

The Flaming Sword



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"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 Mercurial Disci Between the Metallic Strata Are in the Form of Concave Circular Mirrors, and Act as Reflectors

PART XXX.

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

THE PROGRESSIVE change from the liquid to the more solid mercurial discus is the result of solar penetration; the actinic influence causing that *hidrosis* (sweating) of the laminæ which enriches the disci with the excreta which the laminæ eliminate. In the course of the solar revolution the radiations of the four prime essences successively cross the disci; and as these disci are specifically reflective, they comprise a plexiform recurrence of action which, if aggregated from all the disci into a common reticulation, might be denominated the solar plexus of the cosmogonic abdomen.

We have already shown that, owing to the fact that the cellular or ovicular form, that is, the egg or ovum, which is the correspondent of the Grand Man, is in the incubated state, the mercurial menstruum moves within the interstice of the strata in the form of disci, instead of a continuous canal (gut), as in the alimentary canal of the vidual human. The mercurial disci are in the form of concave circular mirrors, and reflect the essences radiated upon them from the solar transmission, convergently to focal points.

These points must necessarily be as numerous as the disci whence they are reflected, and are separated from each other through the fact that the disci are moving at different velocities along the surfaces of the laminæ, and are not uniform in their several relations or conjunctions; that is, they do not always sustain the same relation.

The focal points aggregatively conspire to constitute the plexus. In the human body, because of the infolding and duplicature of the lines of form in the change from the cellular to the modulated form, these corresponding points are in a congeries and network of local and unified aggregation. Such an aggregation is called the epigastric or solar plexus. It was so named because the ancient anatomists knew the corresponden-

tial relationship of the parts of the human body to the alchemico-organic cosmos.

Stratification and Stellar Origin

The alternate passage of photoine and scotoine in solar progress across the motion of the ether, a motion variously determined because of the fact that prismatic action is thus induced, provides for activities and arrests of activity, to which is due the primary action of stratification. Scotoine (dark essence) is as much a substance as photoine. Darkness is not merely the absence of light; it is the presence of darkness. Truth, which corresponds to light, is a substantial thing. Fallacy, corresponding to darkness, is as substantial a thing as truth. Truth is a substance; a lie is an opposite substance. A *no-thing* has no name, nor can it have. There can exist no spirit-substance without a coördinate material basis; therefore, if scotoine exists as a substance or essence there must obtain its correspondential antithet.

Light induces motion, and darkness arrests it. This is true of both mental and physical light and darkness. Light, acting upon incipient atoms (atoms as they begin to create from "ether"), gives to each its characteristic activity according to its quality. This may find an illustration in the vibrations of the solar spectrum; each color vibrating more or less rapidly than the others according to its color,—whether it be violet, indigo, blue, green, yellow, orange, or red. The scotoine acting upon the atoms arrests the vibrations after the light has set each quality of atom in motion, and, arresting it, determines its stratiform relationship. This law determines the stratification of society as well as the physical (alchemico-organic) cosmos, which constitutes so important a factor in the organic structure of the earth, water, and atmospheres of the alchemico-organic cosmos.

The Four Great Ventricles, Reservoirs of Organic Life

Bounded by the lateral hemispheres of the cerebrum, by the cerebellum, corpora striata, optic thalami, fornix, corpora quadrigemina, medulla oblongata, and pons varolii, lie the four great ventricles of the encephalon, the reservoirs of organic life of man's central being. The two supreme poles of this mystic circle are the two specific centers of rest of the two primal planes of the longitudinal and transverse axes of the encephalon or the brain. Our present study is of the character and function of the two correlate poles of the alchemical laboratory; namely, the pineal gland, the conarium or epiphesis, and the glandula vitæ, or hypophesis.

The conarium is a small gland about the size of a pea, immediately above and upon the nates of the corpora quadrigemina, and in juxtaposition to a minute opening, the posterior foramen, called by the ancients the anus, over which it presides as custodian. The pineal gland is conical in form and spirate in motion, and is supposed to have derived its name from its conical shape. It is sometimes called the conoid, and also the conarium. The shape of this organ is somewhat a key to its office, hence its form and function must agree as in all things of organic being and activity. It is the terminal point of two specific lines of fibre; the first extending from the cerebrum through the optic thalamus, corpus striatum, posterior commissure, and the crura pinealis; the second being the projected fibres of the cerebellum extending along the course of the corpora quadrigemina, called the processus-e-cerebello ad testes. These two systems of fibre meet and marry, as it were, their two constituent essences in an alchemico-vital union in the pineal gland.

In the alchemical activity in operation, a process which involves the generation of electro-magnetic substance, there is a residuum of alchemical deposit described as follows: "The pineal gland consists of a number of follicles lined by epithelium and connected together by ingrowths of connective tissue. The follicles contain a transparent viscid fluid and a quantity of sabulous matter, named acervulus cerebri, composed of phosphate and carbonate of lime, phosphate of magnesia, and ammonia with a little animal matter. These concretions are almost constant in their existence, and are found in all periods of life."

If this compound alchemical deposit were not in a constantly active process with a continuous vital change, there would be a destructive decomposition and decay of the organism, beginning at the conarium and ending with the annihilation of the entire organic fabric; there must, therefore, be as constant an elimination of the secretions of the gland as there is a deposit through its alchemical activities. Under the pineal gland and at the point of connection of the aqueduct of Sylvius and the third ventricle, is a small opening called the foramen commune posterius (anus), which constitutes a coördinately acting foramen with the foramen of Monro, situated at the opposite extremity of the third ventricle.

The Pineal Gland the Terminal Point of Union of Cerebrum and Cerebellum

The pineal gland is not only the terminal point of the projecting fibres of the cerebellum, but it is also the extremity of certain fibres of the cerebrum, which are determined there through the mission of the optic thalami. The thalami constitute the marriage chamber of the functions of the two brains; namely, the cerebrum and the cerebellum,—the conarium being the terminal point of the union. The fibres of the cerebrum and cerebellum are not traced directly to the pineal gland, nor is this an essential factor in the transmission of the nerve essences into the body of the gland. The substance of the essences of the cerebrum and cerebellum are converted to electro-magnetic fluid before entering the gland, and flow thence directly through magnetic induction, where they enter into a vortical alchemical reagency, whence the solid contents of the conarium are deposited.

It may be set down as an axiom, that wheresoever there are fibrile extensions of an organ with no afferent fibres determining to the same, the inflow of substance into that body is of a more refined and subtle character than can be conveyed through a nerve sheath or fibre; that electro-magnetic influxes supply the organ with its substance of transmutation, and that the electric and magnetic supply is the source of the material deposit.

The influxes into the conarium are spirito-psychic (electro-magnetic), but as substantial as the nerve fluid itself. Every faculty and function of the cerebrum and cerebellum throws its influence toward and into this central vortex of the encephalon; for this is the terminal of the forces of Nature from the cerebellum, and supernature from the cerebrum; and for this reason the gland operates from its own voluntary functions. If the fibres of the cerebellum and cerebrum were derived into the connective tissue and epithelium of the gland, and thence were direct channels into the follicles of the conarium, it would be entirely subject to the influence of these organs, the voluntary influence of the will, and the forces of Nature. But because the gland is supplied by the spirit of these resources of its power, and from thence creates its own material structure, and deposits its own material secretions, it is voluntarily recreative. It therefore sends forth its own fibres, which it dispatches both to the optic thalami and to the corpora quadrigemina.

The conarium has its own projective system, whence it issues the fibres of its own creation, projecting them superiorly through the optic thalamus into the posterior commissure, and inferiorly into the anterior tubercles of the corpora quadrigemina,—their influence to be distributed wheresoever this imperial center extends its dominion. The pineal gland is the vortical apex of all the reflex activities of the mental aggregation.

The Forty-Two Primary Complex Centers of the Cerebrum and Their Activity

There are forty-two primary complex centers of mental and physiological activity in the cerebrum;

these are divided into many subsidiary centers. Wheresoever there is an activemental essence, there is a corresponding physiological operation. There is a cortical center for every organ and muscle of the body; that is, for every physiological operation; and corresponding to this there is a mental operation; the mental function having its source at the cortical area where the physiological operation takes its rise. For instance, the organ of conscientiousness is the center for a man's moral walk, and is specifically located in the cortical area. His physiological walk has its origin at the same center. This is true of all the organs and faculties of the cerebrum.

Every cortical center derives an influence from the conarium, either through the distribution of fibres, or through the currents of the blood, which impart their influence through their specific channels; and through a more subtle channel the conarium derives from all these centers the spirit which is here recreated for the uses of the general body.

