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# The Flaming Sword



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# The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the Tree of Life."

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## The Alchemical Laboratory of the Brain

### The Complex Ganglion Par Excellence; the Production of Neuro-Electric Substances and the Cerebro-Spinal and Animal Essences

PART XXVII.

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

**I**N CONSIDERING the cerebro-spinal nervous system, we find a complex ganglion *par excellence*, the prime laboratory of the human organism; namely, the brain itself. It is the sovereign ganglionic structure, and possesses supremely, the characteristics of not only every ganglion, but of every separate cell. Not only are neuro-electric substances generated in the brain, but the cerebro-spinal and animal essences are elaborated and reëlaborated there; for nerve fluids and electro-magnetic currents flow from, and return to, this great center and origin of motion and form.

The fibres of the dura mater are insulated conductors of electro-magnetism. Their currents flow from pole to pole inversely; and as they converge and radiate over the encephalic dome, the substances obey the laws of electric and magnetic generation and action already described. The insulating sheaths of the nerve cables, in the interflow of the currents passing inversely along the course of the fibers, resist the outflowing magnetic substance, doubling it upon itself and reflecting and forcing it back into the axis of the electric motion; thence is generated the inductive reflex from the central axis toward and through the sheath. The pia mater receives this induction and communicates it to the cell. The spiral activity of the cell regenerates a counter action, for as the elongated conductor throws an elongated current along the axis of the conductor, so the cell, at the central pole of its activity, reflects and radiates an induction through the insulation of the cell; that is, through the cell wall, back to the fibre of the dura. The cortical area of the encephalic mass is therefore constantly exposed to the counter-flowing magnetism between the cells of the cortical area and the dural fibre. Each cell marks a point of interruption of the current, and therefore a point of interflow between the fibre and the cell.

#### Specific Correspondential Analysis

It will have been noticed by the critical student, that the ethmoid constitutes a point of meeting between that projection of the cerebrum called the olfactory nerve and bulbs, and that spine of the dura called the falx (sickle) cerebri. The olfactory bulbs are the projections of the pole of respiration. Through these bulbs and their tracts, toward and into the cells of the cortex to which they ramify, the brain is sensitive to the impressions called "odors." In the delights originating in the odors which are agreeable, and in the disgust antithetically repulsive, is derived the function of expansion and contraction of the cell. Hence, through reflex action may be found the primary source of the powers of discriminating between good and evil of the more subtle quality and character than that depending upon the ordinary powers of perception.

In locating the magnetic polar center of the spine of the dura mater, and establishing our knowledge of this apex as correspondential to the north terrestrial magnetic pole, we have laid the foundation for determining the location of the encephalic zodiac, and therefore of the zone of primary motion.

#### Analysis of Structured Man and Cosmos

The Zodiac of the alchemico-organic cosmos (the physical world)—as we have before stated, and as generally known—is  $23\frac{1}{2}$  degrees oblique to the equator. There is an axis to the plane of this circle, as there is also an axis to the plane of the equatorial circle. The axis of the plane of the equatorial constitutes the normal terrestrial axis, while the axis of the ecliptic determines the south magnetic annulus and the north magnetic apex or pole.

We have already defined the causes of this magnetic cone, but in order that the student of Universology may the more fully comprehend the character of the

zone or belt of the Zodiac, the belt in which the twelve Zodiacal constellations are emplaced, we will enter upon a more detailed analysis of this zone of motion, for the further consideration that in the study of either one,—the microcosmic or the macrocosmic anatomical structure and functions,—the investigator may be fortified and sustained with the corroborations of the other.

Without entering now into the analysis of the very cause of motion, which we have before stated to reside in the relation of the will to the intellect, we may again urge the fact that motion produces friction, and friction destroys matter and converts it to spirit. The primary substance generated through friction is magnetism, or magnetic substance.

The reader is already acquainted with our attitude regarding the character of universological form. The cosmic structure is cellular; its circumference is related to its nucleus or center by a reciprocal interflow. The substances of the circumference converge to a focal point, which is most intensely active because it is the prime vorticle (vortex point), at which point all converging substances meet. All metallic and mineral substances in the circumference, when reduced to spirit, flow to this astral nucleus; there they materialize into a partially solid focus, which is made to revolve upon its axis. This motion and the concomitant friction and combustion, with the correlation of spirit and matter involved in the active processes, conform to the universal law of activity.

**The Physical Central Star and the Anthropostic Star the Primary Origin of all Things**

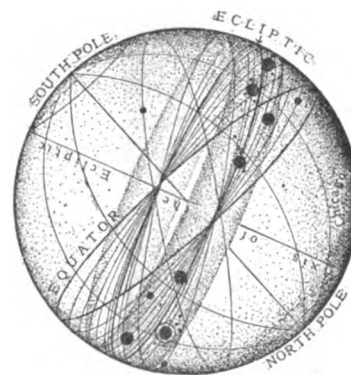
Heat reacts in cold, light in darkness, and positive, in negative or passive. These accompaniments and attributes of motion are supremely intensified at this center of influx and efflux, and because of this law heat is repelled from cold, hence they are polarized at the two extremes of the stellar center. One of these substances being expansile and the other contractile, the stellar nucleus is thrown a little from the central axis of its motion, and is therefore forced into a circle of excentricity in connection with its axillary revolution. Thus the central star of the physical cosmos, whence emanate the substances of radiation, becomes the primary origin of the so called physical substances radiating through space and denominated "luminous ether" by the so called scientists.

There are two axes of magnetic spirit generated by the motion of the stellar nucleus; one is the axis of the axillary motion, the other is the axis of the excentric motion. Magnetism is the correspondent of heat, as electricity is the correspondent of light; the difference residing in the mere fact of higher and lower tension. The magnetic spirit generated by the friction of momentum observes the general law of combustion, developing into reverse and repellent qualities of substance, the superheating substance flowing in one direction, the heat-diminishing substance in the opposite. As the tendency of one is to expand and the other to contract, there is formed the magnetic cone as the result of the excentric motion of the stellar nucleus.

The stellar center moves in a spiral around the magnetic cone, with its axis convergent or oblique to the axis of the cone. The spiral motion of the nucleus is caused by the charging and discharging of the substance generated by the motion. The oscillation of the nucleus north and south—the movement occasioned by the induction of the substance generated by the motion of the nucleus—is correspondential to the contraction and elongation of the pineal gland (conarium) in the discharge of its secretions into the aqueduct of Sylvius. The stellar nucleus is the parent of every other star in existence, and its motions determine the course of the motions of the stellar realm; this entire motion being governed by the course of the motion of the Zodiacal belt.

The ecliptic is the median line of the Zodiac. It is so called because all eclipses occur on this line. It is a circle running obliquely to the equator  $23\frac{1}{2}$  degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn. The motion of the sun north and south from these two tropics is a perpetual spiral or helical motion. It is from a knowledge the ancients had of this motion that the sun was called *helios*, and from which is derived the term *helix*. The same spiral motion is communicated to the planets,—all dependent upon the spiral motion of the central nucleus.

The encephalic zodiac must sustain the same relation to the pole of its axis, that the alchemico-organic does to the pole of its axis. In determining the zone or



annulus of the cerebral zodiac from its correspondence to the astronomical Zodiac, we lay the foundation for an absolutely correct mental science.

We here introduce a diagram for the purpose of facilitating the somewhat intricate subject engaging the student's attention. Notice the circle marked equator; the poles of the axis of the circle are marked south and north pole. The belt lying oblique to this circle, upon which are marked the dark spots representing the planetary discs (disci), is the Zodiac. The middle line of this belt is marked by an arrow at the word ecliptic. The student will also notice the axis of the ecliptic perpendicular to the plane of the ecliptic and Zodiac.

If we would pursue a study of the character of the encephalic [anthropostic or human] belt of motion in its correspondence to the laws and motions of the astronomical Zodiac, we must first learn to translate the language of physical motion and form to the mo-

tions and forms of mental qualities. Let us furnish an illustration of the significance of this proposition. We have defined the fact and causes of the excentricity of the astral nucleus. To translate this physical language into the language of mental science, we must know the corresponding cause of the excentricity of human character.

To the normal world, moving along on the line of the anthropostic equator, the Lord Jesus was the most excentric of men, but he was to the anthropostic zodiac what the astral nucleus of the cosmic astronomy is to the astronomical Zodiac.

#### **Relations of the Astro-Biological Ecliptic and Equator**

The ecliptic is the median line of the circle of the Zodiacal belt. It is the actual path of the sun from the equator north to the tropic of Cancer, from the tropic of Cancer south to the equator, from the equator south to the tropic of Capricorn, and from the tropic of Capricorn back to the equator. In the old astronomy it is the supposed path of the earth around the sun in its orbit, which would render it only the apparent path of the sun, but the real orbit of the earth in its relation to the Zodiacal belt. This supposition is a mere fallacy, founded upon the assumption of the convexity of the earth and its transmission through space (filled with material substance like a "jelly") at the velocity of from 16 to 20 miles per second, without friction. No reasonable mind can fail for a moment to see the absurdity of this proposition.

*Why should there be two circles of motion around two axes, with an obliquity of their planes and consequently of their axes?* We have already noticed the two motions of the stellar nucleus, one of which is axillary, the other orbital and excentric. The prime cause of the axillary motion is the conflict of physical spirit; the primary motion being efferent, the secondary being afferent;—the first flowing from center to circumference, the second flowing from circumference to center.

The existence of the stellar center or nucleus and its motion are dependent upon the reciprocal existence of the material boundaries of the coördinate circumference; for when the mind begins to think on normal lines, it will at once perceive that both center and circumference are interdependencies, neither of which could exist without its reciprocal counterpart. We ask the student to compare this rational summary with the uncertain hypothesis of the pseudo astronomer, who attempts to account for the existence of a solar nucleus of persistent "energy," radiating the results of myriads of tons per second of consumed matter into "illimitable" space, whence it never returns to replenish the nucleus and source of its origin.

If two great astronomers could agree upon the source of the sun's substance, there would be some little ground for a common loyalty to the great Copernican fallacy. But no two astronomers agree upon the material source of the *solar fire or iceberg*, both of which states exist at the same time and in the same place,

upon different hypotheses of "authoritative" and recognized "physicists."

The substance radiating from the stellar nucleus is the product of material combustion; and there is a correlate equation between the amount of matter consumed and the spirit generated at and radiated from this nucleus. Precisely as the heart of the physical organism of the vidual man conveys the blood to a limitable periphery, distributing it as arterial blood, and collects it again from the limits of circulation, aggregating it as venous blood, so does the electro-magnetic fire of the astral center radiate its substances to a circumscribed boundary, whence, through an electro-magnetic combustion, it is conveyed again to the center of the universe, the stellar nucleus, which is the coördinate of the limitable environment of this astral center.

#### **Reciprocal Combustion at Center and Circumference of the Cosmogonic Egg or Cell**

The reciprocal combustion of matter at the center and circumference of the cosmogonic egg, (at which extremities matter is destroyed as matter and transformed to the inversely active qualities of spirit,) is a factor in the friction of anodic and cathodic activities which maintain the axillary motion of the cosmogonical pivot. The axillary motion is the diurnal rotation of the center. Upon this motion depend the phenomena of day and night, modifications of which depend upon the coördinate radiation of photoic (light) and scotoic (dark) substances, each generated at the same center by the same process of combustion, but flowing in opposite directions.

According to the commonly accepted theory of light and darkness, darkness is the absence of light. You might as well affirm that the black coal beds in the earth are the absence of the white snow which covers the ground in winter; or that the snow is the absence of the coal bed. Light and darkness are diverse qualities of substance and both are substantial things. They are radiated in opposite directions from opposite poles as cathodic rays, and converged to the same poles from their corresponding hemispheres as anodic convergencies. The diurnal motion of the stellar center with these factors of motion and combustion, provide and account for day and night.

The oscillation of the astral nucleus around the stem of its axillation, is comparatively slight from north to south and south to north across the equator, as the change of seasons—cold and heat, or winter and summer—does not depend upon a north and south transit of the star, but upon a modification of the obliquity of the stem of its axillation to the stem of its excentricity, or its orbital motion. The modification of the obliquity, changing the prime vertical radiation so as to project the visible sun upon the ecliptic of its motion over a space  $23\frac{1}{2}$  degrees either side of the equator, a motion, the equation of which is upon a point of the earth's surface when the sun is vertical intermediate between the two tropics—the limits of the sun's vertical, winter and summer—causes the circle of

the equator and determines that specific relation to the plane of the ecliptic, which gives rise to the obliquity of the ecliptic. The friction of the inversely flowing substances causes that excentricity of the astral nucleus upon which primarily depends the deviation of the two circles.

**Translation of Physical to Anthropological Language**

We speak of an excentric in physics; we also speak of excentricity of mind. These are correspondential conditions. There are normal excentricities of mind; in these the man is sane, but supposed to be insane by those who are on the central or equatorial line of motion. There are other excentricities, belonging to obsessions and insanities. Moses and the prophets, with the Lord and his Disciples, belonged to the former, including Emanuel Swedenborg and others.

The central and therefore equatorial line of anthropostic motion is the propagative life as it obtains under the twelve varied epochs of human progress, differing in various ages to conform to the status of anthropostic relation to the alchemico-organic cosmos. In the median line of human progress, the normal marital and legal control of the propagative life differs distinctly through these twelve epochs; but they are all natural (normal), and are along the equatorial line of anthropostic momentum; that is, along the course of normal civilization. The Lord came nineteen hundred years ago, excentric to this equatorial line. His propagation was extraordinary, not ordinary, so far as it was related to the normal equatorial axis of human momentum. He was born in the course of the anthropostic ecliptic, but at the Aro-Libral axis of both the equatorial and ecliptical planes, hence he was Aries, Ram, or Lamb of God.

*(To be continued)*

**THE KORESHAN SYSTEM OF COSMOGONY**

**The Differentiation of the Orthodox and the Korreshan Methods of a Straight Horizontal Line**

By KORESH

**PART XVI.**

**H**ERETOFORE, the common method of attempting the determination of a straight horizontal line has been by the use of the engineer's level. There are a number of optical factors not taken into consideration by the geodetic surveyor and civil engineer, which render it impossible to extend a horizontal rectiline by the aid of optical instruments. The engineer's level is an instrument used by the surveyor, and includes a level and small telescope usually placed on the top of a tripod. This is more especially employed for the measurement of angles.

It is a fact not generally known, that it is impossible to determine a horizontal rectiline with a leveling instrument, or by the unaided eye, along the apex of successive heights of a given elevation, or along a continuously extended surface. The scientific reason for this impossibility resides in the fact that in the determi-

nation of a horizontal or lateral rectiline, an impression made upon the retina of the eye by a picture from one side of a visual direction must be counterbalanced by an equal picture on the opposite side; and the geodetic engineer, not being acquainted with this law of obtension in optics, extends a curved line while he believes he is continuing a rectiline.

Two men of different heights cannot, while adjusting the tripod to accommodate the difference, extend a line of the same curvation. A civil engineer six feet tall—adjusting his tripod to conform to his height—will make a curved line, by the aid of his instrument, upward of a given curvation, while the man five feet six inches tall, adjusting his tripod to suit his height, will determine the curvation of a lesser curve proportionably to the difference in height of the adjustment. The scientific cause for this discrepancy resides in the optical illusion referred to above; namely, that on one side of the visual line there are two factors entering into the formation of a picture on the retina, as follows: The perpendicular post producing the effect of retinal impression, is shortened or elongated proportionably to the distance of the object in perspective; and in addition to this, the geolinear foreshortening (the line along the earth's surface) induces a corresponding effect upon the retinal membrane.)

**Two Kinds of Foreshortening**

We confront, then, two kinds of foreshortening—the one geolinear, the other perpendicular—in all geodetic observations; and an optical phenomenon which should be attributed to the principle of perspective foreshortening is ignorantly attributed to curvation.

To obviate the introduction of optical science and the necessity for the explanation of optical illusions and intricate phenomena incomprehensible to the ordinary mind, we have instituted a simple mechanical device by which a rectiline can be determined. (See diagram No. 1.

Perpendicular standards are placed at points where there is a quiet expanse of water large enough in area to extend a line six, seven, or more miles. Across these perpendicular standards the horizontal bar of the Rectilineator is adjusted. From this first adjustment the rectiline is extended in both directions, until the line meets the water at a distance proportionate to the height of the perpendicular standard. By this operation we extend a chord from the top of the uprights, at right angles to two points at the surface of the water, as in diagram No. 3. The relation of the straight line to arc determines the concavity of the earth as its true contour.

In diagram No. 2, we have an illustration of the optical effect of an observation made with a leveling instrument, which does not differ in principle from a corresponding observation made with the unaided eye. The straight surface over which the line of observation extends is represented by AAA; BBB is the visual direction, deviating in a gradual curve away from the straight line AAA. The mind is unconscious of this curvation of vision, hence the curved line appears to be

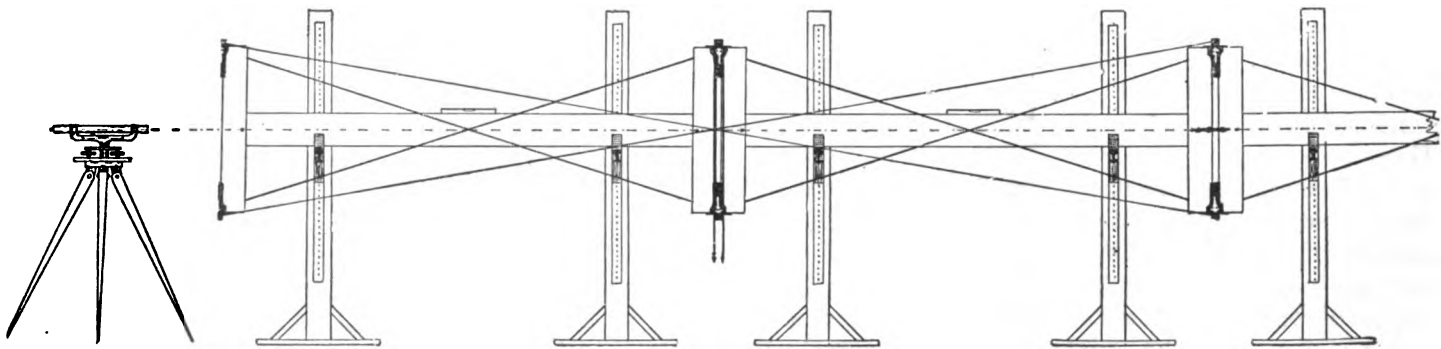
straight, as in the dotted line CCC, while the straight line AAA appears to rise gradually as the line DDD. The point 1 in the line of vision, appears to be at the point 2. The vanishing point is where the extremity of the visual line at 1 seems to meet the line AAA, represented by the line DDD. Beyond this point the straight line AAA, appearing as the line DDD, seems to convex away from the apparent line DDD. This optical phenomenon, which is an illusion, is taken as a demonstration of the convexity of the earth, and made the basis of the illusory system of Copernican astronomy.

