply misplaced. He and his kind are the ones who deserve to be pitied, for two reasons: (1) They are themselves in error. (2) As preachers and teachers they mislead others into fallacy and error. * * * Your Brother in KORESH.—T. M., O.

The Divine and Biblical Credentials

(Continued from page 20.)

to this time, no, nor ever shall be." (Matt. xxiv: 21.) The Greek text does not say "the beginning," but a beginning. The physical world has had neither beginning nor ending. The Greek word *kosmos*, translated world, means literally order of things. Those who are awake know that the present order of things cannot continue indefinitely; for the once orderly things have become utterly perverted and even inverted. The end of this old order is at hand. It will end in great tribulation; in a great time of trouble.

In Hebrew it is known as "*Har-Megiddon*," and in Greek as "*Armageddon*," both terms signifying the last mental battle between truth and fallacy, good and evil. That is, a fierce battle, which many will not be able to endure. But there is another battle mentioned. It is called Gog and Magog. The first term (Gog) means roof, which in the perverted sense signifies capital, or the power of a false commercialism; the latter word (Magog) signifies floor, or the power of organized labor pitted against the former. This battle is now being mobilized. Before very long they will form two great antagonistic armies, and as soon as each finds its efficient leader and head, the roof and the floor will crash together in the most deadly conflict ever fought,—a time of "tribulation" and "trouble" such as has not been within this present cycle of time.

At this time will Elijah, God the Lord, "turn the heart of the fathers to the children, and the heart of the children to their fathers." (Mal. iv: 6.) That is, the once visible fathers of the past, "the spirits of just men made perfect," (Heb. xii: 22-29,) will conjoin themselves with the Sons who are coming up in the resurrection, to meet the spirits of the fathers for the purpose of making the fathers and sons one by reason of the law of conjunctive unity, as the Father and Son are said to be one. (John. xvii: 21.)

(To be continued.)

The Sign of the Coming of the Lord

BY N. C. CRITCHER

THE nineteenth century has been characterized by great events and remarkable discoveries. It is considered by many to be the culminating period of a series of prophetic foretellings, and is acknowledged by all thoughtful people to have been a most significant landmark in the history of the world. But comparatively few have been cognizant of the truly great and distinguishing event which separates that time from all others of this age or dispensation.

The nineteenth century witnessed the birth and illumination of the Messiah, the Prophet of the new age. This marked the culmination of the work of the Messiah of the Christian age, the Lord Jesus Christ, who planted himself in the race literally, by the dissolving of his being,—body, soul, and spirit, in the fires of theocrasis, thus entering into the life of the race for its redemption.

Coming down through the age, suffering its sorrows, and the penalties of its sins as an actual experience, He has arisen again, still bearing the cross by being born in sin and shapen in iniquity, as is all humanity. He has again laid this fulfilled life upon the altar, making a sacrifice, like the High Priest of old, for his own sins and those of the people, that they also might overcome, and entering into immortal life, enjoy the harvest from his seed sowing, manifest in the Sons of God, the multiplied product of the one Son of God.

He came bearing unmistakable credentials in his all-comprehensive science, based on the demonstrated premise, and confirmed by Holy Writ. "I have even called thee by thy name [CYRUS]. I have surnamed thee, though thou hast not known me." "And I will give thee the treasures of darkness, and the hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." (Isaiah xlv: 3-4.)

Does any one ask for further proof of his divine commission, it may be found in the infinite tenderness and wisdom with which he gave of his boundless store to those who truly sought it with open hearts and receptive minds; and as truly, also, in his attitude toward scoffers. "I have brought the truth, the truth that will make you free if you will accept it. I give it freely, without money and without price; if you refuse it, the age-lasting condemnation is upon your own heads." The voice of the prophet is never doubtful nor time-serving; it speaks in all ages in no uncertain tone, and the wise hear and obey.