The coronal area of the cerebral cortex may be defined as twelve general groups of the cortical cells, constituting the belt of the cerebral zodiac, the fibres of which converge to the optic thalamus. These cortical areas consist of duplicate layers of gray matter, divided by a most delicate septum of fibrous tissue; but at their summits they are augmented by a third layer; hence there are, mainly, two lines of fibres converging toward the pole of the cerebrum; but centrally there are three,—the inner and most refined having their origins at the poles or summits of the twelve cortical areas, and extending centrally until they meet the fibres of the cerebellum; the goal of their currents being the pineal gland.

Their fluids terminate in a double spiral vortex, where the volume and activity of their motion convert the essence of their flux into electro-magnetic spirit, which completes its function in the vortex of the gland in two opposite products, one material, the other spiritual; the material product being deposited in the follicles of the gland, whence it is subsequently made to ooze through the interstices of the gland, and through the foramen into the aqueduct of Sylvius, where it is dissolved for its use in the third ventricle.

The Zone of Co-ordination, and the Differentiation Between Spirit-Substance & Matter-Substance

The cineritious cushion upon which the conarium rests constitutes the zone of coördination with the vertex of the conoid, and is mainly operative in the creation and deposit of the acervulus cerebri found in the pineal gland. The function of the conoid comprises the very starting point and first motion of the acervulus (sandy matter) entering into those further metamorphoses through the third ventricle, tuber cinereum, and glandula vitæ, which elaborate the osseous fabric.

It is impossible to comprehend the character of the functions of the conarium without a knowledge of the fact of the substantiality of what the physicists have heretofore called "energy," and which they are now cautiously assuming to be a more refined kind of matter.

Let us reiterate, however, that while light, heat, electricity, and magnetism are substantial things, they are not the substances of matter, but the substances of spirit; and from these spiritual substances matter is reformulated. It is because of the fact that the coronal zodiac, while determining its essences toward the conarium, stops short of the conarium itself, only contributing its life in the character of electro-magnetic substance, that the conarium is supplied with the substance of the zodiac through an interior way, rather than through a system of afferent nerves converging into the body of the gland.

(To be continued.)

THE KORESHAN SYSTEM OF COSMOGONY

Unquestionable Proofs Furnished by the Koreschan Geodetic Staff Concerning the Cellular Cosmogony

By KORESH

PART XVII.

THE Copernican system of astronomy (built upon an hypothesis) seems to satisfy the minds which will not and cannot think. The Koreschan Astronomy has its foundation on *the* rock. We have presented an experimental fact, the result of invention and months of careful labor by the Geodetic Staff of the Koreschan Unity, thus furnishing unquestionable proof of the Cellular Cosmogony advocated by the discoverer for the last forty-five years. In view of the fact that the so called scientists declare "That hypothesis, or guesswork, indeed, lies at the foundation of all scientific knowledge," we maintain the right to call a halt, while we declare from positive experiment, * * * that the only true science is founded upon a demonstrated premise, and not upon an assumption or mere guesswork. We know we are right. We know, as well, that no man can guess at a premise and claim that he knows the conclusion, reasonably; for it is admitted by all scientists that their premises are hypothetical.

It has been said that the man who cannot think is a fool; the man who will not think is a bigot; and the man who dares not think is a coward. It matters not to us what excuses are offered for ignoring us, * * * we can show to the people—by methods so simple that all can understand—that we are right, and that the astronomical guessers are wrong; and through the common masses compel the humbug scientists to admit their folly and blundering hypothetical processes.

Schiaparelli discovered seas, and also land covered with canals on Mars. More critical (?) observation may discover that the canals on Mars traverse the seas, and the scientist (?) changes the conclusion of yesterday to an opposite conclusion today. Yesterday he observed seas on Mars; but today what he declared to be water is land, because the Martian contractors have run the canals across what the other scientist (?) declared to be seas or oceans. Now we ask in all good faith, Is this science (knowledge) or is it guesswork? Are these hypothetical conjurers, scientists or quacks? And we ask, How long must the world be gulled by the sham and nonsense of pretended experts in science?

We are absolutely sure of our ground; and we reiterate, that no man who builds a theory upon the basis of an hypothesis, and who declares that "hypothesis or guesswork, indeed, lies at the foundation of all scientific knowledge," has any reasonable claims to consideration. Guesswork is not science. A statement made by a so called scientist today and contradicted tomorrow, is not science; and yet this is the stuff that has been palmed off as scientific upon a credulous public for hundreds of years, and the men who have the audacity to eject these emanations are dubbed as scientists.

**A Modern Orthodox Question Answered from the
Koreschan Viewpoint**

"I cannot see why the universe should be limited to a single cosmic cell. The analogy of cell structure in the human body, with groups co-ordinated in interdependent series, would seem to suggest a plurality of worlds, limited in number, and forming, in their serial aggregate, that larger cosmic structure which Swedenborg designated as the 'Grand Man.' Does the logic of your premise inexorably limit the universe to a single world?"

We are frequently met with the above inquiry. The cosmic cell, which we claim includes the universe, focalizes its universal imprint upon myriads of stellar points, through the subtension of its pencilings of potency. These focal stellar nuclei are grouped in clusters, according to the geometric action of reflection and refraction. These constellations, fixed in their positions and relations according to the "inexorable" laws of geometrization, correspond to nations and individuals of humanity; and in the lesser form of creation (the microcosm), to the arrangement of cells in the infolded or incubated form of the vidual. Were the ordinary human form opened out or evolved into the form of the cosmic shell, as it is before incubation, it would be in the form of the grand cosmic structure, with its rind or circumference and its stellar groups, though in magnitude, the correspondent of the microcosm or the little universe,—the universe in its least form.

Every star in the grand cell (the universe) is the imprint of the whole in proportion to its attitude toward all other stars, and is complete in proportion to its approximation to the astral nucleus. The stellar nucleus is the point at the center of the great *camera obscura*, where the photograph (light writing) is taken of the great shell and all contained in it. As the astral center is the photograph of the alchemico-organic (physical) cosmos as an entirety, it is—in the least form—the kinetic nucleus of the essences of the cosmic structure, and therefore the point of both the inception and exception; that is, the point of the limitation of the afferent tendency, and beginning of the efferent flow, that is, of radiation.

**The Astral Nucleus of the Physical Cosmos an
Eternally Fixed Point**

This astral point is not the Lord God, but it is the point in the alchemico-organic whole which coördinates with and corresponds to the astral nucleus in humanity; that is, to the Lord. The astral nucleus is an eternally fixed point near the center of the alchemico-organic structure, because it is in and related to space.

The corresponding stellar nucleus in humanity appears and disappears as the Lord, the Son of God, at stated periods of the world's progress. These changes of state with man, correspond to the varied qualities of stellar nuclei in the space of the alchemico-organic cosmos.

When man attains to the perfection reached by the Lord Jesus, he is so related to all things in the natural and spiritual humanity as to render him as central to this whole, as the astral (alchemico-organic) nucleus is central to the alchemico-organic cosmos. For this reason, when the crucifixion of the Lord obstructed the flow of the anthropostic nucleus, the current of the physical cosmos was interrupted, and the sun was darkened. A principal lesson is found here in the general law of astrology. The central man—the Lord Jesus Christ, the bright and Morning Star of the anthropostic cosmos, was so related to the central star of the alchemico-organic world, as to interrupt its currents (its vibrations) when the current of his humanity was for the time being obscured. What is true supremely as pertaining to the central man, is true correspondingly with every other man.

In the Koreschan Cosmogony, it is announced that immediately above our common atmosphere of oxygen and nitrogen there obtains one of pure hydrogen. In the activities which comprise the life and perpetuity of that atmospheric field, there are combinations of spirit and matter which, if not precipitated, would constitute deleterious elements. These are thrown down and at once appropriated by the field below. The gravic (descending) essences produced by the contiguity of the hydrogen with the oxygen upon which it rests, unite in our own atmosphere with coördinate levic essences produced at the point of contact of our atmosphere with the surface upon which it rests.

**The Descending or Gravic and Ascending or Levic
Eliminations**

The descending or gravic eliminations of the hydrogen sphere combine, in our atmosphere, with the levic eliminations of the surface below; and in the union of the two the cloud is formed and thence the water is produced, which, precipitated (dejected as water), clarifies the atmosphere and becomes a supporter of life in the field beneath. There is not a domain in existence, either in the alchemico-organic world or in the lower biologic, anthropostic, angelic, or theo-anthropostic, in which this law does not prevail and operate.

The hells themselves generate the forms of life they cannot endure, and spew them upward in their ascending flight to realms of joy above. Christ the Lord, in his ascending development, came from the hells, and was the first begotten of the dead; and when created, had he remained a tangible personality among the inhabitants of earth, would have done so as an effete element of the nether world, a cause of disintegration, a disease in the body politic, and a disrupter of society; but being eliminated as an ejection from the sphere of brutality whence he arose, he operated as the conservator of the less brutal field of benign activity in his spiritual power.