In the observation illustrated by diagram No. 2, we prove that a straight surface curves away from the line of vision, by the identical argument employed to prove the convexity of the earth. We can prove that a straight line bends four different ways, by the same argument used to sustain the convex theory of the earth.

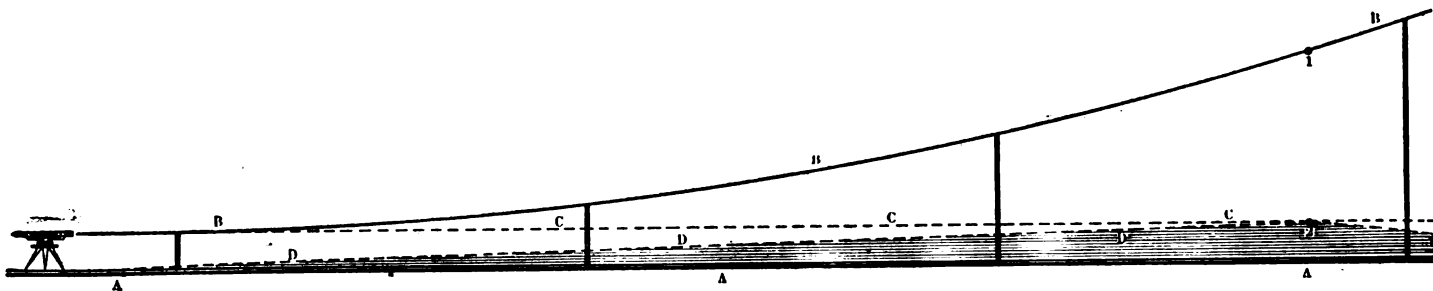
Life develops in the cell. The Koreshan System of Cosmogony described to the world the concavity of the surface of the earth, even before the beginning of the Florida Geodetic Survey in 1897 demonstrated it. When the world is forced to accept this proposition, all else follows readily.

In connection with the establishment of the fact, in the public mind, of the concavity of the surface of the earth, and next also in importance, is the determination of the amplitude of the arc, or the radius of its curvature. This cannot be determined accurately by any process of surface triangulation, because there are too many factors entering into the process to insure accuracy.

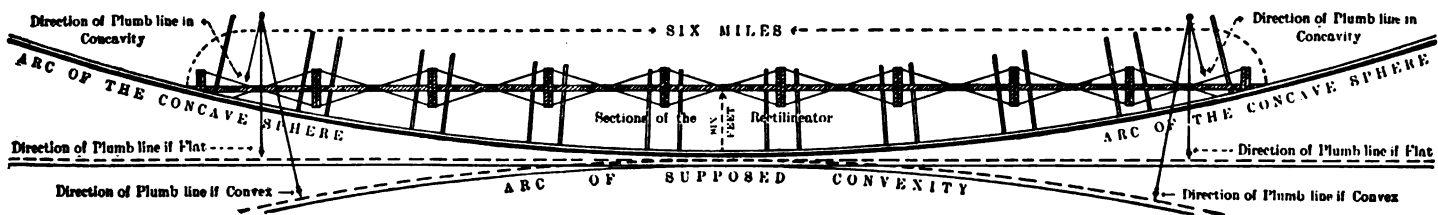
The Rectilineator, extending its line from any given height of a prime vertical, approaches the normal curve of the surface at a proportionate ratio, which may be determined at any given point by two exact methods,—



No. 1 Diagram of the Koreshan Geodetic Rectilineator, by Means of which the Contour of the Earth Can Be Determined Positively and Accurately.



No. 2 Diagram Illustrating the Illusion of Optical Phenomena.



No. 3 Diagram, Giving a Comprehensive View of the Air Line, and Showing Use of the Koreshan Rectilineator in Survey of Chord of Arc.

## Geodetic Survey Revolutionized

Revolution in astronomy implies revolution in all things. The great Swedish Seer said: "Every dispensation proceeds as from an egg." We reiterate, that a scientific religion which must embrace scientific social organization will proceed from an astronomical basis, the foundation of which is the Cellular Cosmogony.

each acting as the verifactor of the other. Place a perpendicular at the requisite height, about six feet, more or less, and place the initial section of the rectilineal bar, adjusted at right angles. The points selected should be as nearly level as possible. After the extension of the line three or four miles, (even less than this will answer,) adjust the geodetic level. This is an instru-

ment having two graduated glass perpendiculars very minutely spaced, with microscopes adjusted to the graduated side of the glass tubes. These two perpendicular graduates are united by a connecting tube twelve or fourteen feet long. (The tube and graduates contain mercury.)

The amount of variation of the mercury in the graduates, with the connecting tube arranged parallel with the rectiline of the section bars at any point, will indicate the degree of curvature. The instrument must be perfect; this accomplished, the determination of the radius of curvation is most simple. This instrument may be verified by the use of another instrument adjusted to the section bars with a perpendicular rod, to which is adjusted a very slender plumb-line. Across the bottom of the rod, which has a flat surface, is a minutely divided scale, to which is also adjusted the microscope. The scale has a definite number of divisions to the inch. This will determine the amount of variation from the prime vertical; namely, the first perpendicular. The deviation from the normal will increase either from the prime vertical, as the line extends, or toward it, according to the direction of curvation.

This method of mensuration determines both the direction of the curve and the radius of curvature. Any portion of the surface of the earth can be a thousand-fold more accurately surveyed by this method, than by any process ever yet instituted. We know that the result will compel the world to acknowledge the Koreshan System of Cosmogony.

**The Koreshan Religio-Science Embraces the Industro-Social System \***

Koreshanity is a system embracing every department of science, and including every form and quality of creation and life. Dr. CYRUS R. TEED, better known as KORESH, its Founder, was born in Delaware County, New York state, in 1839, and was illuminated in Utica, N. Y., in 1870. The theological doctrines of KORESH, founded upon a system of Cosmogony which he makes the basis of theological conviction and social organization, were so radically in contrast with the orthodoxy of the day as to bring upon his head the anathema of modern Christianity. It is partly owing to this radical difference of religious opinion, he says, that the press of the country has been led to a misapprehension of his teachings and purposes, and to consequently express the sentiment of the enemies of Koreshanity.

KORESH claims to be establishing an industro-social system of an organic character, the form and function of the physical universe comprising the pattern for its inauguration, development, and perpetuity. This can only be comprehended by something of a knowledge of the Koreshan astronomical system, which in Koreshanity is designated as the Cellular Cosmogony, or the

Concave Theory of the Earth. KORESH teaches that we do not live on the earth as a convex surface, but that the world is a concave sphere, all material life existing on its inner surface.

The Koreshan System describes the earth as curvating concavely about eight inches to the mile; this would constitute a shell of 8,000 miles in diameter, and a circumference of 25,000 miles. Reasoning by the law of analogy, is applied as one of the methods of proof of this entirely new and unique theory. Koreshanity maintains that all life in the process of development progresses in the cell, and that the principle of universal production is no exception to the great law of growth; therefore, it necessarily follows that the evolution of the perfect race must, in obedience to the principles of development, proceed in this great cell.

The Koreshan Scientist does not leave the proofs of his theory to rest alone upon analogy, as this principle does not appeal to the mind of any but the most highly developed mentality.

**By Means of the Rectilineator any Deviation from a Straight Line Course Is Precluded**

There has been invented a mechanical device at the instance of the Founder of the Koreshan Unity, by which an air line may be extended as a chord from one point of the water surface of the earth to another at a distance of about six miles, through which, it is asserted, proof is afforded that the two extremities of the chord are met by the arc, the two extremities of the water surface over which the chord is extended. The invention is called the Rectilineator.

This apparatus consists of a number of sections in the form of a double T straight-edge, as defined in the accompanying diagram. The first one is placed horizontally across the top of a perpendicular or vertical post set in the water, or at the water's edge, and adjusted perfectly plumb; the cross-section is rendered horizontal by levels, plumbs, and other methods of corroboration. From this double T another double T section of the straight-edge is extended on another post, until in both directions the water is reached by the chord. (See Diagram No. 1, on page 101.)

The apparatus is constructed with such mechanical nicety, and applied with such precision as to preclude any possible deviation from the rectilinear or straight-line course of the chord. The accompanying diagram illustrates the relation of the chord to the arc, which is shown to be the shape of the earth over which the chord is extended. The measurement or survey of the earth's surface by this geodetic apparatus, contrasted with the contradictions, inaccuracies, and uncertainties of the experiments instituted by the "scientists" of the Copernican school, places this at once upon the basis of a positive science, from the fact that the subsequent processes of reasoning and experimentation are related to a first step that is absolutely demonstrated. Hence, the Koreshan System of Cosmogony has a certain, unequivocal, and proven premise as the starting point of all experimentation and rational progress.

The earth according to this system is 8,000 miles

\* Beginning with this sub-caption to end of paragraph, "The ushering in of this new kingdom of righteousness," etc., was originally written for the *Chicago Journal*, and appeared in that paper October 17, 1896.



in diameter, 25,000 miles in circumference, with an astral or star center, around which are atmospheres, the outermost being our own, which rests upon the earth and water surface of the earth. There are three atmospheres; namely, oxygen, nitrogen, and possibly "argon," and immediately above and resting upon this one, an atmosphere of hydrogen, and above and beyond that, one of aboron. Outside of these atmospheres is the water and land surface of the earth. The shell is about 100 miles in thickness, and is composed of the various geological strata, under which are five mineral strata; and under these, seven metallic strata, the outermost being gold. This is the outermost environment of the shell or crust of the earth.

The seven laminæ or strata, with the mineral plates of the circumference, are so arranged as to constitute, so to speak, a complex voltaic pile so reciprocally related to the nucleus or stellar center as to form a great galvano-magnetic cell for the generation of the physical spirit-substances permeating space, which are ignorantly defined by the physicists as "luminiferous ether." This composite physical spirit-substance is of as many qualities as there are metallic and mineral substances to be reduced from the atomic state to that of the ether which interflows from center to circumference, and from circumference to center. There are two points or places of terminal transmutation. At the center, the converging physical spirit-substances—which are the substances of the dematerialization of material atoms—are partially materialized and enter into a perpetual combustion, which, again reduced to descending or gravic physical spirit-substances, are materialized, deposited, and formulated at the various strata of the general crust or rind of the system.

**The Reciprocal Relationship of Center and Circumference Comprises an Integralism**

The reciprocal relationship of center and circumference comprises a cosmogonic integralism, which is a perpetual structure with its attendant functions. Within this form are sun, moon, planets, stars, etc., all of which are contained within the sphere. The sun and other heavenly bodies are not, therefore, great worlds, but various lights, "the greater light to rule the day, and the lesser light to rule the night." The stars also were set "in the firmament of the heaven to give light upon the earth."

(To be continued.)

**KEY TO THE LAW OF JUDGMENT**

**What the Two-Leaved Gates Symbolize;  
Cyrus the Guide to the Sanctum Sanctorum**

(From the Writings of KORESH)

**PART IV**

**T**HE TWO-LEAVED gates is a translation or rendering from *delathaim*, a word with a dual ending, which literally means double hangings or curtains, and refers to the curtains or hangings which separated the holy from the most holy place in the tabernacle and the temple. These curtains in the temple, called the veil, symbolized the utmost extremity of the human flesh

wherein it had become modified for its transformation to spirit. The literal meaning is the flesh of the Christ or Anointed, or purified and consecrated flesh. This may be verified from the Scriptures as follows: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us; through the *veil*, that is to say, his flesh." (Hebrews x: 19, 20.)

It is thus seen that the two-leaved gates constitute the veil of the temple, the consecrated flesh, or the flesh of Christ, which every individual must put on in order to go into the most holy place, the sanctuary of the living God. This condition Jesus reached, and entered within the veil (beyond the flesh into the heavenly realm by overcoming death in the body) by the transformation of the flesh to *psyche* and *pneuma*, or soul and spirit. His people at the second coming, or at the end of the Christian age or era, must enter through the veil (the purified flesh) by overcoming the lusts of the flesh, into the inner sanctuary, the heavenly place. CYRUS the Shepherd is the essential guide to this *sanctum sanctorum*.

The temple of God is the perfected human structure made complete by the union of the two sex forms and functions in one perfect form—the image and likeness of God. This temple is both macrocosmic and microcosmic. The individual man is the pattern and archetype of the macrocosmic or Grand Man, and the little universe or least form is in every particular like the macrocosm or the man in his greatest form.

In the individual brain there is a fold of pia mater (soft mother) dipping down from the circumferences of the brain through the fissure of *Bichat*. It invests the conarium or pineal gland—the central point or pole of rest of the whole encephalic mass. It terminates in two sheets or leaves gathered into loops which border its extremities. This two-leaved curtain is called by the anatomists the *velum interpositum*, the interposing veil or curtain. At these extremities the blood corpuscles, which are carried to the brain from the body through the blood-vessels of the brain, are transformed from blood to spirit by a gradual transformation through the *velum*, until at the extremity there is a sudden transformation from the blood cell to spirit. At this extreme point of transformation the cells drop off in purified little drops of serum or spirit. These are the droppings of the sanctuary. They are the tears of contrition.

But why the tears of contrition? A tear (or water) cannot be produced but by the contrition (rubbing together) of substances. Contrition (*con* and *terere*) signifies rubbing against; grinding to powder. At the point where these tear-drops are produced they are changed from the cellular to the angular form, and there is a double process of transformation by which the crystalline or the acetic spirit substance is carried in one direction, while the water from the attrition takes another direction.

The *attritus*, the mineral deposit formed by the rubbing or grinding together of substances, and which

is the earthy deposit produced by the conjunction which unites the blood cell and the spirit—by which the tear-drop and also the *acetic* substance are formed—is carried directly to the pineal gland. It is not carried there in the state of matter, but in the state of acetic substance and deposited in the pineal gland (through the structure of which it meets an alkaline substance) and is there deposited in the form of phosphate and carbonate of lime. Thence is derived a purer spirit, passing down from the pineal gland through the *corpora quadrigemina* to the cerebellum, in which is the Tree of Life, arbor vitae. The channel of this communication is the fibre which unites the two lateral halves of the *nates* and *testes* of the *corpora quadrigemina*. All these organs and offices in the individual have their correspondences in the universal—the macrocosm or the man in the greatest form.

The water-carrier of the human brain (Aquarius) is the channel formed by the union of the fimbriated extremity of the fornix, with the extremity of the blood-vessels in the *choroid plexus*. Fornix means arch. This is the royal arch of masonry. It is the king's highway. The bed of this channel or water-carrier is the *thalamus* (bridal chamber) of the brain; the place of union of the bride and groom in their first marriage.

#### **The Human Brain the Archetype of the Divine Kingdom**

The human brain perfected in its form and functions, is the archetype of the divine kingdom. Its form is the form of the kingdom. Its methods, the processes by which it formulates its dominions in its limitations and boundaries, are also the methods by which the everlasting kingdom shall be formulated and established in the earth. These are mysteries which cannot be fully comprehended by the people who shall constitute the new kingdom, until after the channel of divine transmission and communication by the theocrasis (translation) of CYRUS, the Sign of the Lord's coming, is opened. After the theocrasis and the opening of communication all mysteries shall be revealed. The waiting ones of the flock shall wait yet a little season, and then shall they behold the revelation of Jesus the Christ.

The time has come for certain initiatory measures to be inaugurated, through which the kingdom may have its formulation. These measures are outlined by the authority and under the direction of Jehovah, the Lord of all the heavens and the earth.

Humanity is to be fitted for the higher life by a higher marriage. The marriage of the animal man is through the animal propensities and passions. The offspring of these marriages is the corrupt and corruptible animal man, the male and female in two forms. This is the form and manifestation of death. The animal (the beast) will continue to be propagated and corruption will continue to follow this form of marriage so long as it continues to be consummated. Hence, the first principle, namely, male and female continency, must be instituted and adhered to by such as will enter the higher life through the divine marriage or the conjunctive unity of God and man. This law is absolute.

The strength of every living thing is in its seed. If this potency in man goes to the propagation of the animal life, the life that constantly dies, it does so at the peril of his spiritual nature; for his spirit flows down through the channel of his vegetative function to multiplication in the flesh.

The elevation or lifting up of the desires, restrains the flow toward the flesh and conserves the potency of life, the substance which otherwise goes to formulate the corruptible flesh and nature of man. There can be but one normal restraint to the corruptible passion, and that is the substitution of something higher, better, purer, and more attractive for the affections to rest in; a more supreme and holier object of love. The nature that is being purified for heaven can understand this, but the gross and animal man cannot.

Second principle. The thoughts of men and women must have a center of rest toward which the flow of the conserved potency of the affections (loves) trends, and into which they must center. Thought is actual substance, and flows in the direction which the thoughts take and toward the objects upon which the mind rests. It has two universal qualities; namely, truth, which is intellectual or mental, and affection or love, which is emotional.

That the ultimate desires of the human race—the desires culminating with the end of the age—may polarize properly and according to the divine purpose in humanity, the name CYRUS has been given and handed down through all ages as the name of the Divine Humanity who shall constitute the center of rest. It is said of him: "He is my Shepherd, and shall perform *all* my pleasure." "In that day there shall be a root of Jesse, which shall stand for an ensign [sign or throne] of the people; to it shall the Gentiles seek: and his rest shall be glorious." The CYRUS who is to light the world with his glory will be the son of Jesse.