There are two comings in every age, the first and the second. In this dispensation he comes first as Elijah the Prophet, the Messenger of the Covenant; the Messianic presence, which he says are one and the same personality. (F. S., October 3, 1902.) "He comes as a thief in the night, the sign of the Lord's coming; the man of sin," (SWORD OF APRIL, 1910.) Again, he says: "If Elijah the prophet is to come before the great day, as the Harbinger of the event, then Elijah is the Sign. Therefore, to acknowledge this appointed Sign is an important factor in the accomplishment of the result." (FLAMING SWORD, Dec., 1911.)

He comes bringing the pearl of great price, for which it is said, a man will give all that he hath. He says: submit it to every test; weigh it, try it by fire; use your most pow-

erful acids; deluge it with water; use any and all methods to disprove it, and then, if your science, astronomical, physical, chemical, economic, and religious, fails to accomplish the work, honestly and manfully acknowledge your Master Scientist.

If you can ask no question on any of these lines which he fails to answer logically and with self-evident truth; if your cosmogony, the basis of universal science, cannot account for the facts and conditions of the universe, as Koreshan Cosmogony does, seek the fallacy in the Copernican system, that instrument, in the hands of the great adversary, for the destruction of mankind; robbing them of their God, making him unknown and unknowable; illimitable and lost in the boundless sea of space; using "higher criticism" to destroy their faith in the written word of God, undermining it by the subtleties of its professed believers, after it has withstood the open assaults of its enemies for ages. All this is the effect of that false system, which, having neither center nor circumference, is necessarily without possibility of polarization, the fundamental requirement for concentration of purpose and effort in any line.

Without knowledge of the true God, it is impossible to love him, and he commands us to seek that knowledge. Through the exercise of that reason which may truly be said to be "Godlike," we may know all things, and, using discrimination, learn to choose the good and reject the evil. This not alone in the moral and religious life, which we are apt to think of in this connection, but as all fallacy is evil, it exists in the intellect as well, thus poisoning knowledge at its very source.

There can be no knowledge of God without the recognition of his personality. Man is said to have been made in "His image and likeness," and as the effect can only manifest what is in the cause, it is self-evident that there was and is personality in the Creator. This phase of His being is shown in the Messiahs, when he clothes himself with the divine flesh at the end of every dispensation, to usher in the new.

As has been said, He comes first to bring the truth which prepares mankind for the baptism resulting from the theocrasis; the second coming being in the Sons of God. This is the "coming in the clouds of heaven," not the physical heaven where mankind has been looking for the second coming of the Lord, but the humanity, where the truth (water) prepares the soil and produces the harvest, which is the Sons of God. We find in the Bible that the wicked are "clouds without water" (truth); the corollary giving us the clue to the "clouds of heaven" referred to above, which must necessarily be those who have the truth.

So, as we see the indications of the approaching change multiplying in the world; signs of the breaking up of the old conditions; and of promise in the awakening of thousands to the need of some great change, even to the suggestion of a "new religion," we may well take to heart the cheering thought in that beautiful verse in Isaiah: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." (Isaiah xl: 31.)

The Lord understood the truth, and it was his province to declare it.—*Koresh*.

The Open Court of Inquiry

N. C. Critcher

THE COMING OF THE GOLDEN AGE

The Age Anticipated by Old Philosophers Is to Come to its Fruition in the 20th Century

Question 197. "Are we not near the Golden Age?"

WE HAVE every reason to believe that we are on the verge of the realization of that long-deferred hope of mankind. It has been called "Utopian" by many, but deep in the hearts of humanity the dream has lingered, despite the ages which have passed since seers and prophets told of its coming.

The day of which Isaiah said: "For behold, I create new heavens, and a new earth [a new church and a new state]; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create, for behold, I create Jerusalem a rejoicing and her people a joy. * * * And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

And now that we have known the Elijah, the promised Messenger, who was foretold by Malachi to come before the great and dreadful day that should precede the "Sun of righteousness with healing in his wings," we may confidently look for the dream to become a blessed reality. "This generation and the succeeding one will see the kingdom fully established," KORESH says, in *THE FLAMING SWORD* of October 19, 1900.