(To be continued)

THE COMING OF THE LORD OR THE CHURCH TRIUMPHANT

Discrimination Between the True and the False, an Essential Prerequisite

[CYRUS in Guiding Star, March, 1889.]

AT A TIME when there is so much agitation of the subject of the Lord's coming, it befits rational men to question for a moment the causes which lead to the entertainment of a thought so repugnant to most minds. When the Lord Christ departed with his visible presence from among men, he unequivocally annunciated the truth that in due season he would return to gather the fruit of his planting, or to make up his jewels for the new church.

Among other things taught to His Disciples and church was the doctrine, that at the time when the true Messiah should return there would be false christs and false prophets; and the most natural and rational consideration would relate the counterfeit with the genuine in such a manner as to make them manifest about or nearly co-existent. A counterfeit bill is always made upon a genuine bank.

In the beginning of the Christian age, and a little prior to the Lord's public declaration of his Messiahship, there came a counterfeit so nearly like the genuine that the impostor even had the name Jesus, and he gained a large following. The coming of the Lord "in the clouds of heaven with power and great glory," is his coming in his people who shall constitute the multiplied fruit of regeneration. The coming of Christ is "the great and dreadful day of the Lord." The one supreme indication of the proximity of the harvest time will be in the Sign of the Lord's coming, which must unmistakably precede and announce the manifestation. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he [not she] 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." The sure Sign or indication of the presence of the "day of the Lord" is the appearance of this Prophet.

Elijah the Prophet the Sign of the Lord's Coming

The Disciples of Jesus went to him and said: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" He spoke of the destruction of Jerusalem, then of the manifestation of "the sign of the Son of man in heaven; and then," said he, "shall all the tribes of the earth mourn; and they [the tribes] shall see the Son of man coming in the clouds of heaven with power and great glory." Has this Sign appeared? And if so, where, when, and how? If there is to be a Sign specifically designative of the coming of the Lord, it must be of a conspicuous and pronounced character; and it will certainly precede the special great divine manifestation. What is this Sign to be? This question is suggested by virtue of the very importance of the subject, and is answered by the passage already quoted: "Behold, I will send you Elijah the Prophet."

In what particular manner will the Sign of the Lord's coming be made manifest to the world? To all such as desire to discriminate between the false and the true Christ, and to be directed by the wisdom of illumination to the genuine presence, this is a most important inquiry. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." This Messenger must necessarily have both a name and a function.

The Bible, if in a supreme sense a revelation of God to man, ought to announce so important an event as the coming of his Messenger so specifically as to declare his name. The reader may consult Isaiah xlv: 28, and there find an unmistakable and unequivocal statement of who this Messenger shall be: "That saith of CYRUS, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

This is doubly confirmed in the chapter succeeding, the first verse of which reads as follows: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The Church Established Through Cyrus Is the Church Triumphant

What will be the special office of this Messenger? "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi." The name Levi signifies conjunction; and the sons of Levi are those who, through the process of purification, are conjoined to the Lord through the baptism of fire, which is to obtain as the result of the theocrasis of CYRUS.

The church or ecclesiastical branch of the Koreshan System has been known for the last eighteen years as the Church Triumphant. It has so gone forth to the world; and the attempt to steal the name by a certain sect of religionists, is but another proof of the counterfeit character of the body making the theft. We have two reasons for calling the attention of the public through this channel to the special name of the church department of KORESH. The first is, that there be no confusion regarding the distinction of the Church Triumphant or Assembly of the Covenant, the ecclesiastical branch of the System, from a secular branch called the Society Arch-Triumphant, holding its name under the corporate authority of the State of Illinois. The Society Arch-Triumphant is the special domain of the secular uses of the Order.

The Woman Clothed With the Sun

In Revelation we read of a phenomenon described as follows: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered." This woman in one aspect or phase of Biblical interpretation is the spirit of the church in tribulation, because still under the curse. The proof of her being under the curse and in tribulation, may be found in the fact that she is with child and is in pain to be delivered, which, if compared with the curse pronounced upon the woman as recorded in Genesis, will prove her to be the same.

The spirit of the church is not delivered of her child until it is born. If the spirit is the universal spirit, the child is the universal child. There are many forms * of interpretation to the Word, any one of which is correct if the exposition is logically founded upon and logically succeeds the premise of its own degree.

"And he placed at the east [rising] of the garden of Eden Cherubim [the masculine dual form of the noun *chur*, *koor* or *kur*], and a flaming sword which turned every way, to keep the way of the tree of life." What is this *Flaming Sword* which turns every way? And what is the significance of its turning every way? The sword is the literal Word or Logos, for this alone can keep or perpetuate the tree. But what is the Word or Logos in its last or ultimate degree? Elijah was the Elohist manifestation of the Word. His ascension in a chariot of fire was its flame.

Jesus was the Jehovistic manifestation of the Logos or Word, and his ascension or theocrasis was its flame. The theocrasis of CYRUS, which is his ascension by the chariot of fire, will be its flame. But what is the significance of its turning every way? What is a way or the way? Said Jesus, "I am the way." This was one way, and it was turned by the theocrasis of Jesus. Elijah was a way, and it was turned by his theocrasis. Moses was a way, and it was turned by his theocrasis. Enoch was a way, and it was turned by his theocrasis. Every one of these ways was turned as shown; therefore every way was turned that the way of the Tree of Life (divine human) should be kept or perpetuated.

The two cherubs (two male forms) were represented with very large and extended wings. This is because wings signify powers. The wings of the cherubs imply the power of truth in last or ultimate things. The cherubs as symbols were significative of the literal Word. It may be well here to state what is meant by the literal Word. By it is signified the Word or Logos according to the letter. This is its outermost aspect or phase, or as Swedenborg denominates it, "sense."

*Koreschan Science teaches elsewhere that there are four true and four opposite or false interpretations, but the four true ones are harmonious when the law of correspondential analogy is applied. For instance, in one aspect or phase of the true interpretation, CYRUS (KORESH) is "the woman clothed with the sun," for sun is masculine.—A. W.

Absolute Truth or the Perfect Mentality of the God-Man; Absolute Good or the God-Man Perfected in Life

The literal Word, as to truth, is its science. As to its life, it is the manifest and formate God-Man. As to both life and truth, or truth and good, it is the man perfected in life, in whom is also the truth as to that life. Why does cherubim signify the natural or literal Word? The word cherub, as has been already stated, is from the root *chur* or *koor*. This root in its primary significance means to bore through or pierce. Its secondary meaning is smelting place or place for smelting metals. This can only be fully comprehended through a knowledge of the Koreschan Cosmogony, which is the true science of the form and function of universal creation.

This System is defined as center and circumference; the pivot, focal point, or center being the point of influx of all forces proceeding from the circumference, which is composed of a shell made up of a number of strata or layers of metallic substance. The relation of the center to the circumference, is that of influx and efflux. If all forces flow from the universal circumference to the center of such periphery, and thence again from this center to the circumference, this pivot or nucleus is made the point of piercing or boring through. Again, if this center is the point of the aggregation of all forces resulting from the dissolution of the metallic substances comprising the circumference of the System, it is the center of combustion of all substances, and therefore the smelting place.

The Uniform Significance of the Lord's New Name in the Various Ancient Languages

This point is the astral or star center, and is within and central to the solar sphere. The root *koor* should therefore constitute the root of the word signifying the sun, and consequently the *son*, both words having their origin in the same idea. The Egyptian word *Horos* applied to the son begotten of the invisible Father Osiris, through Isis; the corresponding Greek word *Kuros*; the Arabic word *Koreish*; Persian, *Surya*; Sanscrit, *Svarya*; Hebrew, *Koresh*, are all identical, and all mean the Sun or the Son of man, and the Son of God, as the final name by which the Lord will be known at the end or the grand cycle.

If the reader will take a compass or pair of dividers and describe a circle, and make a point or dot at or near the center; then imagine essence to be flowing from the circumference or circle thus described to the point, and thence flowing toward the circle, it may readily be imagined that this center would comprise the double apex; namely, the point of inflow and outflow, therefore the point of conjunction. This, then, would be the end and beginning as to space, because it would be the terminal point of all essences, and as the terminal point, also the beginning. It would therefore constitute the vivifying point or apex. As such, it would comprise the impregnative center.

The physical universe is the literal expression of the mind of God, which cannot be comprehended except as this letter of God's life is correctly rendered or interpreted. There might be a thousand or ten thousand

interpretations of the forms, laws, and phenomena of literal expression of the mind of God, and all be wrong. There can be but one true interpretation. The Koresshan Cosmogony is the true, and only true one. A science or knowledge founded upon a correct interpretation of the outermost expression of God's mind is the literal science, and constitutes the ultimate science or letter of being.