Third principle. All who look for the coming of the Son of man must seek for and behold the Sign of the Son of man in the biological heavens, as the true indicator of the time and method of the kingdom's formulation. CYRUS is this Sign. He is Aquarius. He is the Water-bearer, the Communicator of the ultimate divine truth which is the science of immortal life. He is the channel for the pure river of the water of life. Behold he cometh! Seek ye him!

The confirmation of the "Sign of the Son of man in heaven" is the theocrasis of CYRUS. This is the terminal transformation of the blood of the new covenant (conjunction) to the spirit of the new flesh. The theocrasis has been denominated in the Hebrew and Christian systems as "translation." It is transformation and absorption.

Fourth principle. There will come no genuine truth to the world except as it comes through CYRUS, the divinely appointed channel for its communication. If truth could have come unadulterated in any other way, he would not have been appointed and chosen for such a work. All other claims and claimants are therefore false, as will be demonstrated in the clear light of the rising Sun.

(To be continued.)



# *The Indicia of Human Progress*

BERTHALDINE, MATRONA

## THE WORLD-EMPIRE CITY

The Greatest and Most Beautiful City  
of Historic Time Planned by Koresh

**A**MONG the interesting propositions being submitted to thoughtful progressives, is that of building a world-empire city. The purpose of the city as we have learned it, is to make it the headquarters of representatives of all nations, devoted to science and art in the broadest sense; that is, coöperatively, for the welfare of the world.

Plans for such a city, and literature recommending them to careful consideration, have been put forth by Mr. Hendrika C. Anderson of Rome, and a notable band of co-working engineers, architects, and artists. This noble effort seems in some degree like a reflex response to the projected thought and plans of KORESH, made in 1893-4. In 1893 the marvelous White City of the Chicago World's Fair awoke in thousands of human souls a devout longing to see white cities; cities beautiful everywhere the world over. Since that time human intelligence, as to the possibilities of wisely sanitary, beautifully built cities, has found expression in many practical projects for rebuilding and beautifying such cities as now exist.

The project of building a world-empire city has already found its best expressions directly from the central mind of human thought. Those familiar with Biblical lore know that prophets and apostles en rapport as its tents and tabernacles with the central mind, because of devotion to truth and practical righteousness have foretold the building of a Holy City in earth as a habitation for the supremely truth-loving, and law-abiding people of the most High. Isaiah wrote of a Messianic city-builder, one CYRUS the Shepherd and Stone of Israel.

Some have foolishly fancied that Cyrus, the Persian, fulfilled this prophecy completely. He did in type, but according to the Apostle Paul's statement relating to all the events in the history of ancient Israel, they were but "types and ensamples" for the instruction of the people of the Most High in attaining the glory of their ultimate destiny of arch-natural Sonship. The great clock of the ages, the ever active physical heavens, is now declaring to its scientific observers, that this great destiny is imminent for the true Israel of God, the spiritually begotten of Jehovah.

These are to be the builders of the true Holy City of the Lord's world empire in earth. That this fact might become known to men, the Lord sent his Messenger, foretold to come, with his message regarding his inheritance of the earth, and the establishment of his kingdom in righteousness.

This message is a most rationally scientific one. In communicating it he became the most literal fulfilment of the prophecy concerning "the man with a plumb-line in his hand," for with a plumb-line he proceeded to

establish the fundamental premise of his message; his scientific system called Koreshan Universology.

Having founded in its least form his College of Life, his Society Arch-Triumphant, and the Ecclesia of his New Covenant, he proceeded, by studying the movement of the sign through the constellations of the Zodiac, to locate the earthly vitellus; the initial gate of the Holy City he is destined to build as the seat of his World Empire. Having located it, with a handful of devoted adherents he proceeded by land and water routes to gain a footing in the earth, for his little flock of initiates.

It now being the time of Armageddon as foretold, in which the move was made, fallacy and evil, within and without the fold of the Shepherd, have done their worst to defeat the building of even the initial gate of the New Jerusalem, in its new world home,—the United States. The United States is, in a broad sense, representatively the fulness of the Gentiles, the great absorbent of all Israel. In the supreme and most actual and potential sense, CYRUS, as the visible Shepherd, was that fulness in whom all Israel was gathered as the Deific spirit entities of the New Jerusalem.

In projecting his plan of city building, KORESH (CYRUS) artistically diagrammed his science of squaring the circle, and declared the methods by which the plan might be applied to the greater city as elaborated from its initial gate to cover the area indicated by the Apostle John in cubits; some 1500 square miles. Owing to the physical cataclysm foretold by KORESH to occur almost simultaneously with a world-wide social revolution, the greater city must await the coming of its arch-natural builders, the Sons of God, to appear early in this the Aquarian era.

The initial city, KORESH declared would be a scientifically colonized city of refuge for the aspirants to the divine Sonship. This arch-natural Sonship, KORESH taught would be an attainment resulting from a cheerful obedience to the laws of immortal manhood, as fulfilled by the Lord Jesus Christ, the Holy Seed of the arch-natural Sonship and the Son of man, CYRUS, the Shepherd.

The Lord Jesus it is written begat in those he found receptive to his teachings the living hope of attaining this Sonship. These aspirants for immortal manhood are now scattered abroad among all sorts and conditions of men, but according to the indications of prophecy they will, in the order of law, be gathered in due season by the knowledge of the truth; *i. e.*, truth in its most scientific systematized aspect.

This aspect constitutes the gospel of the kingdom in earth, which will gather the lovers of truth and righteousness together, for the building of a Holy City in earth, whose builder and maker in the supreme sense is God, the Lord. This God of Israel the Savior is to enthrone himself in the minds and hearts of his elect, as

the science or knowledge of the truth. This truth loved to the point of obedience to the law in the good form of its establishment, as revealed in his already archived Science of Government, will deliver human society from all evil.

Men are not yet receptive to the science of sociology as taught by KORESH. It will probably take the startling events of the oncoming social revolution to make them so. The aspirations of the "World-City" builders are fine, but to realize them they will find there is but one way (the way of the Lord) to take for the building of a Holy City that will be the Sun City of the Golden Age, so long anticipated for the glory of the Lord's Kingdom.

The initial gate of the city at Estero, Florida, has suffered many catastrophes due to the growth of tares in the field where the Lord planted his seed. After ages spent in the hells of the competitive system in which the laws of commercial equity are violated in every domain of life, the initiates of the Court of Effort in the Guiding Star Assembly have had, and still have many things to learn from painful experiences.

Handicapped in every way as a commonwealth corporation for industrial efficiency, they, like all the world ripening to know and do the will of God, have to learn that to obey the law fulfilled by the Lord Jesus is better than sacrifice, and to hearken to the divine wisdom, that has had that experience, is better than the fat of rams; the anarchistic self-will of the lawless so many are electing to enjoy. The highest possible freedom to be had in earth-life of any degree or order is to do the will of God as defined by the Science of the Decalogue. This law the Lord God declared he came not to make void but to fulfil, that the spiritual seed of his life imparted to men receptive to it might in the order of law attain all he had attained in the possibilities and powers of his final appearing and visible kingdom in earth.

For this kingdom all honest, devout lovers of the truth have prayed, and worked with zeal lacking the crowning glory of the knowledge of the truth as a promised attainment from its fountainhead, the Lord God, who gave his flesh for the life of the world, to take it again in its harvest glory. When men have done the commandments, as the promised science and love of truth can enable them to do, they will have right to eat of the fruit of the Tree of Life, and enter through the gates into the city.

This city is primarily sound doctrine. Doctrines, like bones are made attractive, not by being held as water in a cup, but by impartation for their use in the production and sustenance of life in the flesh. Sound doctrines, scientifically applied, according to the pattern given with the doctrine, will ultimate in the fruit of the harvest of the flesh of Christ.

Nothing seems to be more hateful to modern Christendom, in adultery with the mammon of unrighteousness, than exactly what the Lord Jesus lived and taught, and what Moses and the prophets lived and taught in type and ensample.

The Holy City is awaiting her reception into the

minds and hearts of her begotten, but still unborn sons of men. She is awaiting the lovers of her truth and beauty, the legitimate expression of her life in every sphere of human activity, but primarily in a municipality from which the law shall go forth in the power and great glory of humanity's scientific enlightenment. Where are the natural primal hands to build it; the servants of the Most High; the servants without money and without price, and according to the laws of order and industrial efficiency for the commonwealth?

### The Liberty of the Sons of God

THE TRUTH in its most practical scientific degree is given the world in the hour of its greatest need. It is given to teach the ripening order of Levi that the liberty of the divine order of the Sons of God is to be attained only by obedience to the commandments of Him who comes as the restorer of that divine order in the earth. This divine social order, genuine science teaches men, is imperio-republico-regal, and that in all their ways the would-be Sons of the Most High must confess him as the King of kings and Lord of lords, whether his habitation be tent, tabernacle, or the living temple, and irrespective of the sex of his persona, mask or covering.

Men seeking the glory the Lord had with the Father before this present evil world was, must learn how to attain it with the keys of knowledge given for unlocking the mysteries of the laws of its being. The earth is approaching a Matriarchate, in which woman enthrones as her God the man who has overcome all desire to rule over her and enslave her in any degree, through any agency, to the lusts of his flesh or the pride of his life. Such a man encompassed by the living soul of his glorified Motherhood, is to become the supreme manifestation of earth's constructive powers of the good in power and great glory of the human race.

KORESH has located the tabernacle of this coming temple by word and deed. He found it where he found himself called to become God's Anointed Messenger to the church of the New Covenant. This church was found in the wilderness of sin, Babylon the Great. By the science of his origin and destiny as God's elect Messenger, he was called upon as the Lord's new name to exalt his name above all that is called God by the degenerate humanity of Babylon the Great. All his acts are justified by the science of the laws of his being. To see Him as he is to become, one must turn again to the law and the testimony interpreted by the science of the universe as a whole.

The universe is one thing of definable form and functions. The science of its being a unit, is rock-based on a demonstrable premise, which must be refuted by actual demonstration of the mechanical sort, and rational reasoning from the law of analogy. So called scientists have been challenged to do this deed of annihilating the Word of God in its most powerful testimony to the human race. The challenge has been treated with scorn by the pseudo scientists. The days



of the scornful are foretold to be numbered. The day is nigh when the judgments of the law of retribution will turn many to a rational consideration of the truth as established by its one "faithful Martyr." He laid down his life as a sacrifice seasoned with salt. This salt in its spiritual degree was the spirit of the just made perfect in him for rebirth into the life and activities of a world-empire, a New Jerusalem from which the light of life shall stream forth to the confines of the universe. It shall stream forth as the solar radiance of the Cross of Christ from the bosom of Abraham, the coming divine Motherhood of all living. The sons of men aspiring to be of the living, must awake to the righteousness demanded by the word of truth and soberness spoken by the scientist of the law.

The joy of obedience is offered to all men who will line up as volunteers delighting in the now declared will of God and his delightful method of doing it. KORESH defined the great hindrance to this act in a letter to a friend: "Anarchy is so deeply rooted in the hearts of the professedly loyal." The world has reached the state, not only of rebellious democracy and lawless anarchy against the equally lawless imperialism of masculine dominance of the earth, through the instrumentality of a fictitious money power, but it has practically abandoned the legitimate service of the only living and true God it has known in any degree, or can know.

The Man Christ Jesus, that great philosopher, the fulness of the Godhead bodily, gave his life in defense of the law and the prophets of the spirit of truth. He gave his life in the flesh to replenish the powers of this spirit to awaken through his elect new name many to know and do the law, the Decalogue, as he had done it, delightedly. To him the will of the Father, the intelligent spirit of the law of love, its scientific spirit was his joy.

To have many to coöperate with him in doing it as a great harvest of his kind, made him satisfied to give his flesh for the renewal of the world's life, and to sow it as the spirit of truth and righteousness in man, to bring them to know the truth, and obey it for the attainment of the more abundant life of the liberty of the Sons of God.

#### Freedom Through the Truth

KORESH says in "The Covenant of Life:" "Men now are born in sin and shapen in iniquity, hence the relations and acts by which they are so begotten are necessarily iniquitous. If men are born in sin and shapen in iniquity, and death be the result of sin, it follows that a reversion of this tendency will infuse life."

This "reversion" must begin in the circumferences of life, and on all lines. As woman is the most circumferential form of human life, as 'tis she who incubes the vidual forms of men, the turning of the race from iniquity in its most circumferential, that is, its most practical visible aspects must be preëminently the responsibility of woman. Women must refuse, with one accord, to decoy men by anything they can do, into

yielding to the impulses of their lower nature. On the other hand, a man aspiring to the stature of a man in Christ Jesus must develop, from the Lord's begetting and quickening powers, moral stamina enough to walk with the Lord through the very bed of hell, with power to raise the fallen, cheer the faint, heal the sick, and lead the blind, irrespective of their sex, even if in the disguises of harlotry. It is for men, male and female, aspiring to divine Sonship to declare from the heart's love of the truth, "I can do all things, Christ strengthening me."

If men are to be saved by the love of the truth in its scientific degree promised them, *i. e.*, according to their knowledge of it in application to the uses of life in that degree, they must busy themselves with the business of becoming efficient doers of the word in the scientific order.

Efficiency is a marvelously fine thing. In the service of a scientifically devised commonwealth, it would result in a superabundance of wealth of every variety. A scientifically devised commonwealth has been projected as a system for practical human use by the most scientific mind of the universe through its central sun, as it can be seen in our atmosphere.

Mortal eyes are not constructed to see it in any other, save by spiritual perception and celestial affection. Hence this greatest mind was manifest in a natural man, having the Biblical credentials of a long-foretold prophet. Not only did he appear among men duly credentialed by the archives of the median line of racial progression, but also by a science of the universe that cannot be refuted by any rational means.

This Prophet, KORESH, Founder of THE FLAMING SWORD, and the far-famed discoverer of its life-guarding fires, has called upon the womanhood of this new era to assume their share in the redemption; the restoration of the human race to its divine image and likeness, and its legitimate semblance in its mortal form. Without him, KORESH, and the strength of his life, the science of the law, and the spirit of his personal life, women can do nothing for this supreme exercise of their highest function of motherhood.

As they are ignorant of the fundamentals of the law of life and immortality, about all they can do is to break down the old order with the might of their importunities of all sorts. A great awakening as to what constitutes scientific righteousness is now due, for the science and its conservative powers are instituted in preparatory form to meet the world's most ultimate need.

Thought and action together comprise the virtues which must consummate in righteousness. To *will* and to *do* are the coöperating factors of utility. Let true science direct the will, and the performance of use will result in the fruit of the perfect life, which means immortality in the flesh. The attainment of immortal life—the undying body—is the final fruition of the now culminating dispensation.—Koreshe.

# For the Younger Minds

Bertha M. Boomer

## ARCHITECTURAL EXPRESSION

Perfect Architecture Can Only Arise  
From the Highest Religious Ideals

(Continued from March number)

**T**HE ARCH and the vaulted roof constituted constructional forms which were carried to great usefulness and perfection by the Romans. These did not originate with them but were borrowed from the Etruscans, who were the earlier inhabitants of northern Italy, and further developed by the Romans. The arch was not unknown to the Egyptians, Greeks, and Asiatic peoples, but it required the Roman engineering genius to discover its innumerable and splendid possibilities, particularly in rendering practical the covering of large areas. A love for vastness, expanse, and a feeling of solidity characterized the Roman mind, and this desire was expressed by their ingenious adaptation of the arch and vaulted roof.

The Romans were not imaginative, nor was their religious life sufficiently devout to cause them to build altogether spontaneously to their gods. They were materialists, good engineers, great technicians, and were satisfied to borrow æsthetic qualities from the Greeks, and simple constructional elements from the Etruscans, which they developed, combined, and adapted in such a way that the heroic buildings created by this method remind us (although the originals sometimes suffered through their adaptation) that "Rome was mistress of the world." As the keystone of the arch locks the whole, so Rome, as the most potent element, combined the architectural and æsthetic attainments of her subjects, and gave the whole an impress of her own.

All that the arch symbolizes, Rome and the Romans fulfilled. They seemed to span or carry over, in architectural expression, all that was fundamental and aspiring (because of its direct dedication to the Godlike) of the ancient world, to that time when an entirely new spiritual life and new architectural expression were manifest in the great edifices inspired by the Christian faith. Hence Rome was a great transitional arch, to which we owe much of our understanding of the builders of the pagan past, and of the otherwise inexplicable works of the Christian builders.

The Romans were not confined to the erection of temples. They built magnificent public baths, bridges, aqueducts, roads, triumphal arches, palaces, private dwellings, basilicas, theatres, and amphitheatres. They were exceptionally skilful in the laying out of cities. Sun-dried bricks combined with stone were the chief materials used; but they knew how to treat the different kinds of materials as successfully, as they did to harmoniously coördinate in a single building an infinite variety of constructional features.

The aqueduct, consisting of its long succession of gigantic arches, reminds us that no people but the Romans have carried out such a stupendous undertaking. In the many ruins of the great public baths, their love of magnificence and luxury is most apparent. The Pantheon is a beautiful example of the Roman circular temple, surmounted by a massive dome.

The Coliseum seems but another name for Roman history, for within its walls much that was of great importance in that history transpired. It was written: "When falls the Coliseum, Rome falls." Rome did fall, and it was the Coliseum that aided in precipitating its fall. The delight in the shedding of blood did not keep alive the martial spirit as was hoped, but rather weakened it. Titus completed and dedicated this great amphitheatre in 80 A. D. Titus also subjugated Jerusalem, and to his memory there still stands a great triumphal arch.

The Coliseum was an oval-shaped structure, four stories high, combining Roman arches, and half columns having Greek capitals. It would accommodate 50,000 spectators; some authorities say 87,000. About one third of the Coliseum still stands, though many public buildings and palaces have been built from its fallen walls. It is at once a monument to the grandeur and decadence of Rome, and a memorial of the early Christian martyrs, who were burned for the amusement of the populace within its walls.

The Roman Basilica has a double interest. The Romans built them for courts of justice, exchanges, and market places, while later on they were used as places for Christian worship, and constituted the model for the first buildings erected for that purpose. The main hall was divided into a nave and two side aisles by columns, and at one end a raised semicircular space, an apse, was set apart for the magistrate and his lecturers. Between them and the main body in the hall rose an altar, on which sacrifice was offered before business of importance was entered upon. In the Forum, too, temples and basilicas rose side by side; such was the importance of religion in matters of state in those days. However, proximity of basilica and temple may have meant little more in humanizing the Roman administration than the tower of Trinity does in humanizing the activities of Wall Street, at the head of which it stands.