Already the signs of disintegration of church and state are visible, and many panaceas for the sufferings of the people, both physical and spiritual, are offered, but until the would-be healers understand the laws which govern man and the universe, there will be no remedy reaching the need. The long dissevered tie between God and man must be reunited; then the "new religion" so earnestly sought will be found, and its secret made known. "My people perish for lack of knowledge," was said long ago, and is still true. But the hunger is the prophecy of its own satisfaction, for "he satisfieth the longing soul, and filleth the hungry with goodness."

In F. S., Dec. 31, 1897, KORESH, in the answer to "An Adventist's Challenge," says: "The one hundred and forty-four thousand sealed are the one hundred and forty-four thousand Sons of God. They are in the throne. They are kings and priests unto God, and constitute the temple of God, in whom are the millions whom no man can number, * * * for in these one hundred and forty-four thousand are gathered the innumerable multitude of all nations, and kindreds, and peoples, and tongues. * * * Before another declension of the world there will be six thousand years of golden and glorious Imperialism, with the divine Empress at the head of government."

In *FLAMING SWORD* of Aug. 17, 1900, he says: "Every form of government will give way to Theocracy, and then shall ye all every man his neighbor under the vine and

under the fig-tree. Every man in divine spiritual life (the vine), and every one in divine natural life (the fig-tree) will constitute the neighbor; and these will be under the auspices of the Theocratic government, —the organic form of which will embody all the perfections of divine national order."

In "Astro-Anthroposophy," F. S., March 18, 1893, we read as follows: "The world enjoyed a period of greatest light and goodness for six thousand years, beginning twenty-four thousand years ago, and ending with the beginning of the silver age, eighteen thousand years ago. The world then entered into its grand silver age, and remained in it for six thousand years. It then entered the brass age, and at the end of that, the iron age. The last six thousand, the iron age, has been the degenerate and degenerating period of the world's history. We are just now emerging from the darkest period of the most benighted age of all the ages, and about to enter again the Golden Age."

Koreshan Economics

Question 198. "In case a majority of the people of the United States adopted Koreshan economic views, what would be the attitude of Koreshans in case the powers that be, refused to acquiesce in those views?"

WHEN the time comes for the adoption of the Koreshan System of Economics, the "powers that be" will no longer exist, and the government will be in the hands of a higher power. It is not at all probable that a majority of such people as now inhabit this or any other country will voluntarily abolish the competitive system, which is the cause of all their sufferings.

It is generally thought that it is competition which inspires ambition, and gives life to business, and that without such an incentive there would be nothing to stimulate activity. If the workers of the world realized the effect of competition (the basis of which is pure selfishness) upon the economic condition, and their own power to remove those conditions, nothing could prevent their rising in the might of their overwhelming numbers and saying to capitalism; thus far and no farther.

In *THE FLAMING SWORD* of May 14, 1892, in an article entitled, "Community of Interests Versus the Competitive System," KORESH makes very clear the principles underlying the true order. He says: "There are a few simple principles lying at the foundation of social and moral life, which operate either for or against the general or vidual welfare. They comprise the foundation stones of the systems or forms of order or disorder into which bodies of men enter for the purpose of self-defense, for national existence, and for aggressive and accumulative general and extended dominion. In what are denominated the ordinary forms of civilized government, the systems have become so much involved, and are so complicated with the intricacies of legal and other technicalities, that the machinery of government has passed beyond the aspect of common apprehension.

"There are two distinct phases of human impulse, both of which are universal in the scope of their application and antagonistic in character; only one of which can be successfully operative at the same time. One or the other of these must ultimately prevail. One is divine and heaven-generated, founded upon the eternal law of justice authorized by Jehovah God, and verified in the life of the Lord Jesus Christ in his application of the communistic order of social and national existence.