The form and function of the physical universe constitute the type of the anthropostic; just as there exists a physical system with a star or stellar point as a focus, as above described, so there also exists an anthropostic universe, the star or astral center of which is the human form. It shone visibly and was personally manifest in the beginning of the Christian era. "I am the bright and Morning Star." Again some man will overcome for the world. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron [the literal truth, or truth in ultimates or last things, which is the science of things]; as the vessels of a potter shall they be broken to shivers; even as I received of my father. And I will give him the Morning Star." In other words, I will give him to be the Messiah or Messenger of the Covenant.

"Many Shall Come in My Name, and Shall Deceive Many"

CYRUS comes to declare the manifestation of the Church Triumphant. This is the resurrection of the dead, the coming of the Sons of God, "the coming of the Lord in the clouds of heaven." For eighteen years this church has been in existence. * * * A certain sect, after knowing the fact of the existence of the Church Triumphant, has publicly proclaimed its body under our title. This sect, heretofore known by various names, one of which is "Beekmanites," claims the existence of the Messiah in the Rev. Mr. Schweinfurth. If for no other reason, we denounce him as an impostor by virtue of the attempted theft of our name to designate his body of followers. But after all, a counterfeit bill would not take well if not upon some named bank. * * *

This certainly is an age prolific of many pretenders to prophecy and Messiahship; and as such, it furnishes the best possible assurance of the presence of the Lord God himself. The counterfeits being so many and pronounced, is surely indicative of the genuine presence. The church and the world, instead of scoffing at the pretenders, should treat so vast and important a subject with the utmost candor, and with the spirit of tolerance and investigation.

Before the Lord comes "in the clouds of heaven with power and great glory," or before "the great and dreadful day of the Lord," the world, by virtue of divine assurance, certainly has a right to expect and claim the fulfilment of God's promise regarding Elijah the prophet. He has said, "Before that great and dreadful day of the Lord I will send you Elijah the prophet." * * * John, the forerunner of Jesus, unmistakably declared him the Messiah. Before the destruction came

at the end of the age terminating with Noab, he preached one hundred and twenty years, declaring the end and preparing in the eyes of scoffers for the dire event.

Emanuel Swedenborg came as the servant of the Most High, and for one hundred and twenty years has declared the coming of the Lord, even giving the name of God's humanity who shall build the city and lay the foundation of the temple.

The Order of Koresh

The Koresshan Order is a system of cult and life, embracing three distinct departments; namely, the College System, the Church System, and the System of Secular Economy. The college is called the College of Life. The ecclesiastical system is the Church Triumphant. The system of secular uses is denominated the Society Arch-Triumphant.

The coming of the Lord "in the clouds of heaven" is the establishment of this new heaven and new earth wherein shall dwell righteousness. It is God's kingdom in the earth, where shall be executed God's will in earth as it is done in heaven.

KEY TO THE LAW OF JUDGMENT

The Power of God Manifest Through the Personal Presence of the Son & the Sons of the Almighty

(From the Writings of KORESH)

PART VII

"SAYING Alleluia," signifies rejoicing because of the fruition of the age and the end of the dispensation. "For the Lord God omnipotent reigneth," has no other significance than that there is a recognition of the fundamental truth of the gospel of life; namely, that the Lord Jesus is the Lord God, and hence the omnipotent, and that the Lord Jesus is the acknowledged Lord of lords and King of kings. "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The Lamb is the begetting power of God. God has no power to beget except through his seed, and that seed is through the personal presence of the Son, or the personal presence of the Sons of God. The Lamb is the Son of God; his wife is the New Jerusalem which John saw coming down from God out of heaven,—not the physical heavens, but the anthropostic heavens.

The New Jerusalem in the anthropostic heavens is made ready because she has clothed herself in fine linen. Fine linen is the righteousness of saints; and as the Lord is the righteousness of saints, she is clothed with Christ. This means that she is Christ. In her descent she is ready to meet the resurrecting man coming up to the reunion. This marriage is the actual conjunctive unity of God and man in the resurrection. "And to her was granted that she should be arrayed in fine linen, clean and white [this signifies chastity], for the fine linen is the righteousness of saints." It follows that, because fine linen is the righteousness of saints, and the Lord Christ is that righteousness, she is clothed with the Lord's life. "And he said unto me, write, Blessed are they who are called unto the marriage supper of the

Lamb." The marriage supper is the feast of conjunction. It is the process of being conjoined to the Lord in the resurrection. None will be called to this supper but such as acknowledge the Son of God as the very God of Gods.

"And he saith unto me, These are the true sayings of God." Because these are the veritable truths of the Omnipotent, it belongs to every Koreshan to stand firmly upon the ground of the divine declaration, against every attempt (on the part of those who have no conception of the function of the Son of man as the personal Savior of the world) to detract from the dignity and glory of the Son of God and heir to the throne, and final occupant of that throne as the veritable Deity. Every power in heaven and in earth will fly before the declaration of the Messianic presence and the reiteration of the Son's inheritance of the throne.

"And I fell at his feet to worship him [the Voice]. And he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." It was the disposition of John to worship the Voice, that is, the person in whom was the New Jerusalem; but this distinction should be recognized; namely, the Messenger comes in the mortal flesh, the flesh that is to be destroyed by the fire of theocrasis; after which, this same Messenger becomes one with the Father on the throne of his inheritance—the throne of God.

Now it is difficult to distinguish between the condition of this Messenger in the state of the mortal flesh, and his state immediately after his conjunctive unity with God his Father. So while John was called upon to distinguish the Voice from the invisible God within the Voice, nevertheless, future generations will worship the Messenger under the title of his "new name," this name being CYRUS. The Voice had the testimony of Jesus, and this testimony is the prophetic power and spirit.

The Rider on the White Horse

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war." From the throne itself I, CYRUS, the Voice from the throne, do hereby declare that the Rider on the White Horse is none other than the manifestation of the Son of man under his new name. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." It is the coming of the Messenger of the Covenant, the coming of the Anointed, the precursor of the Sons of God—Elijah the Prophet.

When Elijah was translated in the presence of Elisha, Elisha exclaimed: "The chariot of Israel and the horsemen thereof." The chariot was the theocrasis; and the horsemen thereof signified that Elijah had, by the process of overcoming his sensual life, attained to the point of conjunctive unity with the Lord God of heaven. The power to overcome and to become one with the Lord, and also to become chaste as to life, is signified by the horsemen.

The Four Horses and What They Signify

There are four horses involved in the final life of the overcoming man; namely, the white horse (this is chastity), the red horse (this is liberty), the black horse (this is justice), and the pale horse, which is appropriation. This involves the supper and the destruction of the old man. It is for this reason it is stated that death and hell follow the rider on the pale horse. Elijah was called the horsemen of Israel, because he represented the conditions of overcoming involved in the symbolism of these horses.

The Rider on the White Horse is the Son of man from the posterity of Joseph and the House of Ephraim. He is raised up from among men. He puts off the "old man" and puts on the new man from heaven; because of this, it will be said of him that he came down from heaven and with the clouds of heaven. This does not imply that the Son of man comes from the clouds of the physical heavens, but from the correspondence of these clouds. Jesus said, "I came down from heaven;" yet he came up from among men. The Lord comes down again from heaven, yet he will be raised up from among men, and from the posterity of Joseph, as it is declared of him. The coming of the Lord is now; his birth was in 1839, fulfilling the prediction of Daniel, from the first decree to rebuild Jerusalem. The two thousand and three hundred days of Daniel's prophecy ended in 1839.

The manifestation of Elijah the Prophet is the coming of the Lord at the end of the Christian dispensation. Elijah comes as a refiner's fire and like fuller's soap; he shall purify the sons of Levi, which means nothing more nor less than that he shall make pure the sons of conjunction with God; for Levi signifies conjunction. The name was given to one of the sons of Jacob, because now, said his mother, shall I be conjoined to my husband. This is merely the type of the final conjunction of God with man, in the perfection of righteousness which makes man immortal.

Elijah comes riding on the white horse, because to ride on a white horse means to overcome the sensual determinations of the mind toward the mortal flesh. The reason why the horse is employed as a symbol of ultimate life in man, is because it represents the highest use to man; and the white horse is the uses of chastity. The Lord comes riding on a white horse; he is on that white horse in the spiritual heavens, guiding the descent of the New Jerusalem through the Messenger of the Covenant.

The Final Conjunction of God with the Man Makes Him Immortal

The voice of the first beast (the lion) said, "Come and see," and there went forth a white horse. The white horse was the expression of that power represented by the symbolism of the lion. The lion signifies commercial power;—commerce on the plane of the church, commerce on the plane of secular activity, and commerce on the plane of sex. Commerce on the sex plane is of two characteristics; namely, commerce on the mortal plane and commerce on the immortal plane.