Between the decline of classic Roman architecture, and the time when the yearning for a new religious expression manifested itself by the pointing upward of spires and pinnacles in the development of the Gothic style, (the last architectural expression of importance created,) are several other notable styles emerging from the classic by its contact with the Asiatic, and from the Mahometan.

When the Roman empire separated into Eastern and Western divisions, a new order of architecture arose, through the infusion of Oriental elements into the Eastern empire. It was called Byzantine architecture, and combined the dome and the richness of Asiatic coloring, with the symmetry, dignified proportions, and constructional solidity of the Roman. No new style arose from the Western division, for the conquerors of Rome were of inferior culture; and though Christianity spread among the Teutonic nations, the form of the Roman basilica was retained, with modifications, by them until the ninth century. The period embracing the use of the basilica for this purpose was called Romanesque, or more properly Roman-Early-Chris-



tian architecture, to distinguish it from the later Romanesque immediately preceding the Gothic.

Mahometan architecture expressed itself somewhat differently in each country where Mahometanism prevailed. Taken as a whole it lacked unity, and may be described as internal architecture, rather than external,—which was in accordance with Oriental life. Its style had marked affinities with the Byzantine, as in turn the Mahometans imparted something to the creation of the Byzantine style. The mosques were rather successful combinations of the dome, the arch, and minaret; a tower from whence the Imam called the hour of prayer. There is a certain capriciousness in all Mahometan architecture, rendering it as distinguishable from other forms as the Mahometan himself is distinguishable from other peoples.

In India we find the ethereal Taj Mahal; in Spain, the incomparable Alhambra; and there remain beautiful mosques in Persia and Egypt to tell the story of the Mahometan influence. Their strange faith and life are as full of contradictions to us, as are their fascinating structures. In Egypt and elsewhere the Mohametans developed a pointed style, from which the Gothic may first have started in Europe, through the Norman conquest of Sicily, though this is uncertain. The Mahometan uses the pointed arch more as ornamentation, while the Gothic builders' pointed arch had structural importance and value.

The later Romanesque style, before mentioned, preceded the Gothic, and was evident between the middle of the ninth and twelfth centuries. It was a forerunner, in a way, of the Gothic, and might be considered simply as part of the evolution of Christian architecture in Europe, rather than as a separate style. It commenced like a reform. At first no new forms were created, but variations on the old Roman basilica still in use, were made. The nave was lengthened at one end, and the choir extended on each side of the main hall, making the whole conform to the shape of a cross. The flat roof over the nave in the Roman building became vaulted, by an application of the arch, which in the Gothic style that followed, was pointed. Byzantine and Mahometan styles were not without their influence upon the Romanesque style, which naturally, as it became more mixed, did not present a homogeneous whole. A revival of the more classic Roman forms also set in toward the break, and everything not classic was finally named Gothic; and the struggling spirit for a new architectural expression became a recognized style.

Gothic architecture was organic, compelling; possessing a soaring character like the growth of a plant. Its builders worked unitedly, joyously, and conscientiously. Every detail was studied. It was well done because it came from the soul. Only this method of creation can endure beyond its day, and be called classic or immortal. In ornamentation, geometrical and vegetable forms heretofore unused, prevailed without predominating, until decadence of the style set in. High ribbed vaulting, with light filling in, consequent light supports, and the predominance everywhere of spaces unfilled with masonry, contributed to distinguish the pointed style. The flying-buttress was introduced to relieve strain where it became too great, and thus was created a feature that possessed much beauty be-

cause it also possessed a purpose. The succeeding Renaissance style may be called a review of all that had gone before. It was not calculated to give expression to man's higher aspirations, but to appease his increasing cravings for luxuries in his private life.

And so we come down to our own time, which can claim no essentially characteristic architectural style, though we have the benefit of the knowledge of so much that has preceded our day. We have many architectural geniuses having individual styles, but the effort of the individual cannot soar to the heights of a united desire to give expression to a high ideal. History shows us that a new religious impulse will again demand the talent of artists for the projection of a new architectural expression, replete with the greatness of the past, and burning with the splendor of the future's promise.

## Peace

What was the first prophetic word that rang  
When down the starry sky the angels sang,  
That night they came as envoys of the Birth—  
What word but peace, "peace and good will on earth"?

And what was the last word the Master said  
That parting night when they broke brother-bread,  
That night he knew men would not let him live—  
Oh, what but "peace I leave" and "peace I give"?

And yet behold: near twice a thousand years  
And still the battle-wrath, the grief, the tears.  
Let mercy speed the hour when swords shall cease,  
And men cry back to God, "There shall be peace!"

—Edwin Markham in *Nautilus*.

## Talking to the King

I do not crave the purple robe of state;  
Nor do I ask the heraldry of fame;  
Or long to sit on thrones where kings have sat;  
With commonwealths to tremble at my name.

Did not Belshazzar sit on such a throne?  
Was not an empire subject to his call?  
What were they worth, when, while the feast was on,  
Thy hand wrote "mene, tekel," on the wall?

I only ask to know that I am Thine;  
To feel that in Thy glorious home, some day,  
Thy face shall look with welcome into mine,—  
Thy hand shall wipe the tears of life away.

Through all the darkness that the years may hold,  
I only ask that I might look and see  
The star that beamed on Bethlehem of old,—  
To guide me through the shadows, up to Thee.

—Edgar S. Jessup.

It ought not to require the prescient eye of a prophet to discern the signs of the times. There will come a time when the industrial camel of the world will have had placed upon his back the last straw; there will come a time when the laboring masses will rebel, as did the children of Israel in their bondage in Egypt.—*Koresh*.

# Light on Current Events

John S. Sargent

## THE VAGARIES OF MODERN SCIENCE

**"That turneth wise men backward, & maketh their knowledge foolish." (Isa. xlii: 25.)**

**S**OME UNKNOWN friend sends us a clipping from *The Daily Colonist*, of Victoria, Vancouver Island, containing a sketch of a lecture by a Dr. Plasket, an eminent Canadian astronomer, outlining some of the astronomical achievements (blunders, we say) of the so called scientists. It is difficult, with such a meagre synopsis of his remarks, to get a sufficiently lucid comprehension of his treatment of the subject, to enable us to give to it a perspicacious criticism; but his remarkable statements are so absurdly impossible as to make it well nigh incredible that a supposedly sane audience would listen with apparent appreciation. That they do so, and even accept it as scientific gospel, is a most convincing example of the fact, that rational thinking is becoming one of the lost arts.

He opened his lecture with a brief reference to the motions of the planets; he told his audience of the earth and the moon circling about each other, and of the former circling the sun in 365  $\frac{1}{4}$  days. This means, the audience were told, that they were traveling through space at the rate of eighteen miles a second. But this was not all, they were traveling with the sun at a speed of ten or eleven miles a second toward the star "Vega." These mere statements ought to have taken away the breath of his audience without the experience of the physical fact. Any person of the least intelligence ought to know that it would be a physical impossibility for human beings to be hurled through space with any such rapidity and live, without some protecting sphere surrounding them. But these wise (?) scientists do not give us the benefit of anything of the kind. Instead, they place us on the outside of the earth's sphere, where we would be exposed to all the vicissitudes of centrifugal force, which, according to all known and demonstrated laws of physics, ought not only to wipe us off the face of the earth, but to tear the earth itself to pieces, and fling the fragments into space.

Dr. Plasket explained the methods by which the scientists determined the distance between the fixed stars and the earth, and emphasized the difficulty of this problem by some illustrations of the *supposed* immensity of space. The nearest fixed star, he stated to be twenty-five trillion miles away,—a distance it was impossible to appreciate; and to give some idea of its immensity, he used a locomotive going steadily at the rate of sixty miles an hour, as an illustration. At that speed the moon would be reached in 166 days; the sun in 177 years; and the nearest fixed star in 50,000,000 years. A cannon ball, which is estimated to navigate space at the rate of one-half mile a second, would reach the nearest fixed star in 2,000,000 years.

Measuring these distances he admitted to be one of the most delicate tasks confronting his profession, one of the means being the light of the planet in question. For instance, it takes light eight minutes to come from the sun

to the earth, and four and one quarter years from the nearest fixed star. For this reason astronomers use the term "light years," to express the immense distances of the fixed stars, one of which they claim to be 500 light years from the earth. That is, I presume they mean it would take light from it that many years to reach the earth, traveling, as they claim, 186,427 miles a second. How any one can accept any such exaggerated statements of the penetration of light through a medium which confessedly they know nothing about, and at the same time charge the Bible with being a book of myths and Münchhausen tales, is one of the inexplicable operations of the deluded human mind.

Our so called scientists claim to be very matter of fact persons, refusing to believe or to accept anything not susceptible of physical or mathematical demonstration. Yet this is all an assumption; in truth, they take assumption for fact. They start their whole theory of the universe upon an assumption, which they call a "working hypothesis." Having from that hypothesis determined the distance to the sun, they use that supposed distance, (for if the original premise is supposed, all that follows is mere supposition,) and the supposed orbital motion of the earth, in connection with the moon's eclipses of Jupiter's satellites, as yardsticks to measure the speed of light. Other methods supposed to be more accurate have been devised, which are too complicated to be described here; but they have not eliminated much that is problematical, or produced proofs beyond the possibility of error.

But whether their estimated speed of light is, or is not, correct, there cannot be any such immense distances in which to exercise the velocity they assign to it. Everything has form; necessarily it must have limitation if it has form. The universe, without doubt, contains all there is of form, of universal form, hence it must have the form and limitation necessary to do so. It could not contain more than all there is. A careful survey of the earth's surface, (as is exemplified by the water's surface, which being liquid seeks and maintains a level in exact conformity with that surface,) proves the earth's concave surface to inclose a sphere 8,000 miles in diameter. Obviously there can be no million miles distance in any straight line within such a sphere. That men, so called learned men, painstakingly studying the phenomena of form, of light, and of motion, should so utterly deceive themselves, seems entirely beyond belief, and it only requires the application of a right angle line to a perpendicular, extended over the water's surface, to incontestibly prove the above assertion.

To show the mental imbecility to which these advocates of the Copernican system of astronomy have degenerated, through long stultifying the rational faculty by nursing and exploiting a fallacy, it is only required to cite a suggestion of Dr. Plasket as to why the sun's supply of heat shows no diminution. It has long been a puzzle to these scientists how the sun, without any visible source of supply outside itself, can continue to give off such enormous quantities of heat and not show any appreciable decrease.



To account for this took quite a lot of guessing, until some one hit upon the theory of the contraction of the sun's sphere. To this the astronomer alludes when he says that: "As this process [the contracting] continues the production of heat is increased." He estimated that the sun's annual contraction intensified its power sufficiently to overcome the loss of heat in that period.

It is a well-known law of physics that cold causes contraction, while heat causes expansion; therefore according to this very learned (?) theory, the colder the sun gets the more it contracts, and the more it contracts the hotter it gets. Now here is logic for you, which in its last analysis resolves itself to the statement that the colder the sun becomes the hotter it gets. One would naturally suppose that as the process has the effect of equalizing the heat and cold, the authors of such a wonderful (?) theory would have it to also equalize the contraction and expansion, but not so; for it is variously estimated that in from five to fifty million years the sun will have become so dense that it will begin to cool off, with the result that life in the earth will become extinct. Thus are we warned of disaster to future humanity; but the prognosis puts it so remote, and the basis for the prediction so scanty and unreliable, that few if any of us will be able to squeeze out even a crocodile tear for this expectant calamity of posterity.

## Transmutation of Metals

Science has discovered that the atom, small though it is—so small that billions of them in a pile together cannot be seen with the naked eye—is a very complex thing. Some of them are known to explode as if they contained dynamite a thousand times more powerful than any explosive of which we know anything. Uranium, used in making fine glass; thorium, used in making gas mantles, and radium are the heaviest metals. Yet each is known to decay, and each gives off helium gas when it does decay. Radium is now believed to be a compound of lead and helium gas, and it is believed that when the gas escapes, lead remains behind as the dry bones of radium.

Careful measurements have shown that radium was not a substance from the beginning. Unless there was a continual supply, the earth's stock would have been exhausted long ago. What perishes day by day must be renewed, else there would be none tomorrow. It has been found out that radium is the product of the slow decay of uranium. The two metals never occur separately, uranium always holding a fixed percentage of radium. The constancy of this percentage shows a clear equilibrium between production and waste.

Until radium was discovered, science thought that matter was indestructible, and that the atom could not be divided. Now we find that the atoms burst their bonds asunder with tremendous force; and we are beginning to understand that electricity such as we use is a product of these breaking-up atoms. Complex atoms are constantly being reduced to simpler ones, and when they are reduced they shed electricity in the shape of electrons. Whenever an atom breaks up it gives off a gas and a metal, the gas always being helium. The way Sir William Ramsay found helium was by heating cleveite so hot that the helium was forced to come out of its hiding place. Helium has no chemical affinities; it is content to live in isolation or to be imprisoned. In the disintegration of radium, the atom of helium is framed right under our own eyes.

Under the new interpretation of metals, a lead mine is a silver mine and a silver mine is a lead mine, in more ways than formerly appeared. Silver is a disintegrated product of lead, as lead is a disintegrated product of radium, and radium a disintegrated product of uranium.

Thus, according to Professor Ernest Rutherford, we are going back to the ground occupied by the alchemists. We know that the processes they attempted to create exist in Nature—they are the processes of radioactivity. But they are absolutely unmanageable; they will not be interfered with; we can only look on in wonder while they act with irresistible and

unknown force. They reveal latent possibilities of mechanical powers fabulous in amount, and within, it might be said, a hand's breadth of being industrially available, yet we are precluded from employing them because we have not yet learned their secrets.

How vast are the forces of the atom when it breaks up, can be only approximately estimated. We know, for instance, that the rays which we describe as the alpha rays of radium—and they are the very slowest of all the rays which radium gives off—travel at 10,000 miles an hour, which is many times faster than the fastest cannon ball that ever left the muzzle of a big gun. We know that the force with which a cannon ball is propelled is in itself a terrific force, and that it is created by the distaste of atoms of nitrogen for dwelling with other kinds of atoms.

When we learn the secret of transmuting metals we will never need it for what the ancients desired it. They wanted to make gold out of base metals. The vast stores of energy that will be ours in that day will make gold a very secondary consideration with man.—*W. J. Showalter, in San Francisco Chronicle.*

The above clipping shows how the trend of scientific discoveries is compelling the abandonment of the long held indestructibility of the atom of matter, and the approach of modern science toward the knowledge of alchemy, as rediscovered and taught by KORESH. But the materialistic ideas of our learned savants still bar them from accepting the correlation of spirit and matter, so that the true secret of transmutation and the knowledge of how to utilize these vast stores of energy still remain hidden from them.

## Political, Domestic, & Foreign Outlook

### Panama Tolls Exemption

THE GREAT interest now at Washington, and of the whole country in fact, is centered in the forensic battle now under way in the halls of Congress, upon the Panama tolls exemption to coastwise vessels. The eleventh hour conversion and stand of the President against the plank in the democratic platform at Baltimore, endorsing that exemption, has precipitated the bitterest fight known for years on the floor of the lower House, in which party lines are completely obliterated, with the democratic leaders of that body—Speaker Clark, Majority Leader Underwood, and Chairman Fitzgerald of the appropriation committee—arrayed against the President. A vote upon the cloture rule, limiting debate to twenty hours, and barring all amendments except to recommit, gave a test of strength, which showed fifty-five democrats arrayed against the President. However, the motion carried by a vote of 207 for, to 176 against, with the opinion that the majority for the bill itself will be even greater.

The time allotted for discussion of the bill in the House has elapsed, and the bill has passed with a vote of 247 to 161, with a good deal of noise and some embittered words; but in the Senate it will hardly get through so quickly. There is no rule there to limit debate, and it may be weeks before the question is disposed of. Besides, members of the Senate have a varied assortment of canal bills which will have their day before that body; so that the weather will be getting pretty warm, and possibly the Senators too, before this hardly-contested amendment to the canal toll's bill will be disposed of finally.

Hitherto, no President in the history of the country has had the loyal support of both Houses of Congress, as

has President Wilson since his incumbency in office, a little over a year ago. This is the first discordant note of any consequence that has been struck, so far, in his administration. The fact that the two leading contestants against him at Baltimore are now allied against him, may mean a rising tide of jealousy that threatens to pull him down.

*Complexities of the  
Mexican Muddle*

THE Mexican situation is still in a chronic state of eruption; there being no apparent indication that it is any nearer a solution satisfactory to President Wilson, than at any time since the usurpation of Huerta. The constitutionalists, it is true, under the leadership of General Villa (pronounced *Vee-ya*), have been pretty generally victorious; they have wrested quite a large territory of northern Mexico from federal control, and at last accounts were hammering at the defenses of Torreon with various reports of defeat and success,—the latter seeming to be the most probable. Victory here for the rebels will open the way to Mexico City, which, with the prestige of success Villa would then have, would not likely stand long against his vigorous attacks. But what then? Carranza has the appearance and conduct of a man of some estimable qualities, for a Mexican, but beside the dazzling performances of his military chieftain, he is fast being relegated into secondary importance among a people so infatuated with spectacular blood-letting and successful robbery, as are our neighbors across the Rio Grande.

Villa now makes capital of his loyalty to his patron; it is politic for him so to do; but his past history, if we get it correctly, gives little assurance that either the equities or courtesies in the case will have much weight with him, when the time and opportunity arrive to assert himself. The golden moment for this *coup d'etat* would be when, if ever, he triumphantly enters Mexico City. Later advices are to the effect that the issues at Torreon are likely to prove unfavorable to the rebel cause. In that case they may be content, as has lately been suggested, to form a northern republic, unless the federals are able to follow up their victory and wipe out the rebellion entirely. But in either case, what is our President to do? The policy of "watchful waiting" may eventually find its reward; but it is exceedingly difficult to discern any indications of it in any of these contingencies.