"The other is hell-generated, is under the ban of God's condemnation, and is the system now generally in vogue; practised by the 'civilized' paganism called Christianity, it (though called Christian) has not the first element of that spirit which, when operative nearly nineteen hundred years ago, moved all who came under its influence to sell all their possessions and bring the price of the things they sold and add to the common treasury, where all under the same vine and fig-tree might share equally in the wise provisions of a beneficent Creator. * * * Production and distribution should be so economized as to provide for every person in a great commonwealth, as easily as a parent provides for his family when blessed with abundance. The process is simple enough when human avarice is destroyed."

The Ego in the Spirit Life

Question 199. "What is the state of the ego in the spirit life, from the time it leaves this life till the next incarnation?"

ON PAGE 10 of THE FLAMING SWORD of June 7, 1900, KORESH says in answer to a similar question: "When a man dies he enters the spiritual world, retaining his consciousness in this other (the interior) existence, which is not outside of man, but in the human brain. * * * When the form of a man is disintegrated, his spirit passes one way, and his body the other. When a spiritual being ends a definite career in the spirit world, it dies as a man dies in this world; the interior consciousness of that spirit passes on to another plane and phase of its spiritual existence, while the outer consciousness is precipitated, losing its identity. It is thus born into this world without any recollection or consciousness of the past. This is a partial re-embodiment.

In F. S. of June 21, 1901, p. 12, we find the following, also an answer to a question: "There is a spiritual ego toward which every man is developing, but the ego of the one in process of development is a new life, only awakening to the real being when it is absorbed. It enters into conjunction with the circuit of its own eternal existence.

"This is an unquestionably hard thing to comprehend; because of it, it is said: I * * * will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. The power of this conjunction has to be experienced before it can be fully comprehended. It may be believed, it may be accepted; but to be comprehended it must be realized."

"Alchemy and Chemistry," F. S., March 4, 1893, by KORESH, closes as follows: "The spiritual world or world of mental energy, pneumatic and psychic force (wisdom and love), is the abode of all beings, to the natural perception undiscernable, whether of the spiritual, angelic, or theanthropic. This other sphere, or co-ordination of

spheres, occupies humanity. The spiritual world is not an objective domain. It has its location in man.

"Man, natural, is the environment of man, spiritual. There are seven kinds of men, or seven kinds of people, that correspond to the seven planets. They are really seven distinct planes, comprising the firmament in which are set the stars (anthropostic); the Lord Jesus being the typical stellar nucleus or center, the bright and Morning Star. Those who are like Him in the resurrection (reincarnation), 'will shine' not like, but 'as the stars forever.' All people when death comes to the body, pass over into the remaining humanity, retaining consciousness in the spiritual world. Their bodies, when they pass to dissolution, pass out on the alchemico-organic energies to the physical stars, and their substances are given back to 'successive embodiments.'"

The True Science of Mediumship

Question 200. "How are mediumship and spiritism considered from the Koreshian viewpoint?"—M. C. C., Kan.

IN THE article entitled "The Wonderful Discovery of the Law of Translation," to be found in THE FLAMING SWORD of June, 1910, KORESH treats of modern spiritualism as follows: "Modern spiritualism (I allude to that phase of supra-naturalism branded with atheism and declaring itself antichristian) is now, through the powerful and subtle influence of the will (natural desire), attempting to bring the spirit world into the forms by appropriating the seed potency of man, the very substance of the will (flesh), to so called materializations.

"This substance is taken from the will by the magi, or wise men in the world of spirits, in co-operation with the magi, or wise men in the form or world of matter. It is the very substance which in man is transmitted as spermatazoa in the male, and ova in the female. It is united through consummate spiritual adultery, the very profanation of the Word; it is the product and offspring of the consortism of males and females, and is the ultimate fruit of internal sexual gratification, a species of adultery no less destructive than the worst form of external adultery, though more subtle and internal."