Commerce on the sex plane of mortality is a prostitution of the principles of immortality. The power of the lion is to change the character of sex life from the mortal to the immortal plane; therefore, one of the functions of the Elijah of this age is to destroy adultery, which is a condition of the present sensual marital order. Any pretended Elijah who commends the present marital order, which is nothing less than a license to live in sensual prostitution, belongs to the category of the false Elijahs.

(To be continued.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

KEEPING THE COMMANDMENTS

Koreshan Science Gives the Only Rational Explanation of the Decalogue

SINCE IT IS only by doing His commandments that man may attain immortality and inherit eternal life, how to do them becomes the all-important question. Many foolish attempts have been (and are being) made at doing them. There must be a wisest way of doing everything. It is certainly wisdom to seek the knowledge of the best way, since it has been proved true that Wisdom, ways are pleasant, and all her paths are peace.

Koreshanity, declared by its Founder to be "the second coming of the Lord" in the receptive who constitute "the clouds of heaven," is the science of Wisdom's ways. The self-discipline required for keeping plain mortal humans in the straight and narrow way of life, furnishes enough warfare to suit the most belligerent; and yet even the straight and narrow way is provided with so many attractions, that if you are a fighter, making always short work of the enemies encompassing the way, you have plenty of time and strength left for the enjoyment of every good thing provided by the way.

No true art, no genuine science, no clean fun, no useful endeavor, is excluded from the way of Wisdom for the fulfilling of the law. Only the things defiling and degrading; things proved to be so by the genuine Scientist, are debarred from the way. Excuses of all kinds; abuse of privileges in every line of life, form the major part of the sins of omission and commission, which even those who would do good are forced to confess. To go right, men must start right. No righteous start in life can be furnished by the competitive system, with its endorsement of usury, and the all-pervading greed of its gain.

Koreshanity provides a platform of righteousness, to give all men a fair start for the attainment of the best gifts of the Lord God. It provides that all men may give as freely as they receive. It makes it possible to "owe no man anything but the love" prompting them to give as freely as they receive. That there are diversities of gifts and callings, is universally known by the rational mind to be true. The rational mind, then, knows it is useless to expect exchange of kind, as to the production from the exercise of the gifts a man may have; only the equivalent as to quality and the essential expenditure of energy in production can be required.

With the fictitious money values of the usurer extirpated from all commercial transactions, the same estimating, organizing brains, now doing the brainwork of the world, will be found when exercised on the platform of righteousness provided by Koreshanity, to be quite equal to all the niceties of adjustment in sociological affairs, requisite to cause all men to rejoice in the inherent presence of God in the great temple of his humanity.

It is for God's humanity only, the begotten of Jehovah, to become this temple of Wisdom in the supreme sense. This temple will have its glorious reflections in every stratum of progressive humanity. It is not to be forgotten, however, that there is eternally one glory of the sun, another of the moon, and another of the stars. Even the stars are to differ in glory, though each least star has a new glory to be revealed to the man standing upright on the platform of righteousness scientifically established by the Lord, for the actual doing of the commandments, that results in immortality and eternal life.

The first commandment requires a knowledge of the Lord, as it has now been made possible for men to know Him. Now is the time for Him to be known, as never before, in his most lovable aspect, by such as are ripe to believe in his most sacred of self-sacrificial names; the New Name long foretold, of CYRUS, the Anointed High Priest of the Levitical Order, the order existing from age to age among mortal humanity for the conjunction of such as are ripened for the attainments of the Sons of God; the forms and functions of the Order of Melchizedek, the arch-natural race of men constituting the anticipated fifth kingdom.

The translation of mortal men to this higher race destined to rule and reign in the earth in righteousness, is dependent upon their conformity to requirements clearly indicated by the Lord Jesus and his Apostles. It is for the men and women of this harvest end of the Christian era, to examine into all those requirements, and discover what they yet lack of meeting them. The rational minds of the Christian world will see that in passing into adultery with the reigning usurious system of competition, they are failing absolutely of meeting any of them in the natural or scientific degree of the Word.

Many have sentiments favorable to the requirements of what they call Christian ideals to be realized sometime, somewhere, in a place they elect to call heaven. Heaven, the domain of time and place, where the Lord taught his own to pray for it to come, to "come in earth," is a manufactured article, so to speak; that is, it is to be created by the willing "hands" of the living head of humanity, the authorized Christ or Anointed of God.

God is the Spirit of the upright man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, which passes inward, *i. e.*, upward, to rule in the hearts and minds of men who have elected to serve him as their God, the spirit of their Lord; the personality who walked among them as the Messenger of their conjunction with his own individual eternal spirit of truth and righteousness. The indwelling presence of this spirit is the distinguishing character-perfecting power of the lone Messengers or forerunners of man's attainment of the image and likeness of Deity in the

harvest form of the God-Man race, which appears in earth, triumphant over all the fallacies and evils generated by the wanton wastes of their involuntary activities, while under the law in the mortal states of their evolution from the holy Seed of Deity.

Koreshanity is a confirmation of the statement that God was in Christ. Koreshanity is the science of how this reconciliation may be effected. On its platform of righteousness, capital and labor cease to be capital and labor; for on it all things are made new. The love of the common weal of humanity becomes the new animus of enthusiastic industry for the more abundant life on all planes of being. The equitable distribution of the products of such industry according to the needs of each, as judged by himself from a rational understanding of equity, will declare the fact that a superabundance for all living is easily and happily produced.

Economy and efficiency in the production and distribution of all the comforts of life, will provide time and resources for every luxury that can in any way minister to the well-being of society at large. With the dramatic and all illustrative arts, active in the service of a benignant religion, the knowledge of God the Lord may be kept active as the source of man's life and light for ages. With a known God for the portion of the Sons of conjunction, the loneliness and heart hunger of the now bereaved humanity may know comfort and consolation such as the most enviable of the passing order can neither give nor take away. The consolations of a true religion are the unsearchable riches of Christ, the "hidden riches" of the secret places. All of these and more, belong to the Sons of conjunction when ready to enter into the fellowship of the kingdom, on the scientific basis, which has been erected by Koreshanity for the standing again of the dead in Christ.

The Constructive Militancy.

KORESH declares in so many words that "Koreshanity is the Second coming of the Lord." Koreshanity triumphant means a new church and a new state, an Ecclesia Triumphant, and a Society Arch-Triumphant. The pure river of the water of life, the sound doctrine of Koreshanity, is such a cooling stream that those who have been baptized in its waters, the scientifics of the more abundant life, long to share with others its benefits. We turn loving and longing looks at our militant sisters of the English empire, and wish that their wonderfully consecrated abilities, now so zealously devoted to the attainments of full citizenship in the old competitive system, could be rescued from such waste, and restored to their righteous use. The righteous use of feminine force is to build up a constructive Social System of life, with waste and destruction reduced to their minimum. The competitive system is essentially destructive in its upbuilding and maintenance by men-of-war, costly in both human and mechanical domains.

The woman is the natural builder and conservator of racial and national solidarity, as man is the vitalizer and quickener of life. There are eternally recurring

cycles in which male dominance is most naturally manifest, and cycles when femininity must hold imperial sway for conservation and reconstruction, that all things may be made new, to the glory and honor of the King of kings, when he enters into his rest as the spirit of truth and the soul of honorable life. It is the supreme delight of the Lord's femininity to honor and crown the King with his crown of rejoicing, his many Sons brought to glory. To this end did Jehovah, the Seed-Man, lay down his life as the Sower of his flesh, as the Spirit of truth, and take it again as its harvester or reaper.

That life, now hidden in the secret place of the Most High, is not to be always hidden. Its revelations are various, but foretold and heralded. Watchful and waiting are they whose minds are now occupied with scientific thoughts of the glory to be revealed. Nothing is more interesting to them than discerning with God's own searchlight of scientific truth, every sign of the times furnished by current events. The science of Universology makes it self-evident that whatever is, is necessary, though not necessarily good, to the mind of the Lord.

It is evidently now necessary that some women, as well as vast armies of men, shall be militant for the tearing down of the old order, in their efforts to make it righteous. The time must come for them to see the vanity of their efforts to patch the old garment and to hail with glad acclaim the true science of righteousness. This will enable them to focalize all their powers for the reconstruction of that glory which the Lord declared he had with the Father before the world was; that is, before the corrupt competitive system which confronted his true manhood, existed. London, the seat of the British empire, is the spawning-place for the world-wide cancerous octopi called the "table of the money-changer." It is also the head center of feminine militancy against male dominance through the lusts of the flesh.

There is in London a diabolic resistance to the full emancipation of woman, unequaled elsewhere in the world. It is fast generating the white heat of sex hate for the ungovernable lusts of masculine brutality to enslave and brutalize all humanity, that will burn up the world. The Almighty will, we believe, give the militant males and females in the mother country, fighting for human emancipation from all the curses to be found under the law, the essential courage to hack at all the silly national idols, till the hardened hearts of the nation melt, and the worship of God the Lord takes the place of the melted golden calf. The Anglo-Saxon peoples are to be brought to repentance, and obliged by the compelling spirit of the knowledge of the Lord, to do works meet for repentance.