*England's Home Rule  
Perplexities*

ENGLISH politics, so far as her domestic affairs are concerned, has for some time been a kind of double drama, dividing the staging and scenes between the problems of militant suffrage and the puzzling complications of Home Rule for Ireland. This latter has appeared, at this distance, to be little else than a roaring farce, but seems now to be merging into high tragedy, realistic to the point of actual war. The immediate *casus belli* of the occasion, is that Catholic Ireland and Protestant Ireland, as represented respectively by John Redmond and Sir Edward Carson, as cartooned, are both attempting to put on and wear the same Ulster. The rather serious humor of this may be appreciated when it is explained that the Ulster counties, in which is the city of Belfast, are chiefly Protest-

ant, and as such, very decidedly object to being placed under the legislation and rule of a Dublin parliament that would be predominantly Catholic.

The struggle of the nationalist party for Home Rule in Ireland has been prolonged and persistent in the British Parliament, furnishing quite a number of exciting climaxes to stir the sluggish blood of John Bull; but the House of Lords has stood a stubborn and secure sea-wall, against which the surging waves of Irish patriotism might beat in vain. Lately, that non-progressive body has so exasperated the people with its tyranny and persistent obstruction to every attempted advance, that it has been compelled to yield some of its absolute power of veto upon the acts of the House of Commons; it now being provided that if the lower House persist to the passing of a bill the third time, it becomes a law without the sanction of the upper House. Anticipating that the Commons would do this with the Home Rule bill has stirred the Ulster men to covenant together to resist, even to the arbitrament of war; and under the advice and fiery leadership of Sir Edward Carson, they have been arming and drilling, and have mapped out a provisional government in preparation for secession from the Irish nation, in the event of the Home Rule bill getting through Parliament.

All these acts were seditious if not high treason, and under less delicate circumstances would have been dealt with severely in its incipient stages. As well might a mother drive a loving child from her door, and to an abode it hated. Ulster would fight to remain under direct British rule, and Sir Edward, taking advantage of these delicate scruples, has been trading upon and profiting by the prejudices and sympathies of the English people, to carry on treasonable preparations unmolested, until a large contingent of the British army has been ordered into Ulster. This order revealed a serious defection, and threatened insubordination of the nation's defenders. A hundred or more officers tendered their resignations, rather than take part in such an unnatural warfare.

This act precipitated the crisis; the government would have been rendered powerless to enforce its will; bedlam was likely to be let loose; the most intense feeling engendered; everybody blamed everybody else, and wanted to know what was to be done about it. The King had been drawn into the controversy, and was nursing dire forebodings about revolutions if not devolution; long consultations were held, in which King George took an active part against the policy of coercion, it is said. The government had to save its face somehow, and the army was assured that no drastic measures were intended, the movement being taken only as a precautionary measure to protect government property.

The army officers were induced, it is suspected by some secret promises, to withdraw their resignations, which elicited the sinister question from the laborites: "Since when has it become a rule of army discipline that an officer, being an aristocrat, is privileged to say who he shall or shall not shoot, while a private is not permitted any such discretion?" Tom Mann some time ago was imprisoned for six months, for merely trying to persuade the soldiers not to fire on riotous strikers. This glaring exemplification of

one law for the rich and another for the poor, bodes no good for England's future tranquility.

Crimination and recrimination have been bandied back and forth, in the search for a scapegoat upon which to heap the blame, till it has finally been rounded up to Col. Seely, the minister of war, who has shouldered it and offered his resignation. This was finally accepted by Premier Asquith, who adds the war portfolio to his own duties. There is great indignation among the laborites and liberals against the King, for his solicitude to have the insubordination of the army officers overlooked; and at an immense mass meeting of these partisans, they went wild, cheering again and again the declaration of a labor orator, that "Parliament would brook no interference from the King or the army." Later news is, that the excitement is growing less tense; that the government and the Commons are going on with the passage of the Home Rule bill, and that if ordered to coerce Ulster into accepting its provisions, one half the officers and men of the army will resign. Irish volunteers are drilling in preparation for what seems likely to follow; civil war.

## *The Russian Bear Growling at Germany*

**T**HE Russian bear, after long hibernating since the Japs gave him such a drubbing in Manchuria, seems now to be waking up, very much recuperated, and is evincing some disposition to wake up Europe too, or some other part of the world, to supply him with another bloody meal. He is accused of taking umbrage at the German empire; and now the Kaiser's war bureau is "viewing with alarm" his menacing attitude across the border. Nicholas II is likely to eclipse William the II, as war lord of Europe. He thoroughly distrusts the German Emperor, according to British authorities; and the armament makers are rushed to the utmost to fill the enormous orders, with threats of punishment if they fail to meet demands. Railroads are being pushed toward the German frontier, for the purpose, so the jingoes maintain, of handling troops and war material.

Meanwhile the Kaiser, banishing all thought of war with England for the time being, is having uncomfortable visions, that while he is standing off the Slav hordes on the east, France will take the opportunity to grab Alsace and Lorraine, not forgetting to stab him in the back in addition. Anyhow, France may be relied upon to finance Russia's military operations against her old time enemy. It might be thought that the Triple Alliance of Germany, Austria, and Italy would be a match for the Dual Alliance of France and Russia; but the Kaiser may distrust that blood ties will be even stronger than diplomatic agreements, the Hungarians being of Slav origin. Besides, Austria may feel somewhat aggrieved at the lack of Germany's enthusiastic support for her ambitions in the Balkans last year. And Italy's army is pretty busy holding onto the edge of Tripoli.

## *Japan Takes a Scare Too*

**H**OWEVER, this may be all a fake war scare, trumped up for an excuse to raise revenue for war measures in other directions; which suspicion, so far as Russia is concerned, is justified by the reports that Japan has recently discovered that the wily Muscovite has been very

greatly strengthening his armament in the far East, in flagrant violation of treaty pledges, and intriguing at Peking to render Yuan Shi Kai a serf of the foreign office in St. Petersburg. With the help of the French Legation and French bankers this is nearly accomplished, thus arousing a pretty well-grounded suspicion in Japan that Russia is bent on retrieving her fortunes in Manchuria, which for months past Great Britain has been assuring Tokyo, was her crisis and not California. Premier Yamamoto has at last begun to realize the truth of this, and the war scare in Japan has had the same effect with her in regard to the United States, that Germany's scare had with her toward England. Her leading papers are now saying that Japan should drop all controversy over the California imbroglio for the present, and cultivate the friendliest relations with the United States. Thus very unexpectedly to us and unintentionally to himself, the Russian bear, in pursuing his world grabbing ambition, may have served us a good turn.

If it should transpire that the Bear and the Dragon lock horns again, Japan may arouse the Asiatic hordes against Christian aggression, and lead them into Europe to scourge the Christian nations for their long years of robbery and oppression of the so called heathen peoples. This would be in accord with the predictions of KORESH, in his story of "The Great Red Dragon," and the realization of the long dreaded and thought to be fanciful apprehension of the "yellow peril."

## Aphorisms

If you want a figurehead, look up a mathematician.

Hypocrisy is always unmasked, when truth appears.

The white man's burden is the white man's iniquities.

The industrious man is always kicking up a dust somewhere.

Bar-tenders should more properly be called bar-toughs—lawyers and saloon keepers.

Despite the women's vote Chicago re-elected its same old ward-heeler—Bath-house John.

Astronomers do not clear up the mysteries (to them) of the heavens, by sweeping the skies with telescopes.

The waters of fallacy will never clear out the sewage of the modern human brain.

The dove of peace now has a nest at The Hague, built by money made from manufacturing the implements of war.

Secretary of Navy, Mr. Daniels, has ordered the navy to come in out of the "wet." That is one of the ways to "keep their powder dry."



# Philosophy and Science

Dr. J. Augustus Weimar

## THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from March Issue)

### Twenty-fifth Credential—The Bekorah or Birthright

“**T**HE BIRTHRIGHT [Heb. *bekorah*, the primogeniture, the firstling or firstborn] was Joseph's;” belonged to Joseph. (I Chron. v: 2.) Gen. xlix: 24 declares that from Joseph is the Shepherd, the Stone (truth) of Israel;—“Israel” signifying the Prince or Prevailer with God. We have shown, under another Credential, that this Shepherd is the antitypical CYRUS (KORESH), according to Isa. xlv: 28, and xlv: 1; the Messiah of the present age. Reuben was actually the firstborn, but he forfeited it, and it was given to Joseph. The *bekorah* is Joseph's in the line of natural or external transmission, and through his descendants. In the antitype the “birthright” is the resurrection of the body. To Judah, from whom descended the Christ, was given the chief rulership, but to Joseph was promised the birthright. Typically, the birthright implied the land of Canaan, and it was a type of the resurrected body, or the new outward Church. Thus, antitypically the “birthright is consummated in the final new birth, which is the restoration of the body in the resurrection of the dead.”

“If the restoration of Israel is the resurrection or ‘life from the dead,’ as Paul intimates (Rom. xi), then the subject of identification involves vastly more than the ethnology of the Teuton and the Celt. That these races are the descendants of Israel through the line of the flesh, is a growing conviction. The conviction is progressive, because rooted and established in the eternal verity of God's purpose with Ephraim [the younger son of Joseph], a purpose foreshadowed and ratified in the Abrahamic covenant.

“The divine determination to insure immortal life to the entire Gentile world through the proliferation of Abraham,—to be wrought specifically through the line of Joseph's posterity, and eventuating in Ephraim,—in order to be verified must depend upon the appropriation of a vitalizing and conservative force and personality, communicated by some process through the lineage of Judah. In other words, the restoration depends upon the reunion of these two houses of Israel.” This “reunion” is described under the Twenty-Second Credential, the joining into one of the two staffs or sticks of Judah and Joseph (Ephraim).

“All the promises of Israel, the ten tribes as separate from Judah, are embodied in the remarkable prophetic blessing of Jacob upon Ephraim: ‘But truly his younger brother shall be greater than he, and his [Ephraim's] seed shall become a multitude of nations,’ Heb., *mclo hagoyim*, the fulness of the Gentiles.”

The same promise was first made to Abraham. It was said to him: “In multiplying I will multiply thy seed;” and “In thy seed shall all the nations of the earth be blessed.” (Gen. xxii: 15-18.) The same promise was then confirmed by the blessing of Jacob, which was to come

in the line of Joseph's posterity. This blessing upon “the fulness of the Gentiles” will be the occasion of the greatest joy, as stated by the Apostle Paul in Rom. xi: 11-15. It will be “life from among the dead.” The resurrection is the identification of Israel through the office and function of the Shepherd of Israel, KORESH, who leadeth the posterity of Joseph and Ephraim like a flock. (Psa. lxxx: 1.)

### Twenty-sixth Credential—King of Kings and Lord of Lords

“And he hath on *his* vesture and on his thigh a name written, King of kings, and Lord of lords.” (Rev. xix: 16.) This prophetic Credential is applicable when the Messiah (KORESH) appears as “the Lord CYRUS,” in his state of immortality. “King” signifies a sovereign personality, or chief ruler in a kingdom. It also signifies the power behind the throne. Kingship is applied to God, the supreme Ruler and Governor of the universe. (See Psa. xlv: 4.) Kingship is also applied to the Anointed of God, the Head of the church, (Psa. ii: 1-6); and to the 144,000 Sons of God. (Rev. i: 6; xiv: 1-5.)

“Vesture,” in symbolism, signifies truth in ultimates, and “thigh” good in ultimates. The “ultimates” refer to the final conjunction with Deity, to the theocrasis, when every enemy, within and without, is conquered. He conquers victoriously who overcomes himself, and as a result of it, is absorbed into the consciousness of Deity, being made one with the eternal Godhead. When he is King of kings and Lord of lords, then truth and good will reign supremely.

Under the “kings” and the “lords” here, are to be understood the 144,000 Sons of Deity; for it is written in I Cor. viii: 5, that there are many gods and many lords in heaven. “In heaven,” signifies that they all are in a state of illumination, having the law of God written within, so they cannot fail to do the right thing in every degree and phase of activity. God's Sons do not everlastingly remain Sons; they grow to maturity and become Fathers, just as the one special Son of God is the Father, when he comes at the end of the Christian age. They will be Lords and Gods in the fullest sense of the terms, which the plural word “Elohim” denotes.

This Credential, “King of kings and Lord of lords,” we repeat, applies to the Messiah of this age during his immortal career. When he appears as the Immortal Man, he is then “the Lord CYRUS.” He will be in the fullest sense “the Ruler of the Universe,” as stated on page 88 in “The Great Red Dragon.” The “Promise of Deliverance” is then at hand. The Apostle Paul, in Rom. xv: 12, refers to this Ruler of the universe, when he says: “There shall be a root of Jesse, and he that shall rise to *reign* [Gr. *archein*, from *archo*, to rule; first in rank or power, the Head Ruler; the Ruler of the universe] over the Gentiles; in him shall the Gentiles trust.”

That he will not rule or “reign over the Gentiles” as the rulers of the competitive world have ruled, is evidenced from the statement that follows: “In him shall the Gentiles trust.” The word “trust,” in the Greek New

Testament, is *clpiousin*, from *clpizo*, to confide with pleasure, great anticipation or expectation, full of faith and hope. Why will the Gentiles then confide in their Ruler with such extraordinary qualities of beatitude? Because this Ruler "will wipe away all tears from their eyes; and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain [Gr *ponos*, from *peno*, to toil or labor for daily subsistence; that is, anxiety for work and labor-pains, overwork]: for the former things [the ungodly, heartless competitive order] are passed away." (Rev. xxi: 4.)

## Twenty-seventh Credential—The King of Glory

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah." (Psa. xxiv: 7-10) This prophetic Credential is neither applicable in the mortal, nor the immortal state of KORESH, but refers exclusively to the state when he, as the Lord CYRUS, has reached the third state, the spirito-celestial, the most interior of the heavens, the state of power behind the throne of Eternal Deity.

"Gate," in Biblical symbolism, signifies a personality who is the channel of the Deific doctrines of good and truth. In the book of Revelation we read of a great city, the holy Jerusalem, descending out of heaven from God. This city had "twelve gates." These "gates" symbolize the twelve Patriarchs, who were the twelve channels of doctrine, and the twelve Apostles, who are foundation stones; *i. e.*, primary doctrines. Each gate represents a principle, ten of which we find in the Decalogue; but a principle or doctrine must have a pediment, a personality, to act through. A principle or doctrine (truth and good) is helpless unless a personality takes it up and acts or performs uses accordingly.

The Lord Jesus said of himself: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John x: 9.) Again: "I am the door of the sheep." (Verses 7 and 9.) Thus, Jesus was the open Door at the beginning of the Christian age; KORESH is the open Door at the beginning of the new age, the Aquarian or Koreshan. Although this Door is another personality, yet the same individuality; *i. e.*, his interior is the same being as nineteen hundred years ago. There is no redemption without entering through the appointed and ordained Door.

Anyone who is looking for another now, than the one appointed, is a "thief," for he tries to steal what belongs to another. And anyone claiming to be a "door," without being divinely or prophetically designated and appointed, is a "hireling." A hireling is set in opposition to the true Shepherd; for the former neglects the sheep, and aims only at his own advantage; the latter feeds his sheep rationally; guides them carefully; loves them intensely with a pure motive, and gives his life in their behalf, in order that "they may not perish but have everlasting life." Merely claiming either, without prophetically recognized credentials, does not make it so. "Strive to enter in at the strait

[*lit.* narrow] gate" (Luke xiii: 24), implying that self, the big "It," for which many strive, must be laid aside; a complete surrender must be made, before an entrance is gained through the strait gate.

The "gates" and "everlasting (age-lasting) doors" spoken of above, are the Sons of God, the 144,000 "called" and "elect." These will be gates and doors into whom will come the King of Glory. This makes them then the authorized, divinely-appointed, and ordained entrances or doors to the salvation then offered. These elect gates and age-lasting doors, in their prospective, initiative, novitiate degree, are called upon "to lift up their heads." To lift up the head, in the Biblical sense, signifies a great and gracious anticipation or expectation, implying a restoration to dignity, a time of rejoicing and gladness, an advancement and upliftment from among others, a restitution and rejuvenation to arch-natural strength and courage; *i. e.*, complete victory over mortality. When the "King of Glory," the glorified Messiah of this age, enters the 144,000 prospective Sons of God, that will be the putting on of their divine Sonship, the redemption of their body; or in other words, mortality swallowed up by immortality; complete victory over the last enemy—death.

Prophetically it is stated that he comes with "great power and glory," which is the time when the "King of Glory" has made himself ready to enter his eternal habitation. Then we are exhorted to look up, and lift up our heads; for our redemption draweth nigh. (Luke xxi: 28.)

Solomon's temple, with its gates, and the Deific presence (the *Shekinah*), the "King of Glory," foreshadowed in type all that is said and portrayed in the above cited Psalm. After finishing the temple, Solomon said: "I have built a house of habitation for thee [the King of Glory], and a place for thy dwelling forever." (II Chron. vi: 2.) Isaiah and Ezekiel also saw the Lord God, the typical King of Glory, in the typical temple. (Isa. vi: 1-5; Ezek. xliii: 1-7.) The word "forever," in the Hebrew text, is *olam*, meaning for an age, which is synonymous with the Greek *aion*, which signifies the same. Typically, God dwelt in temples "made with hands;" but it is also written: "God \* \* \* dwelleth *not* in temples made with hands." (Acts. xvii: 24.) In the antitypical sense, only a *prepared* "body" is the temple or dwelling place of Deity. "Know ye not that ye [when made righteous] are the temple of God? \* \* \* If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. iii: 16, 17.) Again: "Know ye not that your body [the righteous immortal or perfect] is the temple of the Holy Ghost [Spirit], which is in you, which ye have of God, and ye are not your own?" (I Cor. vi: 19.) This "body" will be a glorified "projected" one.

King David foresaw this truth, for he said: "The palace [the temple] is not for man, but for the Lord God," Heb. Jehovah Elohim. (I Chron. xxix: 1.) The entering into the temple through the gates, by the King of Glory, was foreshadowed in Ezek. xli: 2-5: "This gate [the East gate] shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. *It is for the Prince.*" The Prince of Glory will enter, in due time, into

the antitypical, the immortal temple; a temple not made with mortal hands. Therefore, with aspiring anticipation, as prospective Sons of God, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting [age lasting] doors, and the King of glory shall come in." The verb "shall" indicates the future tense, which is near at hand, according to the cycles of time.