"Materialization is the product of internal sex congress, the blending and mixing of magnetisms (Babylon), and the materialized forms thus engendered and temporarily acquired by the spirit are bastard productions. When the two processes are carefully compared, it will be discovered that the process of materialization is the complete antithesis of the true or genuine resurrection, which is the union of the new heavens, saved from those who have passed out of the natural world by physical death, or dissolution of the body, with the new earth, those who have been born into the world matured, and become receptive to the influx of the new heaven. This conjunction will effect the dematerialization of the existing human organisms, which will be the true resurrection.

"The above process of dematerialization is the appropriation of that flesh which, by this conjunction, has been made incorruptible or immortal. * * * If we could suppose the attempt to be successful, for the spiritual world to materialize to such an extent as to be able to take upon itself a materialized physical form, what special useful end

would be subserved? Nothing more than a sensual, selfish, sordid desire.

"The mere fact that spirits can manifest themselves, is no proof of an immortal existence. If their manifestation furnishes such proof, then our existence furnishes equally good proof of immortality. The spirit world, like the opposite forces of a galvanic battery, is flowing in opposite directions,—upward and downward; some passing toward the negative pole or extreme, while others pass in a contrary direction toward the positive pole. Those gravitating toward the earth, after passing through various spheres of retrogressive existence, by which they gradually lose their identity as conscious intelligences, ultimately pass through a change corresponding to physical death here, and become reincarnated in new bodies through natural birth, thus losing their consciousness and identity.

"Those in the spirit world who are passing toward the positive center of being, by the acknowledgment of the Lord, and who aim to live according to such acknowledgment, are passing through degrees of development corresponding to the progressive man in earth life, who is in the same acknowledgment. And when the grand cycle is completed, which marks the close of the Christian dispensation and the commencement of the new, those of the spirit or angelic world who have thus been made worthy, will flow into the natural physical forms which now exist, and who are also worthy to receive that inflow. * * *

"There are thousands in the churches today, who secretly and silently admit the phenomena of modern spiritualism, and who believe they see in that phase of it called materialization, the very resurrection prophesied. If they will examine extensively and carefully the phenomena, they will convince themselves that instead of the true resurrection, it is the power of antichrist which shall arise when the true resurrection is at hand."

In the closing article of the series published in the "Guiding Star" of 1887, p. 334, entitled "Joseph," KORESH treats at some length of spiritualism and its phenomena, as follows: "The acme or culmination of antichristian or atheistic spiritualism is in the phenomena of materialization, and the false philosophy into which spiritualists are indoctrinated.

"To spiritualists who are universally ignorant of the laws or science of the phenomena, it is the final demonstration of never ending, or immortal life. * * * I see it as the final struggle of the descending spiritual world to perpetuate its continuity; a struggle which will finally terminate in the discomfiture and overthrow of atheism and infidelity, and the precipitation into the outer world of those spirits whose tendencies, through family loves, are determined again toward the flesh, and into material life.

"The energy used by the control, or the spirit chemist, for the manifestation of the spirit, is not material, but it is substantial. It first appears, or is gathered, in the form of force, it being the product of the transformation of the cell and fibre of the brain and body to the various animal and mental essences. It is again transformed at the nexus or place of union, into a deliquescent substance, which rapidly dissolves when exposed to the atmosphere, and especially to the influence of light. * * *

"The plastic material with which the forms are manifested is the debris of human waste and decay. This waste is augmented by the stimulation of human desire, through the engendering of the new hopes and aspirations, quickened into activity by these knowledges and processes. * * *

"'Spiritualists' are not spiritual men and women, as a rule. They desire to see their spirit friends, but they wish them to become materialized. The spiritualist spirits are not spiritual, as a rule; for while they wish to come into communication with forms in the flesh, they do not wish it by the dematerialization of the forms in the flesh, but by their own materialization. Thus we see both determinations are material, and the spiritualist spirits and the spiritualist men and women in the flesh are, after all, not spiritual, but material in their tendencies and desires.