The God they profess to worship, the God of Israel, the Savior, revealed as Jesus the Christ, is a God who will have all men to repent and be brought to the knowledge and the service of the truth. The Almighty has identified his lost Israel with these peoples, and if it takes all the powers of the outraged Occident and Orient to thrash them into learning righteousness, they will get that thrashing as an essential (however grievous)

to their restoration to the promised name of all Israel. This restoration is foretold to be centrally expressed by a holy city, a New Jerusalem in a new age, in a new world.

It is full time for militancy to do its worst and its best, and make short work of the birth of a new nation of the chosen people of God. This chosen people has a world-wide, race-making constructive work to do, a work that shall prove a blessing to everything that has breath, and cause it to praise the Lord for all his benefits, possible only in a new heaven and a new earth, wherein dwelleth righteousness, and where the revealed Motherhood of God will make of the new earth a world-wide home, and rest for the weary.

The Mission of America

AMERICANS have been long credited by Europeans with a decidedly spread-eagle appreciation of themselves. We are sure, however, that it has been quite superficial, for hitherto they have persistently aped Europeans on most lines, and have fled to them (means to that end permitting) to become as Europeanized as possible in some one or all lines of culture and fashion. Of late, the American's appreciation of his possibilities and powers to go Europe one better on most lines is becoming quite positive.

It is suggested by the most profound minds that "America should assume the position it has attained as the leading nation of the world, instead of being held as an instrumental feeder and ally for a European government. This country is in a favorable position, and has both the power and resources to bring about disarmament, and encourage the extension of popular government, providing the proper course is pursued." As to what this proper course is, remains to be proved. The relation of the money power of the competitive system cannot be of it, as the love it generates is well known to be the root of all our present soul-destroying evils.

Increasing American self-assertion has recently been shown in the conventions of the American Federation of women's clubs, where the women came out strongly for the repudiation of foreign fashions in dress, etc. American women worthy the name are repeatedly expressing themselves as sick and tired of the freaks of French fashions, and are warmly encouraging, on the platform at least, American designers to set the pace in designing sensible fashions with lasting beauties, bespeaking cleanliness of mind and heart in all the expressions of the fine art of dressing well.

It is well known that American students of music and painting are being constantly advised by the highest authorities to avail themselves of the superior training for their vocations now possible in their own country. This advice increasingly acted upon will induce students of the European countries to exercise all their progressive impulses in this Twentieth Century leading nation of the world.

The downfall of the money power of America's now exploiting plutocracy is assured to all progressive people, by the sacred prophets, and God's law of that

more abundant life which seeks first the common weal, the life of the divine kingdom in earth. The fact that it is fast becoming a public disgrace to be a multimillionaire, no matter how large your charities, shows that the time of the woes of the rich, foretold by the Apostles of the Heir of world Empire, is unmistakably at hand. The names of Rockefeller, Carnegie, and Morgan are continually in the thoughts of millions, as representatives of those to whom these woes come in the time of the end, in which the law upheld as divinely authoritative for all time is to be scientifically fulfilled, with the result that the earth will be ruled in righteousness.

KORESH proclaims that the "world will stand aghast," at the suddenness with which the Lord will make an end of the corrupt tree of our present human life. The right to the Tree of Life is to be obtained only by doing the commandments. They cannot be done in the vicious social condition of competition; hence competition must go, and the Lord's way of life, and how to find it, rationally revealed. In His way every good and perfect earthly, as well as heavenly or spiritual thing, is to be the portion of those who take it, at the end of the transition period called the harvest.

The invitation is out to whosoever will believe in His name, to the extent of doing the commandments, to come and help the powers of the truth in ultimates, to make all things new. This newness means a new age-lasting basis of reasoning and planning. This new basis, in the form of an indisputably sound premise, is to be had for the asking, from its Founder; one new man as to Name, but the Ancient of Days as to wisdom, through the understanding of the science of the law.

To be a good American one must be staunch for the laws and principles of equity, as enunciated by the Universology of the earth, which is now provably the universe. Its imperial Center exists to give light and comfort to all within its confines. In its entirety it exists to maintain and give honor and glory to the life source and resource of its being, as expressedly its least, but most potential, self-renewing form of Father-Mother Deity.

Reincarnation

"WHAT the knowledge of truth has done for a business man," is the title of an interesting article in "*Reincarnation*," a charmingly gotten up magazine, published by the *Karma and Reincarnation Legion* of Chicago, Ill. After reading it we fell to wondering just how the writer would prove that he had the knowledge of the truth. Truth in its scientific aspect should certainly be demonstrably true to some basic demonstrable premise. All popular systems of science and religion, so far as we can learn, are based upon hypotheses. They begin and end with assumptions.

When one is seeking a knowledge of the eternal laws of life, perpetuating the universe, and its sovereign intelligence, the mind of man, to become the image and likeness of God, one wishes a rational basis for proving all things and holding fast to that proved good, as the antithet of that proved evil. It is the law of contrast that makes us so appreciative of anything as to become absorbingly interested. If God, or the supremely good, is man's divine origin and destiny, then man, to become absorbed in Deity, must unquestionably know God. Such knowledge must have its basic source in the universe, as well as its apex of recurrent manifestation in the fulness of its power and great glory. This basic source is rationally considered to be a demonstrable premise, a rationally understood rock foundation on which to build the world Empire of human society as a fit habitation for the Deific entities or thoughts of divine Manhood. Who can furnish such a premise?

For the Younger Minds

Bertha M. Boomer

THE UNITED STATES BOY SCOUTS

The following interesting information about the scope of the Boy Scout work is taken from the July issue of the *Good House-keeping* magazine.

BROADLY speaking, the Boy Scouts of America constitute a brotherhood of boys of from twelve to eighteen years of age banded together for the purpose of developing under wise leadership, sound bodies, clean morals, self-reliant characters and the ability to think quickly and do things at the right time and in the right way. The organization is founded on a thorough understanding of boy nature during its formative period, and full recognition of a boy's divine right to worship a "hero" and belong to a "gang." It aims to supply the "hero" in the person of the scout master, a man who understands and loves boys, whose personality can win boys, and whose character boys will instinctively recognize as of the highest type—a man, in short, whom boys will seek to emulate. In the "patrol" and the "troop" it meets the demand of the gang spirit. Thus it instantly appeals to the average boy through frank recognition of two of the strongest attributes of his nature, and these two attributes it uses constantly to develop and strengthen those qualities which every mother desires her son to possess—manliness, chivalry, courage, honor, thoughtfulness for others, moral and physical stamina, integrity and independence in thought and deed. * * *

The second significant fact stated by this perplexed mother is that "it doesn't seem to be the least use in the world to say 'don't.' " It isn't. Jacob Riis has truly said that if you say "don't" to a boy he will, if he has any spirit, take to the jungle. In the Scout law the word does not appear. The Scout law is affirmative throughout. It is all "do," never "don't." It recognizes the fact that just as long as you tell a boy what to do and how to do it he will utilize all his splendid energy in doing it, and there will be no occasion to tell him what not to do.

The Boy Scouts of America are now in the fifth year of their existence. Today the organization comes before the mothers and fathers of the nation for consideration, not on what it promises to do for their boys, but on what it has done and is doing. The record of what Boy Scouts have done during the past four years is a revelation to those not intimately associated with their activities. There has been hardly a notable gathering anywhere in the country within the past two years at which the Boy Scouts have not been conspicuous because of service rendered. Time and again their quiet, intelligent, efficient handling of difficult situations has astonished their own leaders. * * *

But the Scout does not lay aside his Scout obligations with his field uniform; they enter into his daily life, at home, in school, on the playground. He is not merely a Scout when under the eye of his scout master. He is a Scout all the time under the tenfold more watchful eye of his own conscience; loyal, as only a boy can be loyal, to the high ideals which he has accepted. His personal honor

demands it, and he has learned that his personal honor is the most precious thing he possesses. He is jealous of it. When it comes to a choice between right and wrong, he chooses the right and persists in it.

To be true to his promise, he must "do a good turn daily"—at least one; and he is constantly on the alert for the opportunity. It may be to a playmate, to a member of his own household, to a stranger, to the community at large, or to an animal. The form or size of the good deed matters not at all. What does count is its accomplishment. And this daily good turn becomes a habit; and a good habit, like a bad one, increases with indulgence.