**Twenty-eighth Credential-Zerubbabel, or the Sown One in Babylon**

"Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel [*lit.* the sown or begotten in Babylon], saying, not by might [*lit.* army], nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the Headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house [temple]; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." (Zech. iv: 6-10.)

The foregoing has no reference to the geographical Jerusalem, in Palestine, nor to the typical temple of God. According to some of the foregoing Credentials, we have seen that CYRUS (KORESH) and the BRANCH are identical with ZERUBBABEL. Thus it is this Triunity in Unity of One that lays the foundation of the temple, and his hands shall also finish it; not another. The three names represent one personality, according to Scripture, and as pertaining to the work of laying the foundation, building, and finishing the mystic city and the temple. In view of the preceding Biblical declaration, how can any one, except an irrational mind, look for another personality? Through the prophet Isaiah the Almighty declares: "CYRUS \* \* \* is my Shepherd, and shall perform *all* my pleasure [not merely a part of it, as would be the case if the names mentioned meant three personalities]: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." (Isa. xlv: 28.) The pronoun "he" leaves no doubt as to who is meant.

The Koreschan Religio-Science, with reference to the preceding, declares: "The Lord's purposes or pleasures are fulfilled, when the grand year terminates in the fulness of the cycle; when the fulness of the Gentiles comes, according to the covenant of God with Abraham. In CYRUS (KORESH) is consummated that fulness." Scripture declares: "It shall be said in that day, Lo this is our God; we have waited for him, and he will save us: This is the Lord; we have waited for him, we will be glad and rejoice in *his* salvation." (Isa. xxv: 9.)

The foregoing clearly substantiates, so far as the Bible may be taken as authority, the identity of CYRUS (KORESH) and ZERUBBABEL. Now let the reader carefully consider Zech. iii: 7 and 8: "Thus saith the Lord of hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that

stand by. Here now, O Joshua [*lit.* Savior] the high priest, thou, and thy fellows that sit before thee: for they are men wondered at [*lit.* men of signification]: for, behold, I will bring forth my servant the BRANCH."

"Jesus, in his first coming, was not the BRANCH, but 'the true Vine.' He becomes the BRANCH in his coming at the end of the ages, through unity with the house of Israel (Ephraim). 'For behold the stone [the Stone of Israel, as mentioned in Gen. xlix: 24] that I have laid before Joshua; upon one stone [one man possessing the divine natural truths, or the science of life] shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor [that is, the neighbor of the BRANCH] under the vine [divine truth] and under the fig tree [in divine life]'. Those who are not in the life and the truth shall not be called his neighbor." The "truth" here refers to the Science of KORESH, and the "life" to immortality, which is still a future attainment.

Zech. vi: 12 and 13 refer to the same BRANCH. "Speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is *The Branch*; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

The foregoing shows conclusively that CYRUS (KORESH), ZERUBBABEL, and the BRANCH are identical. This is further corroborated by the Biblical declaration: "And there shall come forth a Rod [the Lord Jesus] out of the stem of Jesse [King David was this stem], and a BRANCH [CYRUS, KORESH] shall grow out of his roots: and the Spirit of the Lord shall rest upon him." (Isa. xi: 1, 2.)

Koreschan Science emphasizes the fact that the study of the etymology of Biblical prophetic names gives the satisfactory solution of a question or subject; for the *root-word* contains the genuine representation of the principle, and the true meaning for which the name or word stands. "Zerubbabel" is a compound Hebrew name, derived from the root-word *zerub* or *zerua*, sowing, sown or begotten, and from *babel*, confusion; and *babel* is from *bala*, devour, eat up, swallow down. Thus, that which is sown or begotten is swallowed or absorbed by and buried or planted in the womb of the church, at the time of Pentecost, which subsequently fell away in fallacy and evil.

*Zerub* was sown into *babel*, consequently, out of Babylon he (CYRUS, KORESH, the BRANCH, ZERUBBABEL) will come. Babylon signifies general confusion of the chaotic church and the competitive world. This stage of perversion was brought about through the declension of the church. The declension of the church is so positively marked as to leave no room for doubt. Her doom is sealed. This is expressed by the words of the Bible: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold [ward] of every foul spirit, and a cage of every unclean hateful bird." (Rev. xviii: 2.) Therefore, it is written: "Come out of her, my people, that ye be not par-



takers of her sins, and that ye receive not of her plagues." (Verse 4.)

A "ward of foul spirits," and a "cage of every unclean and hateful bird" is a condition of purgatory, or of bondage and hell. Out of this hellish condition CYRUS (KORESH) the BRANCH, ZERUBBABEL, comes, and he goeth forth "conquering and to conquer." The next Credential will tell us how he got into this foul, ward-like, hellish condition, and how he gets out of it; thus fulfilling the statement: "He will bring forth the Head-stone thereof with shoutings, crying, Grace, grace unto it;" for "The hands of Zerubbabel have laid the foundation of this house [temple]; his hands shall also finish it." This truth is beautifully expressed in the following poetical words:

"Grace to the King who is rising victorious!  
Out of the bondage of hell he comes,  
Into the liberty, deathless and glorious,  
Waiting to crown him that overcomes."

**Twenty-ninth Credential—The Antitypical Joshua (Savior)**

"And he showed me Joshua [Savior] the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord [Joshua's interior] said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with [changed] garments. And the angel of the Lord stood by." (Zech. iii: 1-5.)

In the foregoing passage of Scripture, according to the interpretation of KORESH, "We find a wonderful description of the metamorphosis of the antitypical Joshua, or the High Priest, to the purified BRANCH [ZERUBBABEL or KORESH]. We shall show unmistakably that Joshua (Savior) is none other than the Lord after his descent into the race, through his fall, and made polluted by taking upon himself the sins of the world. The Lord Jesus was the High Priest. In his Priesthood he descended into the race and took upon himself the sins of the world [his church]. At the end of the age he is born of natural parents, born in sin and shapen in iniquity; and this is the condition that he, the Lord, is in when he comes 'as a thief in the night.'"

The "filthy garments" are fallacy and evil; and the "change [metamorphosis] of the filthy garments" signifies that righteousness (truth and good) was put upon him. "Joshua (Savior) the high priest" is the reincarnated Lord, after he has become iniquitous through the descent into the race. And the "Branch" here has no other signification than that the offspring of the Lord is the product of the renovation of the filthy high priest, Joshua (Savior).

How the Savior became clothed with filthy garments is known in Scripture as "the mystery of iniquity" (II Thess. ii: 7;) and the change [metamorphosis] of the filthy garments into garments of righteousness is called "the cleansing of the sanctuary." (Dan. viii: 14.) Zech. iii points

directly to the Messenger of the Covenant at the end of the Christian dispensation. The high priest Joshua is the Savior as he is at the end of the Christian age, when, through the descent of the Lord into humanity, he shall have taken upon himself the sins of the world.

"At the end of the dispensation, the Lord is born into the world according to the laws of sensual propagation, and therefore is born in sin and shapen in iniquity, the same as any other sinner. He is in sin, because he is born under the conditions of corruptible and mortal form and function. The term 'Joshua' means the same as Jesus; namely, Savior. The Savior, then, comes at the end of the age with 'filthy garments;' the garments being the fallacies and evils of the corrupt nature.

"Joshua was standing before the angel of the Lord, and Satan was standing at his right hand to resist him. Satan stood there before Joshua in the character of his fellows, because so long as Joshua is in the state of corruption, his fellows are in a greater state of corresponding condition. Satan [*lit.* the adversary or adverse receptacle] was there to receive the 'filthy garments,' who, as the fellows of the high priest, were to take the eliminations of the fallacies of Joshua when they were removed, just as Judas Iscariot took the filthy garments from the Disciples when the Lord began the process of elimination from them, in order to fit them for their mission as his Apostles.

"The followers of the Messianic character of this dispensation are not to be over-anxious about taking away the filthy garments of the Messenger as his life is attaining its final perfection, which is fully accomplished at the theocrasis, when the last vestige of what remains of the corruptible nature is eliminated." If there is a "final perfection," then there are degrees, just as the three degrees of existence and being, the mortal, the immortal, and the invisible or celestial spirit-state; *i. e.*, eternal life. Those who overlook this fact make void the effect of the full truth of God. In the type, the high priest went into the Most Holy, at the end of the year, which signified the end of the dispensation "to offer up sacrifice, *first* for his own sins, and *then* for the people's." (Heb. vii: 27.) This cannot be applied to Jesus, the High Priest of the Order of Melchizedek, for he was "holy, harmless, undefiled, separate from sinners." (Heb. vii: 26.) It can be applied only to the High Priest of the Levitical Order, to KORESH, the "root of Jesse;" for he being born into the world according to laws of sensual propagation, was therefore born in sin and shapen in iniquity, the same as any other sinner. Those who overlook or set aside this truth, do great violence to the written expression of Sacred Scripture.

"The filthy garments which the high priest Joshua removes [in the antitype], are taken away *esoterically* by those who are in the esoteric movement [elsewhere called occult, hidden, secret, spiritual application, without its coördinate, the exoteric], a condition which is abominable and repulsive to the Messenger, and to as many as truly desire to do his will. Those who take the filthy garments, take them away because they love such filth [fallacy and evil] and desire to be actuated by it." The "esoteric movement" is the reflex or backward operation of the light (truth); for both the

(Continued on page 119)

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"God's seed will come to God's harvest."—*Samuel Rutherford*.

**T**HE *Scientific American* of March 7 has an article by C. H. Claudy, entitled "A Great Brass Brain," being a very interesting description of the U. S. Tide Predicting Machine, No. 2; also, "Navigating Lights for the Panama Canal;" "The Problem of Our Navy," No. 2 with portrait of the Sec. of the Navy, and "How the locks of the Panama Canal are operated," editorials. March 14 continues "The problem of our Navy," editorials; detailed illustrated account of the "Sakurajima Eruption," by William L. Swartz of Kagoshima, Japan; "A New Way of Detecting Art Forgeries," by Prof. A. P. Laurie, of Hewitt-Watt College, Edinburgh. March 21 has third article on the navy; "Kinematographing the Matterhorn," by the English correspondent, illustrated. In March 28 is given sketch, with portrait, of the late George Westinghouse. "Inventions" in each number, and many more valuable articles. New York City.

*The American Review of Reviews* for April has a portrait of George Westinghouse as its frontispiece; "Sir John Tenniel, Cartoonist," with portrait and last cartoon made for *Punch*, for which he had been cartoonist fifty years; "The Mexican Situation," by Sen. Sheppard of Texas; "Our Army of the Unemployed," by John A. Kingbury; "Theodore Low De Vinne, Dean of the Master Printers of New York," by Charles Francis, Pres. of the Printers' League; "The Reconstruction of American Ports," by B. J. Ramage, with maps and illustrations; "A Severe Application of the Sherman Law," by Robert W. Lyuch; "Progress of the World," and "Leading Articles of the Month," cover a wide field of interest; also "Current Thought in the New Books," with portraits and other illustrations,—a more than usually valuable issue. New York City.

*The Woman's Journal* of Feb. 28 tells of town in Utah run by women, all officials for past two years being women; 50,000 women in Chicago primary. March 7, Mrs. Annette Adams has been appointed U. S. Ass't to District Attorney of California. New York State Grange passes resolution favoring constitutional amendment giving vote to women; William Dean Howells says no civilized man should be against equal suffrage. March 14, Calgary, Canada, has woman judge; the constitutional amendment to extend full suffrage to women has passed Mass. Senate; equal pay for men and women teachers is being urged in New York Legislature. March 21, a woman suffrage bill, giving them right to hold office and sit on juries, has been introduced in Porto Rico Legislature; Kentucky House refuses to submit suffrage to voters; Virginia follows suit, with ridicule. March 28, suffrage amendment in Senate fails to receive two-thirds vote; has majority of one; new amendment started; preparations are being made for a brilliant demonstration in Washington on May 2; many states will be represented. Dr. Anna Shaw goes to Italy to attend the International Council of Women. Prof. Hart of Harvard says he is "for suffrage because he can't help it." Liquor dealers of Franklin Co., Ohio, expect to raise between a half million and a million dollars to fight woman suffrage and prohibition. Boston, Mass.

*Correct English* for March gives pronunciation of words used in hotel menus; "Practical Lessons in Speech," by A. Chester Tucker; "Business English for the Busy Man;" "A Model of Literary Style;" "Helps for the Teacher," and "Daily Drills." Course in Peumanship is continued. Evanston, Ill.

The April *Chiropractor* has portraits of the Faculty of the P. S. C., some interesting contributions on details of chiropractic treatments; "Vaccination," by H. E. Vedder; "Habit," by S. J. Burich; "The Georgia Law," by F. H. Hartwell; also, an article entitled "Mental Healing, An Admonition," by J. Victor Haberman, A. B.; M. D.; D. M.; Berlin, of Columbia University, N. Y. Davenport, Ia.

The April *Physical Culture* has contribution from Charlotte Perkins Gilman on "The Passing of Involuntary Motherhood," containing many good ideas; on "The Marvel of Rest and Relaxation," by O. S. Marden; "Baldness, Its Cause and Treatment," by L. K. Hirshberg; "Baby's Sleep," by Mrs. Bates-Williams; "Massage," by Thorwald Anderson; a very instructive as well as interesting account of "A School Where Common Sense Rules," viz., Mrs. Marietta L. Johnson's open-air school in Fairhope, Ala., a system which we hope may find many imitators. A finely illustrated article entitled, "How Does the Modern Physique Compare with the Greek Ideal?" Bernarr Macfadden "Life Story" is continued, also, Jack London's "Burning Daylight." New York City.

The March *Naturopath* labels itself "Legislation Number," and is principally devoted to laws desired for protection of Naturopathy. There is a continued article on "Nerves," by H. Lindlahr, M. D.; "To Make the Child Strong and Courageous," by Edythe Stoddard Seymour. New York City.

*The Stellar Ray* for March gives synopsis of Sir Oliver Lodge's lecture on "Ether of Space," at the Bedford College for Women. He says he does not "understand in the least, the force of gravity, which puts the force of cohesion to shame"! He continues by suggesting that "in the study of ether there might be found understanding beside which all present knowledge would shrink to a pin-point"! "Twentieth Century Forward Movements" is continued, the present number dealing with "The Christward Movement." "The Milky Way," by C. N. Holmes gives some startling figures. An article on Jupiter, by Maud Lindon, is interesting. Detroit, Mich.

*Our Dumb Animals* has leading contribution on "Heart-Training Through the Animal World," by Ralph Waldo Trine. People in Cincinnati hear bluebirds sing by telephone in Hazelwood, while snow is falling around them. Boy Scouts are being trained to give "First Aid to Animals;" they have done fine service this winter in feeding birds. There are the usual beautiful illustrations. It is a most attractive magazine. Boston, Mass.

The *Astrological Bulletin* for April has two articles on the birthday of the Lord Jesus Christ, one by Maud Lindon, who has contributed some very good articles previously, and the other, a reprint of one written in 1669, by the Rev. John Butler. Dr. Carey has a reading of Taurus. There are the usual daily indications, and other astrological information. Portland, Ore.



## Topics of Interest & Importance

### SHALL THE WORLD HAVE PEACE?

**There Can Be No Universal Peace  
Until Selfishness Is Destroyed**

BY MADISON WARDER

**O**NE OF THE delusions of mankind today is the universally prevalent idea that our civilization is the highest to which the race has yet attained. In the minds of the "cultured" classes, who should be capable of a finer sense of discrimination, the achievements of modern life outrank in splendor the greatest accomplishments of all past generations; while we of commoner intellectual fibres share enthusiastically in this belief, largely because the wiseacres look at it that way. Despite the overwhelming evidences of physical, mental, and moral decadence everywhere apparent, we are certain that in our progress up the Darwinian steeps, we are evolving into something bigger and better every day. Such is the optimistic opinion emanating today from practically every pulpit, editorial sanctum, and uplift platform throughout the world.

However, if analysis of our status were to be made according to the standard set by the Nazarene at the beginning of the age, there would be found excellent grounds for our classification as out-and-out barbarians. For civilization, if the etymology of the word be not deceiving, is a state of human society in which the social units, impelled by the spirit of mutual good-will, are harmoniously engaged in the practice of the arts of peace. In the nineteen centuries that have elapsed since the character hailed by Christendom as the Prince of Peace walked among men, our activities have been anything but harmoniously peaceful.

Although the two fundamental principles of civilized life—love of God and of the neighbor—enunciated by the Christ as the fulness of his doctrinal teaching, are being constantly parroted from pretentious edifices that rear their spires sunward wherever his followers congregate, the fact remains, that unbridled selfishness is yet the ruling impulse in the intercourse of men and nations. Instead of the kindly disposition toward our fellows that the true civilized spirit demands, we entertain a feeling of mutual distrust, with a seemingly irresistible tendency to domineer over our weaker neighbors. Instead of attending peacefully to the business of providing for the social needs, we are possessed of the spirit of conquest, and must needs be all the time coveting the things that our neighbor has produced.

Upon these perverted impulses all modern industrial activities are based; the natural result being the present savagery of competitive conflict in world commerce. The effort to secure and maintain economic advantage under these conditions is responsible for by far the greater part of the military idiocies of modern times. While the clergy, from the comfortable security of the fold, are philosophizing on the virtues of "being good"—outside the economic domain; and the Peace Societies, gathered happily around well-laden banquet tables, are theorizing on the various phases of the problem of universal disarmament, the build-

ing of dreadnaughts goes steadily on, and the augmentation of the powers of destruction continues with unabated energy.

In the midst of these feverish preparations for war being made by the so called civilized (and Christian) nations of the world, it is refreshing to hear an occasional voice raised in genuine dissent from the program of universal destruction, even though its message be quickly dissipated by the insistence of military clamor. The latest attempt to reverse the currents flowing into the vortex of world conflict comes from England. Sir Max Waechter, a successful ship builder, is financing a movement looking toward the federation of all the nations of Europe. If his plans are successful, the two and a half billion dollars annually spent by European nations in the military game will be diverted to industrial uses, and five million men will be transformed from parasites to producers.