"The spirit antiquaries or ancients who move the mediums in the spirit, (for there are mediums there as well as here,) know that they have come to the end of their sphere. They are therefore making a final effort and struggle to get and hold possession of the sensitive centers, as their only hope of survival; and now comes the final conflict between Michael and his angels, and the devil and his angels, for the possession of the land [humanity].

"It is a well-known fact to those who are familiar with the spiritualistic phenomena of this age, that the Indian spirit is a constant factor of all materialistic phenomena and mediumship. * * * The Indian race being the terminal extremity of a people whose career is about run, as a natural existence, constitute a circumferential sphere in the spirit world, and therefore the extremity of the diverging line, and the point of absorption and blending of forms.

"The diverging lines (atheistic entities in the spirit world) when passing into this peripheral circumference or shell, receive their first impressions of the Great Spirit, because here these entities reach the final point of divergence from the center,—thence the terminal point of transformation. At this point they begin to be turned back upon themselves, and move inwardly again toward the center. From this circumference, however, they must pass back through many spheres before the knowledge is reached of the most wonderful truth, that the regenerate man and God are one, and that the Lord is *the Man*."

Reply to H. G. S.

WE have received from a friend a request for an explanation of several important organs of the brain, their functions, and correspondences. To give this information in a manner at all satisfactory, would require more space than is at our disposal, and we therefore refer the enquirer to the series on the "Alchemical Laboratory of the Brain," by KORESH, which began in the Jan'y, 1912 issue of THE FLAMING SWORD, and will continue for a year or more.

There has never been given to the world such a complete and scientific study of the brain, as the one referred to, comprising, as it does, not only the anatomical and physiological construction and relation of its various parts, but the even more important correspondential aspect, as related to man, individually and universally.

There may be found in this series the most profound and explicit details of the many subtle, occult nerve and spirit forces, opening up to the student a hitherto unknown domain. The connection between the brain and the body is set forth in the most lucid and convincing manner, and we promise the friend such a demonstration, in this series of articles, of the profundity and brilliancy of Koreshan Science, as cannot fail to convince him of the illumination of its Author.

The Publishers' Department

The Flaming Sword

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Universology; and arrayed against social,
religious, and scientific fallacies.

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Interesting Reading and Announcements

WE DESIRE to extend our New Year's Greeting to all our subscribers, and friends interested in the Koreshan movement. We earnestly desire all the good that is in the Divine Storehouse for you, both physical and spiritual. And it is our sincere prayer that our love for the Koreshan cause may be concentrated and brought to a focus in the Pivot, the anthropostic Sun, "the Sun of Righteousness," of whom it is promised that *he shall rise* "with healing in his wings." This will be the healing that needs no repetition. One adjustment, from mortality to immortality, is the essential accomplishment which will align the entire brain and body;—a glorious adjustment!

The purpose of the centralization and polarization of our thoughts in the anthropostic Sun is, that the substance sent to the Divine Storehouse may be transformed to another substance and be returned to the sender. The returned, transformed substance will give us confidence in the attainment of the beatitude

of the declaration to John the Revelator: "Blessed are they that *do* his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

By the time this issue of THE SWORD reaches you, the year 1913 will be an accomplished fact; a fact of the past. Everywhere in the so called Christian world (wherever *Anno Domini* is spoken or written A. D.; that is, in the year of our Lord, in the Christian era), the New Year is ushered in by the harmonious sound of chimes, and by the deafening sound of horns, mouth and steam whistles, by merry-faced revelers, and by Watch-Night prayers in the various church edifices. Here in these edifices you are greeted with the universal kindly wish: "May the New Year be brighter than the last."