Then, too, the Scout keeps ever in mind the simple motto, "Be prepared." Be prepared for what? For anything whereby he can be of aid or service. He learns on the long country "hikes" that proper preparation is as necessary and vital as the mere ability to follow his leader. By example and suggestion, he is led to apply the same principle to the affairs of life. He sees for himself that faithfulness and attention to little things are what prepare for the crucial tests in larger things; that the "hero" in an emergency is almost invariably simply one who is "prepared," who knows what to do, how to do it, and has the physical and moral courage to apply his knowledge to the situation. So the Scout is constantly training himself by meeting squarely the small tests of daily life, often trivial in themselves, and by acquiring useful and helpful knowledge on all kinds of topics, that he may be prepared against the day when he may unexpectedly face a real emergency. * * *

At the Gettysburg encampment of Civil War veterans last summer, five hundred Boy Scouts, ranging from fourteen to seventeen years of age, were present to aid in any way possible. One night two of them, doing patrol duty in the woods, stumbled upon the body of an aged veteran. Examination showed that he was suffering from exhaustion. First aid was given, and then he was hurried to a hospital. He had lost his way in the darkness and vainly tried to find his comrades. Realizing that there might be others in like predicament, the boys sent a silent alarm through the encampment, and the Scouts were ordered to assemble at once. As fast as they reported, they were assigned to search given sections of the great battle-field, until it had been systematically covered. Before daylight, according to the official report, they had found and restored more than one hundred visiting veterans who had become confused, lost, and exhausted. One hundred of these same Scouts, who were assigned as assistants to the Red Cross surgeons, were shown by the official records to have administered first aid in more than 5,000 cases. * * *

There is no militarism or suggestion of militarism anywhere in the entire movement. There are no military drills; there are few direct commands. The scout master guides by suggestion rather than direct order. He is a grown-up "pal" to his followers rather than a commanding officer. There is absolute equality among the members of

his troops. Social caste and difference in religious creed are unrecognized. The Scout is neither rich nor poor; he is simply plain citizen boy, heir-apparent to independent, free-thinking, noble manhood.

Will it benefit your boy to have him a Boy Scout? I believe it will physically, mentally, morally. * * * Will it benefit the community? Most emphatically, yes! The solution of the world's great problems, every one of them, is in your hands and mine in the shaping of the characters of the present generation of young people. The boy of today is the most potent force for good or evil in the man of tomorrow. The Boy Scouts of America furnish a tremendously effective medium through which to aid in the development of that master creation, high-principled, clean and clear-thinking, independent manhood.

The Scout Law

1. A SCOUT IS TRUSTWORTHY

A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task, when trusted on his honor, he may be directed to hand over his Scout badge.

2. A SCOUT IS LOYAL

He is loyal to all to whom loyalty is due: his Scout leader, his home, and parents and country.

3. A SCOUT IS HELPFUL

He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A SCOUT IS FRIENDLY

He is a friend to all and a brother to every other Scout.

5. A SCOUT IS COURTEOUS

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

6. A SCOUT IS KIND

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A SCOUT IS OBEDIENT

He obeys his parents, scout master, patrol leader, and all other duly constituted authorities.

8. A SCOUT IS CHEERFUL

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A SCOUT IS THRIFTY

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

10. A SCOUT IS BRAVE

He has the courage to face danger in spite of fear and has to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. A SCOUT IS CLEAN

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. A SCOUT IS REVERENT

He is reverent toward God. He is faithful in his religious duties and respects the conviction of others in matters of custom and religion.

How To Kill

Almost everything that has life and deserves to live may be killed, and criticism is the instrument with which to do it. No matter how good or useful the individual or institution may be, you can criticise it to death—kill him or it out and out by sharp and constant criticism. And it is such an easy thing to do—pick flaws and find fault, and magnify and multiply all the errors and mistakes you see or hear of, and in the course of time death will come to that of which you complain. Of course the lack of perfection is upon all we do or strive to be in the line of service to each other, but the mantle of charity, and not the wet blanket of disparagement, is the proper covering for human faults and failures, especially in the case of those who sincerely strive to be good and to do good. In passing sentence upon one another, let us invoke the presence and power of the Golden Rule, and even season and supplement that with love and mercy. Cruel criticism is not of God. Let us give counsel and withhold criticism, lest we wound or kill somebody. We can tell how we shall fare by the manner and spirit in which we judge others.—*Religious Telescope*.

Mother's Almanac

I TELL you, when it comes to dates,

My mother's just "the boss!"

She tells me all I want to know

'Thout ever gettin' cross.

You'd think she'd get mixed up sometimes—

At school I know I do—

'Bout Washington and Plymouth Rock,

And 1492.

But mother says: "The war with Spain

Was fought in '98,

The year you all had chicken-pox,

Exceptin' little Kate.

"That year, of course, the Spanish ships

Were sunk in Cuba's channels;

'T was summer, for I'd put away

You children's winter flannels.

"The Boer War in Africa—

That was a dreadful thing!—

Began in '99, I know,

Jack broke his arm that spring.

"'T was nineteen-four, and winter, too,

When Japs and Russians fought.

You almost had pneumonia then,

From that bad cold you caught."

There's six of us, and we're mixed up

With hist'ry just that way.

Sometimes it's measles, croup, or mumps,

But there's no date that ever stumps

My mother, night or day!

—C. Lco, in *St. Nicholas*.

Light on Current Events

John S. Sargent

IS POSSESSION OF RICHES IMMORAL?

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."—(James v: 2)

THIS ABOVE quotation is followed by the declaration that "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

Is not this a characteristic picture of the disposition and doings of the predatory rich at this day? And is it not also suggestive of the immorality of their life and conduct? We find them persistently doing the very things charged in Scripture, and doing them relentlessly, heartlessly, as if they would slaughter their fellowman if he stood in their way of gain, evincing (seemingly) in their ravenous greed, a complete and indifferent disregard of the value of human life and happiness, in comparison with their iniquitous anxiety for selfish gain. While not a few of these exploiters of the people's wealth are outwardly moral and exemplary in their conduct, and of devoted and earnest piety, who would not commit a crime or even a minor offence directly against their fellowman, yet we know that their operations for gain, in some remote way not easily traceable, do cause a very great measure of human misery, unhappiness, and premature death.

It can hardly be said that these men, although keen to discern anything to their own advantage or disadvantage, realize to its full extent the evils that follow in the train of their operations. They do not wish to; they are blinded by the glamour of their own ambition, or the glory of their own achievements; but if they did, they would exonerate themselves with the self-assurance that they are performing a necessary use; or that they have some good end in view that justifies the means, or that such effects were inevitable in the very nature of things, and that the injured were themselves in some way to blame;—they got in the way, etc.

Such a man, we infer, is John D. Rockefeller, who is reputed to be the richest man in the world today; also the most abused and maligned of his class. This abuse, strange to say, has not turned him into a misanthrope; despite it all, he remains a genial and pleasant habitue of the golf links, humorous and playful toward his fellow men, anxious to help them in his way, and to make them the happy recipients of his magnificent largesses. Such at least is the happily drawn picture of him, by the trenchant pen of Elbert Hubbard, who has been golfing with this modern Croesus lately. Finding him—despite the recent ravings of that social reformer, Upton Sinclair, and the heaped-up execrations of

the Colorado miners and their friends—a jovial, kindly, and sturdy old gentleman, apparently in nowise cast down by the responsibility of wealth, or the bitter aspersions of his enemies, who seem to be growing as rapidly in numbers as they are in malignity.

The Deceitfulness of Riches

Mr. Hubbard, of course, since he has been taken under the patronizing wing of plutocracy, endeavored to lay on the whitewash pretty liberally, which must have been pleasing to Mr. R., since from his own point of view he apparently regards himself as a philanthropist, laboring for the benefit of his race. And we can but admit that he has very greatly developed the oil industry; has cheapened the product, and enriched numbers of men who elected to "come in" with him. Still we cannot forget that the pathway to his enormous possessions is strewn with the wrecked fortunes of innumerable others, who sought to enter into, or to remain in the same business, and at the same time maintain independence of him. While these have gone to ruin, he and his "come ins" have amassed enormous wealth, which, but for ways that are said to be "dark," might have been more equitably distributed among these unfortunate ones.

But in this he will no doubt claim vindication in that Scripture which declares the labourer to be worthy of his hire; and if he feels any compunctions of conscience, he will purchase surcease of reproach by turning over money and great portions of his profit-bearing investments, as permanent endowments for various charitable benefits. He no doubt invests this purpose with the glamour of a great devotion to the welfare of his fellowmen, and so expects them to accept and appreciate it. So they will, those who are not so ungrateful as to look a gift horse in the mouth, or rather to look behind the scenes where Standard Oil, the child of this man's genius, in the role of a bandit armed with the weapon of monopoly, may be observed forcing its way into every home in the land, and compelling tribute to the accumulated and still accumulating millions.