The United States of Europe will be a great achievement, if it can only be effected. But modeling after the United States of America is not as easy as it looks; for the new world crucible is a great consumer of racial antipathies, and the continent lacks this powerful amalgamating agent. Aside from this phase of the problem, it will be discovered that militarism is too valuable an institution for the ruling classes of Europe to think of discarding; for it is their last remaining hope of keeping the proletariat in subjection. In the constant augmentation of military burdens and the continual feeding of the jingo spirit lies their one slender chance of checking the rising revolt of the working classes.

Universal peace is possible, and is actually looming up on the distant horizon of the future. But it will come only after the avarice and blood-lust of competition have been spent in the throes of universal conflict. And it will come as a result of the stratification of social elements in the scientific social system, the principles of which have been elaborated and given to the world through the writings of KORESH. Peace, being incompatible with the competitive impulse, cannot be realized until the disintegration of the old order is complete. In the organic order of the new age, when all universal functions operate harmoniously under the direction of the Deific Brotherhood, peace will reign supreme.

### **The Divine and Biblical Credentials**

(Continued from page 117.)

physical and anthropostic sun or luminary have a light and a dark side. From the light side there radiates the truth, while from the dark side there emanates the esoteric radiation of fallacy. The esoteric movement operates on those who are in the esoteric or reflexed belief of all that the Messiah of this age has taught, and of what he eliminates as waste, especially during his present anatomical and physiological transformation; for says KORESH: "The light (truth) proceeding from the intellectual capacity of the great Teacher and Alchemist, reflects darkness as an esoteric coördinate."

In another instance KORESH declares: "The conversion of sinners, the devil's offspring, to the Sons of God, is the fundamental purpose of any divine gospel in any age of the



world. How hard it is for the world [as well as for some Koreshans] to believe that the poor devil is subject to the power of transformation! Every genuine Christian converted from a devil's imp to a Son of God, is destroyed as to his sin by the brightness of the Lord's coming in him." KORESH has written more concerning the anatomical and physiological metamorphosis than on any other subject, yet how few of the Koreshans believe and know rationally what the terms "anatomical and physiological metamorphosis" signify. For instance, on the second so called fly-leaf of the book, "The Immortal Manhood; The Laws and Processes of its Attainment in the Flesh," KORESH declares: "Its perusal is the work of the student; its climax in arch-natural being is *physical immortality*; its goal eternal life." Thus, some Koreshans are not students, because they overlook or set aside the subject of "physical immortality." For KORESH to be the baptizer of his people, he must attain the state of physical immortality; the state of biunity in the body.

(To be continued)

## The Jesuits in the United States

### PART I

BY O. FREELAND

**W**ITHIN the Roman Catholic church there are many orders or societies subject to the power of the Pope, and among them the most powerful and numerically the strongest are the Jesuits. 'Tis a pity 'tis true that this society has taken the name of Jesus, the God-Man and Christ, in whom there are embodied all gentleness, love, and charity. Like the church of which it is a part, the Society of Jesus—the Jesuits—is cruel and unscrupulous in its methods as a defender and promoter of the church of Rome.

The Society of Jesus was founded by Ignatius Loyola, a name derived from the castle in Spain where the genius who conceived the society was born in 1491. Fighting as a brave officer in the defense of Pampeluna against the French, he was seriously wounded, and while confined to his bed for many months he reflected on the vanity of worldly honors, and resolved to devote his life to religious labors. On his recovery he made his way to the University of Paris, and there he gathered a small group of converts with whom in 1534 he formally founded the society. One of the number was the famous Francis Xavier. They took the vows of celibacy, poverty, and devotion to the care of Christians, and the conversion of infidels. The order spread with amazing rapidity under the protection of Pope Paul III and his successors, while the zeal and fanaticism of its successive "generals" imparted the same spirit to its members, and caused it to develop into the unique and influential society to which history bears record, and as we know it today.

At known periods of its career it became so powerful and arrogant that it defied the Papacy, controlled papal elections by fair means and foul, murdered popes who were not friendly to Jesuitry, and instigated the assassination of kings and lesser rulers. In the case of the infamous Inquisition, the Jesuits were judges and executioners, directly responsible for the unspeakable tortures and deaths by fire inflicted on thousands of non-Catholics, and even Catholics

who had incurred their displeasure, or aroused their cupidity.

Let us obtain a closer view of this society as to its character, and the secret of its widespread activities which are now rampant, in the cause of Romanism, to make America Catholic. Ignatius Loyola was an aristocrat, an officer in the army, also a devout Catholic whose mental processes ranged within the limits of the Papacy and all its works. As a soldier, and conscious of the despotic character of his church, he naturally conceived a society bound by rigid military discipline and order, and this conception he embodied in constitution and laws. It demands implicit obedience from its novices and full-fledged members to the society's superiors and the Pope, and all of them are compelled to obey the general without question. This general of the Society of Jesus is elected by delegates, who are chosen by the provincials or chiefs of the society's houses in all parts of the world. As a matter of course, Loyola was elected the first general, and at once fixed his residence in the city of Rome, to be near the Pope and the Curia, that is to say, the college of cardinals.

In the sixteenth century the Jesuits wandered about Europe, and later scattered into all countries, even as far as North, South, and Central America, and Asia, especially China. In Europe they educated youth and established schools, but always defended Roman Catholicism against heretics, or other non-Catholics with fanatical enthusiasm, and punished refusal of their teachings with cruelty. This same spirit is rampant now among the Jesuits. Though they superficially resemble the older monastic orders—Benedictines, Dominicans, Franciscans, and others—who would have us believe that they live wholly devoted to chastity, poverty, and prayer, the Jesuits, unlike nuns and monks, are men of the world, mingling with all classes of society, clad like the masses and wearing no distinctive garb.

All priests are not Jesuits, but there are many of the latter among the laity. You may touch elbow with a Jesuit in the shop or the drawing-room, and he may have the appearance of a plain laborer, or be distinguished as a member of the learned professions. This peculiar practice gives him opportunities to act as a spy among the high and the low; as a diplomat or secret emissary, and so to win the confidence of important personages in business, or those in power as officials of the government; also to gain an insight into the affairs of families, their financial standing or political and religious faith, that he may betray them to his Jesuit superiors, for the glory and power of the society and its church.

It is commonly known that the Jesuits excuse their immoral intrigues and deceitful practices by the accepted maxim of Jesuitry that "The end justifies the means." To interpret this, and to understand the brutal and fanatical zeal of the Jesuit, it is only necessary to say that he believes any crime or means is justified in the sight of God, so long as it is committed in the service of the Roman Catholic church. He firmly believes his church to be divinely governed, and the only true church having the key to heaven and hell. This is the society, and one of the most potent agencies here and now employed by the Roman hierarchy to labor, without pause, for that object which has for its motto, "Make America Catholic." The point is worthy of

repetition: The Jesuits will continue as indicated by open tactics when practical, but usually by hidden means to accomplish their ends. As KORESH has described them they will employ psychic influences and powers, manipulating the fears, avarice, and ambitions of men and women in politics, religion, and social life.

Being all things to all men, and shrinking from no machinations because they absolutely obey their Jesuit superiors, in this lies the tremendous vitality and fearful efficiency of Jesuitry. You will find Jesuits posing as Protestants, as editors of big daily papers, and herein we see the explanation of the fact that quite all the daily newspapers, small and great, give every Roman Catholic affair or utterance columns of space and under prominent headlines, while the affairs of Protestant churches are meagerly reported or suppressed. Note how the hierarchy persuaded President Taft, and recently Woodrow Wilson, to participate in the Thanksgiving mass, with the cabinet and justices, in the Romish St. Patrick's church at Washington, and then audaciously proclaimed that the Government of the United States officially sanctions Roman Catholic forms of worship.

The writer is one of the millions of our country who admires the intellect, culture, and courage of President Wilson, but he is frank to say that he did not expect the President to commit this obvious blunder. It was more, it was an affront to every non-Catholic, and a violation of the spirit of our institutions, which declare absolute separation of church and state. But it was ever so with Romanism. It is hypocritical and daring, and laughs in its sleeve at the stupid tolerance of its opponents.

Doubtless Jesuitry is the underground moving force of such scenes as indicated above; it is active now, night and day, in politics and in business for the cause of Romanism; it is clawing like a beast of prey at the breast of American liberty.

## True Science and the Antithet. A Contrast

BY N. C. CRITCHER

**WE** CANNOT more clearly and forcefully emphasize the contrast between true science (which justifies its claim to that name, by its possession of the truth) and that pseudo science, which at the present day holds the world in Cimmerian darkness, than by a comparison of the two systems.

In the *Independent* of March 9, we find an article entitled, "Had the Universe a Beginning?" which furnishes ample proof of the unwarranted use of the word scientific, although, no doubt, it is so considered by its author. While the author advances some rational ideas concerning the origin of the universe, and is apparently sincere in his desire to answer the question truthfully, we need only his own statement to prove that he is theorizing, and has only an hypothesis for his starting point.

He says: "We cannot explain why or how that exists that had no beginning; and only know that because something exists now, something must, *must* of its own necessity, always have existed, whatever that something is, matter or mind." He is quite of the opinion "that existence cannot come out of nothing;" that, as he very truly says, is "axio-

matic." "Matter and mind," he says, "cover all the existences that we know or can conceive of." From the consideration of these two sources of "existence," which he does not question, he gathers no definite knowledge; for, to quote again: "I do not see that I have any right to judge whether that primal source of all things, self-existent, of its own necessity, was material or spiritual; matter or mind, or whether both so existed eternally, or even both were fused into one."

"Nor do we need," he continues, "in imagination to set a time within the current of eternity when the primal source began to generate the contingent existence. It may always have done so from eternity, so that in such a case, Nature as we now know it, may be as eternal as its supposed eternal source, but yet just as contingent on its ever-acting eternal source as if it had begun to be generated at a definite point of time."

From these quotations it may be seen how he wanders in a maze of hypothetical speculation, which brings him to no definite or satisfactory conclusion, but results in another quandary; namely, "Is the Ether Self-Existent?" He gives the various theories which physicists have entertained concerning the ether, and says: "Our physicists do not certainly know what ether is, but they know it *is*." "Ether everywhere, coördinate with all space; ether always, coördinate with all time, past and present; that is the apparent conclusion to which our present knowledge conducts us." His final query is: "Is ether, then, all the God that exists?"

To turn from this indefinite questioning of possibilities, to the assured teaching of Koreschan Science, is like finding oneself in the blazing light of the noonday sun, after wandering in the darkness of midnight. "Had the universe a beginning?" Not in the sense of having been created from nothing, which even our author cannot conceive possible. Whatever is, has always been, but not always in the same condition or relation. The great laws of transmutation, and of opposites, furnish the elucidation of the author's difficulty about "matter and mind."

There is *one substance* in the universe, alternately in the form of matter-substance or spirit substance. When matter has reached its limitation, it is reduced or transformed to spirit, as is illustrated in the burning of the coal in the grate. As it burns, it gives off its spirit, in the form of light and heat, and exists no longer in the form or state of matter. Coal has been called "stored sunlight," with much truth, for it is by the action of the essences of the sun that all of the changes in the earth's surface are wrought.

This cannot be understood from the view-point of the Copernican system, with its theory of an illimitable universe involving an enormous waste of the sun's light and heat; but given the demonstrated premise of the concave universe, having the sun as its center, and the earth as circumference, it may be easily seen that there is no waste; all of the sun's essences constantly flowing toward the earth, and there accomplishing their mighty work of both growth and decay.

Here, also, we find the truth about the ether. In the perpetual interplay between the center and circumference, the metallic and mineral substances of which the earth is composed are being constantly attracted to the sun, where they are transmuted to essence or spirit-substance, and

returned to the circumference. This flow constitutes the ether. In it all the elements of which the earth is composed are in solution, and when the secret of "tapping the ether" is discovered, any and all of these constituents may be materialized at will.

Koreshan Science is consistent in all its complexities. It is truly a Universology, leaving no aspect of the universe untouched by its illuminating rays. The origin and destiny of man, the highest product of the universe, upon which so much speculative thought has been expended, are here brought to the culminating point in the evolution of the super-man, the promised Sons of God.

In support of our contention of absolute truth embraced in the Koreshan Universology, we will quote from the writings of its Author, KORESH. We find in him a man who is not hampered by the doubts of the so called scientists, because his knowledge is based, not upon a guess or hypothesis, as is theirs, but upon a demonstrable premise, proving the form and functions of the universe, without which knowledge it is impossible to know and relate cause and effect.

In "The Essential Science of Universology," KORESH says: "The science of religion, as predicated upon the basis of a true universal science, determines our relation to God, and the relation of God to man. There can be no partial science. The science or knowledge of a part must necessarily include a knowledge of the whole, for the cogent reason that every part of the universe belongs to the universe as a whole, and every part is a partial form of the whole, and the function of the part is a partial function of the functions of the universe. It follows that to know a part in form and function, one must know the whole. The sequential corollary is, therefore, that no man can have the science of any part of the universe, without having in possession the science of Universology.

"It is for this reason that it was determined, in our purpose to acquire universal knowledge, to set aside the assumptive processes of modern methods of seeking light, and to substitute the true method and process of gaining the knowledge of the truth by first establishing the fundamental premise by actual demonstration. An assumption for a premise means an assumption for a conclusion; while a demonstrated premise means a demonstration for a conclusion. Koreshan Universology is predicated upon the basis of a calculus having for its premise an abundantly confirmed demonstration, which obviates every possibility of uncertainty."

In "The Earth Stationary and Cellular," FLAMING SWORD, July 25, 1905, KORESH gives the details of his discovery of universal science as follows: "In the discovery of universal science, \* \* \* I found the universe to be a complete whole; an integralism having been in perpetual existence in the past, and must be in perpetual existence in the future. I discovered the earth to be stationary, a macrocosmic and composite shell or rind circumferential to the atmospheres, and the solar, lunar, and stellar manifestations within the common rind or composite and concave sphere. The formation of the universe is discovered to be cellular, and therefore concave, not upon the basis of hypothesis, but upon the actual and positive demonstration by three

systems of geometrical calculation, including optics and mechanics."

In "The Laws of Organic Construction," FLAMING SWORD of the same date, is the following: "While the genesis of man is described in the first chapter of the Hebrew book, it is also true that the perfectly structured and integral man is the archetype and microcosm of the physical universe; and when the comprehension of the one is reached, then also, is that of the other. The physical sun is the center of the physical universe, and the earth is the crust, shell, pediment, or rind. As the sun is composed of light and heat as its primary substances, so the mind correspondingly is composed of the affectional, love, or desire substance, and its accompanying wisdom and intellection.

"These activities eventuate in the formate solidarity of the organic natural structure, through the formation of another substantial force; namely, the force of gravity. Weight force, or as it may be technically termed, gravic force, is the first product of the union of light and heat, and is the first law of form. As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the corresponding substances of mind."

In "The Fundamentals of Koreshan Universology," FLAMING SWORD, Oct. 9, 1906, KORESH treats of the ether as follows: "Interspatial Ether; its Quality and Source. The etherial substance of space permeates all of the space between the center of the universe—which the student will remember is the cosmic egg, environed by the shell of the world which men inhabit—and its circumference. It varies in quality according to the terminal places of its transmutation. For instance, the gold ether has two extremes, one at the center, the other at the circumference. It is both gravic and levic.

"That which results from the dematerialization of the gold circumference is levic, and flows toward and into the astral nucleus; that which is generated at the stellar nucleus is gravic, and flows toward and into the gold circumference. It is electro-magnetic, anodic, and cathodic. That which is generated from the second stratum of the environing layer differs in quality from the first, and has corresponding qualities and properties; and this differentiation continues throughout all of the strata comprising the environing shell. \* \* \* The pervading ether contains in essential solution all of the various metallic and mineral qualities, not as matter, but as the essential solutions of matter in their ethereal states. The free ether, then, is being constantly changed at the terminals of its circulation, to the qualities of matter into which they flow and are materialized; and these terminals of ether in the matter which they produce are being transmuted to the free ether, again to enter into circulation. It is thus that the universe is perpetuated and maintained. The structure is eternal and self-perpetuating. This cosmic egg has its anatomical form and physiological activity. All this, however, is but the expression of a cause which is prior in positive function to the physical universe herein described."

The reader will be well repaid by a further study of the articles quoted from.



# The Open Court of Inquiry

N. C. Critcher

## THE "HAVEN OF SAFETY"

**Where Is the Appointed Place for the Descent of the New Jerusalem?**

Question 212. "Are Koreshans in California in the territory of the haven of safety spoken of by KORESH?"—*S. M. C., Calif.*

**T**HE "HAVEN of safety" referred to is Estero, where KORESH located the vitellus of his system. It would not be possible to extend the limits of such a place of safety, as a physical fact; the only protection one could expect outside of the officially instituted refuge, would be the sphere of spiritual or mental force consequent upon the belief in the Messiah. This would naturally lead the believer to seek the refuge already prepared, and the association with those constituting the primary nucleus.

The promises of KORESH, like those of the Lord Jesus, are for those who "leave all and follow him." It is necessarily a life of sacrifice, but if immortality and eternal life are to be gained, and the kingdom of righteousness established to bring blessing to the entire race, no price can be too great. We know, however, that of the great number who are to be included in the Sonship, the majority are at the present time in the outside world. Whether they will all be brought to the central point, or not, is unknown by anyone, and must be decided by each one, individually. All will, without doubt, find their own place in due time.

In "The Great Red Dragon," p. 37, we find the following in regard to this subject: "The last act of the drama of the ages would take place in the United States, and all who would be preserved from the coming destruction were to aggregate in that country which God had chosen for the consummation of his purposes, and *at the place that was being prepared for the chosen people.* \* \* \* God was gathering his people from every nation under the sun to be present at the Supper of the great God, where was prepared the final repast of that mystic congregation in the land of ultimate liberty and eternal glory. They settled all over 'the land of the free and the home of the brave.' Some of the more deeply inspired and prophetically awakened soon found the place of their lasting abode, and early sought the repose of the fellowship of the new life."

There are many articles bearing on the descent of the New Jerusalem, and identifying Estero as the locality of that accomplishment. In "The New Jerusalem," March 1896, KORESH writes thus concerning it: "The New Jerusalem cannot descend from her state of heavenly order and perfection, with her laws of organic construction, except as she finds a corresponding tendency to order in the body preparing for her reception as she precipitates.