Thus, when the midnight hour of the New Year eve has arrived, by mental wireless we say to all readers of our monthly magazine: *May the year 1914, the great prophetic year, bring the return of our Sun of Righteousness.* His return will be the greatest of all blessings, whether physical or spiritual. Let us be on guard, our exoteric eyes fixed upon the promise as given in the book which "contains a prophetic vision of the future," under the caption: "The Birth of the New World:" "At a time unexpected, the Sage of the City of Restoration appeared upon the scene; his face shone with a new glory." And as a result, "there began to be active preparations for some phenomenal manifestation. Selections from specially chosen people were made from the aggregated multitude. Devotional exercises of a profoundly religious character were instituted; orders were defined and made operative throughout the realm, and even those who had no interest and belief in the principles advocated and entertained, were compelled to arrange themselves into the orders of the organic unity being inaugurated." This contains the climax and acme of all promises!

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Whole
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Number

"The Birth of the New World" begins with the head, corresponding to the normal birth of a child. There are no normal births without the birth of the head first. Some expect a "Birth of the New World" without the visible head. The head is supposed to be spiritual, the body material. Such a birth is a grotesque representation of what is promised. It is abnormal, unnatural;—not arch-natural, or divine human.

Several religious Christian bodies outside of Koreshans, expect great events to take place during the year 1914. Some expect the Lord to come down bodily on the Mount of Olives in Palestine; others believe that the Lord will come out of the physical heaven (sky), down as far as mid-air, and then take his "saints" up there bodily, while the literal earth is being destroyed.

That these religious bodies expect such things during the years 1914 and 1915 is significant; for the desire or expectation can be right, while that which is being expected is altogether wrong. For instance we read: "The people [the Jews] were in expectation, and all men used [were thinking] in their hearts concerning John, whether he were the Christ or not," (Luke iii: 15.) But he came differently from what they expected, and as a result we read: "He came unto his own, and his own [people, the Jews] received him not. But as many as received him [a little flock], to them gave he power to become [future tense] the sons of God." (John i: 12.)

Koreshans expect "The Birth of the New World." First, the head; then, in due time, the body (the *new Church*); the 144,000 called and elect (the *Ekklesia*), the Church Triumphant. Before the birth of the head of the New World takes place, there precedes a rupture, the rending asunder of a membrane known anatomically as the "amniotic pouch." This is accomplished normally by a strong muscular contraction. As there cannot be a contraction without expansion, so here, during the expansion, a dilatation of the cervix takes place, which permits the way for the head into the pelvis and thence to visible appearance and manifestation. The analogy between the birth of a child and that of the birth of the Head of the New World must agree; for Sacred Scripture and the Science of KORESH substantiate and corroborate it. It will be as it is prophesied and foretold. We cannot add to or subtract from it.

List of

Koreshan Publications

These books and pamphlets are designed to present the fundamental principles and some brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, and relations of the universe, and in the scientific revelation of the character of God and man and their relations. As may be noted from the subject-titles, they cover various fields of thought, and merely suggest the scope of Koreshan Universology, which in itself is the most rational science ever presented to the thinking public.

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Thus the rupturing or rending asunder of a definite membrane, the "amniotic pouch," is very significant; for, in the macrocosmic domain it refers to the cataclysm and catastrophe spoken of in a philosophic way, in Holy Writ, and scientifically explained in the Science of Koreshan Universology. This rupture is brought about by a forceful "muscular contraction." When the old age terminates and the new begins, "It will manifest itself," says the great Scientist, "in the domain of muscle or labor." (Read series of articles, "Macrocosm and Microcosm.") It is elsewhere called the battle of "Gog and Magog" (roof and floor, or capital and labor.) Who is now so blind as not to see these two antagonistic world parties mobilizing themselves for deadly conflict in the immediate future?