"Therefore, when the New Jerusalem finds her place of descent she will find a brain with the principles of organic law so defined as to enable her to enter an organically constructing, corresponding body; and this body being natural, but divine, must have a material, central location where to establish the seat of universal government, the seat of uni-

versal empire from which the entire world will be governed by the King of kings and lord of Lords. For these reasons the New Jerusalem at Estero, Lee Co., Florida, is established, and for these reasons she will be guarded by the overshadowing wings of the cherubs of divine perpetuity."

## The Movement of the Ecliptic

Question 213. "Please explain the ecliptic 'thirty degrees.'"—*S. M. C. Calif.*

**I**N "Fundamentals of Koreshan Universology," FLAMING SWORD, Oct. 2, 1906, the movement of the ecliptic is explained as follows: "The precession of the equinoxes (which is about fifty seconds of a degree every year) determines one cycle, which is about twenty-four thousand years, because there are processes of the foreshortening of time which reduce what would otherwise be twenty-five thousand, eight hundred and sixty-five years, to the limit of twenty-four thousand years.

"This period of time carries the sign through all of the twelve constellations of the Zodiac, returning the sign to its own house (or to the constellation Aries) at the end of the twenty-four-thousand-year period. There is a coördinate movement of the ecliptic on the equator, which embraces a period of seventy-two thousand years, and one of the ecliptic on the solstitial colure, which embraces twelve distinct periods of two thousand years each, including in all a period of twenty-four thousand years.

"These time periods on the solstitial colure are determined by catastrophal times, caused by a sudden movement of the ecliptic thirty degrees on the solstitial cycle. The world is now preparing for one of these movements. This one now impending will carry the ecliptic down to seven degrees below the equator. The earth will be shortened in its longitudinal axis proportionably, and the sun will then become a zone encircling the earth, making light all of the time, modified by one half of the annulus being less bright than the other half.

"Then there will be no night, as Scripturally predicted. There are twelve sudden movements on the colure (solstitial). These are all accompanied by universal catastrophes. One of these movements is almost due, and we are about entering upon one of the world's greatest phenomenal periods."

## "And a Little Child Shall Lead Them"

Question 214. "What construction did KORESH put upon the text: 'And a little child shall lead them?'"—*S. L. B., Calif.*

**C**HILDHOOD is typically the state of innocence, or teachableness, and one who becomes as a little child, being divested of preconceived opinions, is open to the reception of the truth as it is given by the Messenger. Possessing this truth, he is fitted to lead or teach those who have not attained that condition.

Innocence is also the state of those who are in the

highest heaven of angels. In the article in the F. S., Oct. 10, 1905, entitled "The Angels of Innocence of Wisdom," KORESH says: "The degree of innocence is the essential state of regeneration with those who desire wisdom. The state of supreme innocence is the state of regeneration, because it is the supreme state of desiring to be conjoined to wisdom, which is the counterpart of innocence. \* \* \* The external or natural man is the habitation or dwelling-place of the heavenly or internal degrees. All spiritual and celestial beings dwell in and inhabit the natural form. Men who have not spiritual ideas or thoughts cannot conceive of this.

"The wisdom-angels as they amplify into universal conceptions, determine toward and culminate in unity of spirit and form, until they become manifest in the form of the one natural man in the domain of external or natural existence. This is God's Garden, wherein the seeds of regeneration are planted in or united with the angels of innocence, who also unite or conjoin to those in the flesh who are in the desire for the divine truth, by which we mean all truth of all things natural and spiritual, for their uses."

In "Theocracy," FLAMING SWORD, Vol. I, innocence and wisdom are defined as follows: "The relation of Fatherhood to Sonship, in the highest or supreme sense is analogous or correspondent to the transformation of light to heat by polarity. The divine man is conceived in the pure essence of supreme desire. At the inceptive pole the desire is *in-no-sense*, innocence. The extension of the radiation of desire is the amplification of wisdom.

"When amplitude is reached, there must be a diversion of the desire for wisdom, for when wisdom touches the circumference or confines of amplitude, the thoughts are turned by refraction toward the pole of innocence, and focalized again in desire. Such polarification is the transformation of the Ancient of Days to the infancy of Deity. The principle has been anciently expressed as follows: 'And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'"

In a letter written by KORESH in 1880, he says: "I dare yield up my coördinate plexus, and I will, because I do not desire dominion or empire. I therefore seek the unit, simplex and childhood of being, within and of myself, and will teach my people how they may become, through me, little children, for of such is the kingdom of heaven."

#### "Natural Law in the Spiritual World"

Question 215. "What is your opinion of Henry Drummond's fancied ideas on 'Natural Law in the Spiritual World'?"—E. C. D., Pa.

THE mistake that Drummond made was in giving his book such a contradictory title. There can be no such thing as natural law in a spiritual world, and he probably really meant Law in the Spiritual World, because the book itself leads one to such a conclusion. It is an excellent and instructive book, if one is sufficiently discriminating to understand that the laws of the two worlds or states, while analogous, are not identical.

#### The Law of Gravitation

Question 216. "Will you give the origin, cause, and nature of gravitation?"—E. C. D., Pa.

GRAVITY and levity are two opposite and coördinating states of matter and spirit. The one substance in the universe is alternately in the state of either matter or spirit. We will illustrate as follows: Coal is changed by the action of fire from the condition of matter to that of spirit, which it gives off in the form of light, heat, etc. When in the form of matter, substance is subject to the law of gravity; as spirit, to that of levity.

In the article entitled "The Force and Phenomena of Gravity," FLAMING SWORD, Oct. 4, 1901, KORESH gives Newton's law of gravitation thus: "Every particle of matter in the universe attracts every other particle with a force whose direction is that of a line joining the two, and whose magnitude is directly as the square of their distance from each other. \* \* \*

"It will at once appear obvious to any rational mind not biased by the influence of a false education, that a mathematical formula attempting to explain phenomena, which leaves out of the question not only the causes of attraction, but the causes which prevent the action of gravity upon the basis of Newton's formula, from solidifying into one common mass where the heaviest mass exists in space, is not a statement of law. Things were heavy and were known to have relative weights before Newton was born. Newton did not pretend—nor has any scientist since his day pretended—to give a reason for what has been called the attraction of gravity.

"That different things have different relative weights according to their qualities and densities is very commonly known; but the *reason* for this has not been given. A statement of the law of gravity must involve a knowledge of its cause. This is the primary factor in the phenomena of gravity. \* \* \* An analysis of the law of gravity must define its source, determine its destiny, expound its cause, and determine its relation to its coördinate law, that of levity.

"At the points in space where the metallic and mineral substances have no weight,—these are their relative normal positions and their planes of rest,—there is their greatest activity. This activity produces the waste and the supply of the plane. For instance, let us take the gold stratum, the outmost lying stratum of the cosmic rind. It is vital by virtue of the fact that its molecules are constantly changing to gold "energy." As soon as the molecule has performed its function as a molecule of gold, it is converted to its own "energy"—spirit, so to speak, and it immediately takes its flight to its own levic center. \* \* \* As there are both gravic and levic gold "energies," so there are gravic and levic "energies" belonging to every other substance in Nature."

In confirmation of this, "In The Laws of Organic Construction," by KORESH, F. S., July 25, 1905, we find the following statement: "As one of the fundamental principles of knowledge, we here reiterate that the law of gravity is the first law of formation or creation, and is the product of the union of light and heat; and that body is the product of love and wisdom, the two corresponding substances of mind."

# The Publishers' Department

## The Flaming Sword

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### Interesting Reading and Announcements

IN OUR last month's issue, in this Department, we spoke of the ominous preparation of, and increase in war, navy, and airships among civilized and so called heathen nations. Now at this writing the dailies report lengthy accounts of active maneuvering and mobilization in England and Ireland. Troop movements continue in both of those countries. A crisis without a parallel in the history of England and Ireland seems to be imminent. However, it may be only one of the early birth-pangs; one of the groans and travails foretold in Holy Writ.

The constitutionalists and revolutionists of Mexico are still having their "up and down" preliminary skirmishes. Internecine troubles between the people of one nation is ill-omened; for "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." (Matt. xii. 25.)

The affair of Mme. Caillaux, the wife of the French cabinet officer, who assassinated Gaston Calmette, may precipitate a

crisis in the French nation. Her case absorbs entire Paris. Unrest and fear of the things coming are shown everywhere.

The Russian and Japanese governments are very active in their war and navy departments, while the hundred thousands of their unemployed are groaning and travailing for relief of their starvation condition. The latter present a smothered volcano.

The unemployed army of our own country, the United States, presents, at the date of writing these lines, a pen-picture never before heard of, except as outlined in the book, "The Great Red Dragon." The two great antagonistic parties, the capitalists and labor-unionists, are becoming more and more pronounced and visible as to their final intention and conflict.

Biblical and Koreshan Science predictions should be studied as we read about the above-mentioned reports in the dailies, or in "The Weekly News Boiled Down" columns of *The American Eagle*. If we desire to be awake and prepared concerning the great mental battle, known as "Armageddon," and the universal physical conflict, called "Gog and Magog," we should study, because essential or a necessity for our own preparation, the Biblical and Koreshan Science prophecies concerning the approaching world-wide tribulation and time of trouble such as was not within the present Mazzarothic cycle of twenty-four thousand years. It is only by making ourselves familiar with these prophecies, or pen-pictures of the near future, that we can be enabled to account rationally or scientifically for the present unrest and fear of the stupendous events that are now threatening the whole world.

While we study either the Biblical or the Koreshan Science prophecies, let us guard our minds against the tendency to interpret it in our own or vidual way. As the prophecy was not born by the "will of man," so the disclosure is not according to our vidual opinion. If we make our-

selves familiar with both predictions; that is, familiar with the phraseology, we will not fail to understand the Deific disclosure; for the prophecies must agree with the disclosures and *vice versa*.

Any person, who is unfamiliar with the Bible accounts concerning the present time and the near future, will not understand the remarkable events now transpiring. The great Scientist and Author of Koreshan Universology *encouraged* the reading and studying of Sacred Scripture, but sounded a warning against self-interpretation; read the article, "The Incomparable Literature of the Bible," F. S., Vol. XV, No. 12; "Bible and the Science of Nature," Vol. XX, No. 9; and the wonderful series of articles, "Interpretation of the Book of Revelation," Vol. XXIII, No's. 4 to 8. For, if God is the Author of the Bible, (which no rational mind doubts); he also is its own Interpreter. Thus, we are wise only, if we are familiar with the text and context, and with the interpretation that is divinely given now by the Messiah of the age.

The Scripture says that no prophecy is of any "private interpretation," or more literally stated, is not of its own solution; that is, it is not the mere writer's origination, or not his own production, but God's. This thought is further elucidated by the following: "For the prophecy came not in old time [*lit.* at any time] by the will of man; but holy men of God spake as they were moved by the Holy Spirit." Thus, man's will must be a passive instrument, and God the active power. True prophecy is a prediction made under the divine influence and direction.

There are internal and external evidences. The former refer to the character of Deity, and the "holy men of God," who spoke as they were moved by the highest Deific power; the latter evidences refer to events, as they occur from time to time, especially at the present ending of all ages. The greater part of all prophecies, in Old and New Testament, and in Koreshan Science, deal with the time in which we are living.

True prophecy is known by the unmistakable events outlined beforehand, which we may know, when they transpire, if we are familiar with the wording of the prophecy. God, through the prophet Isaiah, says: "I declare the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all

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my pleasure." Thus, true prophecy brings the past and the future into inseparable union with the present, and in this way spreads, both the grand and the awful scenes before us. The "awful" scenes are to transpire first; some of which we have merely touched upon in the foregoing, in the preliminary agonizings now heard from every side.

The awful scenes are for a definite purpose; for haughty or arrogant humanity can be brought to its senses only, or be entirely wiped off, *en masse*, by great local and universal calamities, disasters, plagues, famines, wars, catastrophies and cataclysms, such as are foretold to come at the end of the Christian age, which is now due. History surely repeats itself! We recommend the reading and thoughtful reiteration of the prose-poem, by KORESH, entitled "Armageddon." No better description, in poetical language, can be read that will give you a pen-picture of the awful scenes about to transpire.

The "grand" scenes are just behind or beyond the awful ones. These are also wonderfully, beautifully described in the same prose-poem mentioned. But the full outlines of the awful scenes are described in the book, "The Great Red Dragon," as well as in many articles of Koreshan literature. It is a pleasant and soothing thought, to know that God, the known and knowable God; the God-Man; the Messiah and Shepherd of the age, is at the helm of the universal affairs; for He declares through the prophet Isaiah: "That they [the nations or peoples] may know from the rising of the sun, and from the west [from the Orient to the Occident], that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." (Isa. xlv: 6, 7.)

So called orthodoxy passes over this Deific declaration, as if it was not in the Bible. The reason is, it cannot harmonize the passage with those of the goodness of God. For the sense in which God is the author of evil, we refer the new readers of THE SWORD to the book, by KORESH, "The Immortal Manhood," Chapter II, Section Three. Thus, God has control of the "darkness" and "evil," so that both can never get beyond his control. In order to checkmate universal evil, destiny has prepared and decreed universal catastrophes and cataclysms, by means of which order is established out of chaos. Although thousands, yea millions will be wiped out of physical existence, their pneuma and their psyche thus liberated, will give super-human strength to those who survive;

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### Great Salt Lake Preserves Timbers

In replacing a railroad trestle recently burned along the north shore of Great Salt Lake, engineers have just found that the piles are still perfectly sound after 43 years of service. Looking for the cause, since these were only of local pine and fir, they found the timbers were impregnated throughout with salt from the lake.

At another point on the lake, 18 inch piles, set 29 years, are similarly preserved with salt which has penetrated to their very center. Timbers in the Southern Pacific trestles across Salt Lake, placed in 1902, appear to be as good as on the day when the piles were driven. They have been preserved well above water line by the salt dashed on to them by the waves, a fact apparently anticipated by the engineers who built the trestles.

The first transcontinental telegraph line built before the railroad, extended west from Salt Lake City through the prosperous mining camps of Eureka, Austin, and Virginia City. When the railroad was built, the telegraph line was transferred to follow its right of way, and the old poles sawed off at the ground. An engineer who recently examined the butts left in the ground in the salt desert near Fish Springs, found that although fifty years have passed since the poles were cut off, the old butts were perfectly sound.—From Forest Service, U. S. Dept. of Agriculture.

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to the movement of the vessel from a towing master. The engineer on the locomotives which take the vessels through the locks, as well as the towing master can see the position of the gates, but the position of the fender chains is indicated by semaphore arms on the lock walls.

Let us take a vessel through a set of locks.

It proceeds into the lock forebay either under its own power or that of a tug, and comes to a full stop. It will then proceed under the power and control of four electric locomotives—two forward to take it along, one on each side and two others astern; one on each side to keep the vessel in the middle of the waterway and to stop it when it has reached the proper point, and to prevent it from moving forward too rapidly.

After the vessel comes to a full stop in the forebay its position is given by the towing master to the switchboard attendant, who, by moving a control switch lever, causes the lowering of the fender chain, which is indicated by the miniature fender chain on the control board, after the lock gate is in the proper position. The fender chain is stretched across the canal to prevent the vessel from striking the gates, if for some reason it should get beyond control. In such an event the fender chain brings the vessel to a full stop.

Now the vessel advances into the lock by means of the electric locomotives. The fender chain is raised behind it and then the massive gates are shut behind, the miniature control board gates in the meantime indicating this movement. When the water in the lock has been

raised or lowered as the case may be, as shown on the water level indicators on the control board, these gates are opened and the boat is pulled into the next compartment, and so on.—*Electric News Service.*

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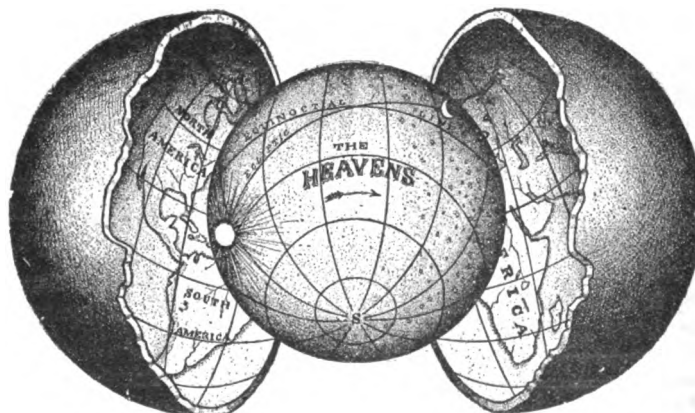
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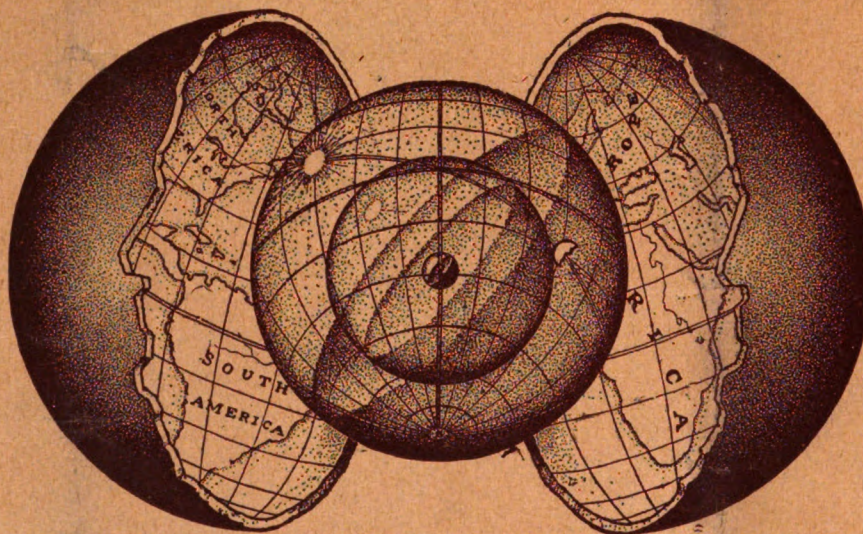
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