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Finally, dear SWORD readers, what New Year resolutions should the preceding thoughts engender in your mind? First, a sincere desire to do more active work, whether physical or mental, or both, than in the previous year. Second, come into a closer fellowship with those at headquarters. Third, don't allow your subscription to expire without prompt renewal. Fourth, exhort others to the study of the Koreshan literature. Fifth, be diligent in getting subscriptions for THE SWORD, remembering that during the winter months is the best time for it. Sixth, send in reliable names and addresses for sample copies of THE SWORD. Seventh, pray for one another; and, as a guide, read "The Koreshan Safeguard Against Fallacy."

Forest Notes

There are 703 bighorns, or mountain sheep, in the national forests of Nevada.

In 26 states there are state foresters who co-operate with private timberland owners in solving forest problems.

The bureau of entomology and the forest service, working together for the control of forest insects, last year covered more than 160,000 acres in their operations.

A national arboretum is being established in Rock Creek national park, District of Columbia. Eventually it will contain all American tree species which will thrive there.

The total amount of land purchased in the eastern states for federal forests is nearly 800,000 acres. So far the principal work on these areas has involved their protection against forest fires.

The forest products laboratory at Madison, Wisconsin, has made 4,000 tests on the strength of American woods.

The gathering and selling of acorns is a new industry, in Arkansas, to supply eastern nursery firms with material for forest planting.

Thirty different wood preservatives are in commercial use in the United States; many of them utilize creosote of one sort or another; others require chemical salts.

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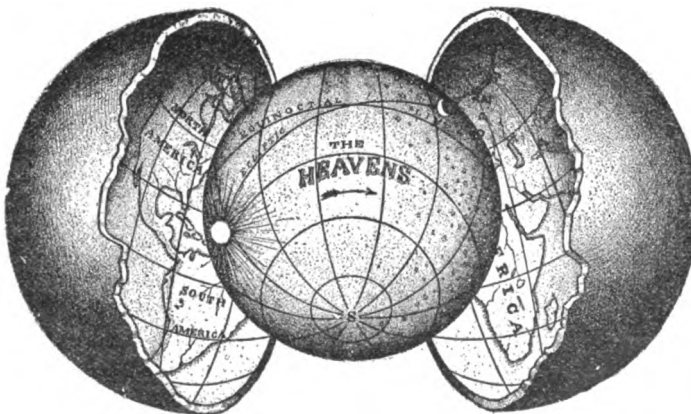
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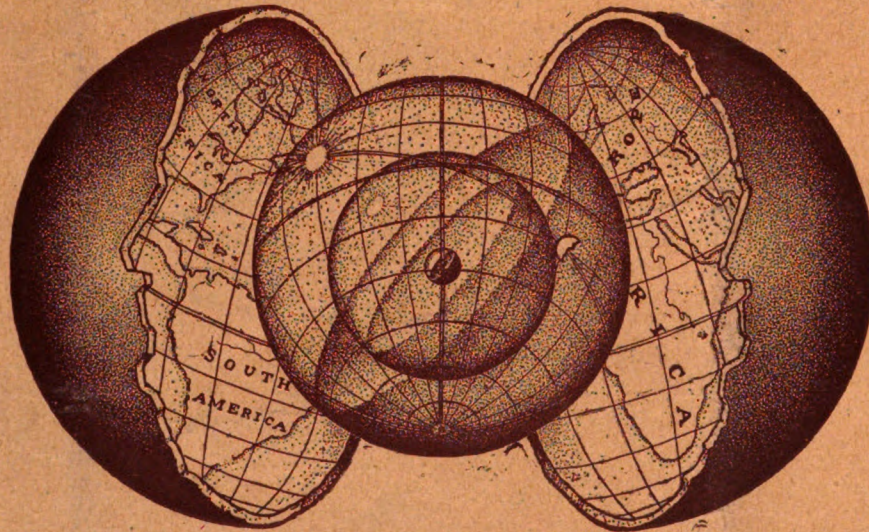


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