While the man in his personal conduct cannot be convicted of any immorality, (he does not indulge in vicious pleasures, does not drink, smoke, nor chew, and in all his domestic relations is above reproach,) still we cannot reasonably separate the man from the operations of those corporations which he controls, and which are admittedly immoral in their operations and results, which will not be enumerated here; for we have not cited the man to join in the hue and cry of the rabble, but simply to use him as an illustration, an object lesson, or typical specimen of his class of money-getters, who are all more or less imitators of his methods, and therefore partake of his moral quality, whatever that may be.

Elbert Hubbard well says that "He has been an expression of his time, and the best of his time. He has played the game of business according to the rules laid down by the times; this is quite true, and being true, is so much the worse for the times; and by that we wish it understood that these animadversions against men, or sets of men, are

not meant so much for censure of them, as it is to awaken them to the evils of the times, of which they are victims, and to set them against these evils, so that we may inaugurate better times. For the people who are supposed to rule in this country are no less to blame than the men of Standard Oil, for letting this corporation win their wealth away from them. They (the people) have stupidly stood in the game, abiding by the rules which they could see were daily piling up millions of their wealth into the hands of their adversary.

Competism Makes Thieves of Us All

It is the system of competism that is immoral. It is the devil's own scheme to render all humanity a set of thieves, striving to gain that which we did not earn. It sets all men at variance with one another. It is the antithesis of the injunction to love God with all the heart, and the neighbor as the self. No man can truly do this while taking gain from his neighbor; he can only fulfil obedience to this command as did the early Christians, by having all things in common with his brethren—his neighbors. Mr. Rockefeller, to play the game successfully, has had to make of himself an Ishmaelite, his hand against every man. Not even his Christian brethren were allowed to be an exception; he took gain of them the same as of others. True, he has given liberally to his church denomination; but that, like himself, has repudiated primitive Christianity, by denying any obligation for the temporal well-being of the brethren. They are all of them, those of whom Jesus said: "For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked and ye clothed me not: sick, and in prison, and ye visited me not." And when they would inquire for more specific information of this neglect of theirs He replied: "Verily I say unto you, Inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me." (Matt. xxv: 42, 43, 45.

Therefore, as Mr. R. took from his brethren instead of sharing with them, he has stolen from the Lord, if there is any truth in this declaration of Scripture: "For the earth is the Lord's and the fulness thereof." This unequivocal declaration, considered in the light of the high moral and religious obligations taught by Jesus of Nazareth, makes any one claiming private ownership of any part of the earth, or its products, to say the least of it, a receiver of stolen goods. For according to the law of entail, as suggested by the above Scripture quotations, no one can show a clear title to any possession until he has secured a quit-claim from every one, from the greatest to the least, of the Christian brethren of Jesus the Christ.

Taking the lexicographers' definition of morals to embrace those duties which a man owes to himself, to his fellowman, and to his God, in connection with the duties of man to his neighbor and to God, as enjoined by the Christ, the pursuit and possession of private wealth must be decidedly immoral; for such is a most flagrant denial and violation of all those divinely appointed duties. Nor can the bestowal of these possessions in charities, while continuing the method of pursuit by which they were gained, atone for the wrong done, or purge the immoral taint.

This evil condition of the times has long endured, but some time the Lord of sabaoth—day of rest, will hear the

cries of those defrauded of their earnings; and there is every indication in prophecy and present social conditions that He is now beginning to take heed. Never before in the history of the world has the accumulation of private wealth been so enormous, and the power of money to tyrannize and oppress been so absolute; and never before have the hue and cry against these oppressions reached such volume and become so nearly universal. Only a few years ago the man of millions was looked up to, receiving much homage among his fellowmen, as of merit; the extent of his possessions, instead of character, measuring the height of the pedestal upon which he was set above the common herd. But a few years of industrious muckraking have changed all this and brought him low. The wholesale and wide-spread revelation of the corruption and injustice by which these vast fortunes were heaped up, has very suddenly transformed their once honored possessors to the despised of men. And now these (of old time) proud men, who were wont to claim the obsequious approbation of their fellows, as their right and privilege, are made to stand aghast at the censure they are receiving. That they feel and fear this condemnation, may well be inferred by the growing disposition among them to allay this rising tide of wrath by immense gifts to public benefits.

*Bringing Forth Fruits
Meet for Repentance*

Mr. Carnegie, after accumulating half a billion dollars by supplying material to the war god, has turned against his patron saint, and is trying to put him out of business by establishing universal peace; while Mr. R. is trying to establish the "Rockefeller Foundation," by placing his millions in perpetuity, to provide a perpetual fund for innumerable charitable benefices. But however great the good intended or accomplished, neither will make restitution to the wronged, or purchase absolution from the wrong done. For even though they divest themselves of their ill-gotten gains, the disposal of their investments does not work the discontinuance of methods by which they were gained; instead, they will carry with them and perpetually inflict upon the people, the same iniquitous methods, to acquire the funds for the charities proposed.

If either of these gentlemen really want to do good with their wealth; really want to bring forth fruits meet for repentance, and return to a truly moral life and to righteous endeavor, let them take their means out of competism and go back to primitive Christianity, by investing it in industrial enterprises for the establishment of communal life—the life that Jesus inaugurated when among men. Such vast wealth would count for something in an effort to re-establish the social and industrial life which Jesus suggested at that time, but did not complete, because that was the time for the planting only, when the seed must die to reproduce; but now is the time for the harvest. The embarkation of a hundred millions or so in such an enterprise would open the way for thousands who are tired of the eternal grind of greed under competism, to shake off the chains that are riveted by the "love of money," and to become free.

No man is or can be free so long as he is under the dominion of the love of money; that love enslaves the race,

(Continued on page 216.)

Philosophy and Science

Dr. J. Augustus Weimar

THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from June Issue)

Thirty-sixth Credential—The Angel Standing in the Sun

“**A**ND I SAW an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God.” (Rev. xix: 17.) The word angel means messenger. The Greek word *hena*, meaning one, which the translators erroneously rendered with the indefinite article *an*, indicates that it is an extraordinary Messenger, the same as mentioned in Malachi iii. It is the Messenger of the *new* Covenant, of the Levitical Order, in contradistinction to the Melchizediacal Messenger and Order.

To stand “in the sun,” signifies that the Angel or Messenger is in a state of scientific illumination. To cry with a “loud voice,” indicates that the Angel has the fulness of the eternal truth, this being the true science of immortality. “The fowls that fly in the midst of heaven,” are those who are in the love of knowledges.

To “come and gather yourselves together unto the supper of the great God,” is a call to all who are followers of the Messenger of the New Covenant, to gather themselves into groups. The grouping together is for a definite purpose; therefore the injunction: “Now gather thyself in troops, O daughter of troops.” (Micah v: 1.) The Hebrew word *attah*, rendered “now,” literally signifies from this time, henceforth. The word is derived from the root *eth* (*ayth*), which indicates time, a specific time or season. This is further explained by the following Scriptural passage: “Let us consider one another to provoke unto love and to good works [performance of uses]: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” (Heb. x: 24, 25.)

The purpose of grouping together is to prepare the mind for the participation in the Supper of the great God. To “consider one another,” means to have the mind attentively ready to perform the uses of life to our brothers and sisters faithfully, contemplating with careful consideration their characters and needs, so as to render mutual help and counsel. “To provoke unto love and to good works” is character-building, and leads to stability and endurance of the daily trials and disciplines. This kind of provoking is the very opposite of provoking to hatred, impatience, and instability.

“Not forsaking the assembling of ourselves together, as the manner of some is,” is in the form of a command, and is as binding as any one of the commandments. If we neglect the assembling of ourselves with our brothers and sisters, the recompense will be accordingly. Forsake the assembling together as the manner of some is, and the consequences are as sure as the neglect. As in union there is strength, consequently regular assembling, according to

mutual arrangement and agreement, begets and fosters love and the performance of uses to our brothers and sisters; for our “neighbors” are those who are in the same doctrine. The assembling together affords the best opportunities for provoking to love and good works, for there we can exhort one another, which cannot be done when we are absent. Neglect of assembling leads to indifference and apostasy.

The assembling together, the provoking to love and to good works, and the exhorting one another, should waken in us an acceleration of faithfulness, the more so as we see “the day” approaching. This refers to the Lord’s return. The “day” of His return is left uncertain for a purpose. The purpose is to keep us watching, waiting, and diligent in the assembling together, in the provoking to love and good works, and in exhorting one another. Thus will we prove our faithfulness to our Lord during his absence, or until he comes.

KORESH declares: “The grouping of the Orders must be the result of scientific understanding, and the application of the principles of law scientifically enforced. None other than Elijah the Prophet has the science and authority to organize this grouping. [Mark the difference between the assembling together and the grouping into Orders, the orders of the seven churches. The former we are enjoined to do, the latter we are cautioned not even to attempt to do. The why and the wherefore follow]. There will be many counterfeits and unsuccessful attempts to carry out this principle of *organic unity*; but there is only one true Prophet, one authorized Messenger of the Covenant, which means Messenger of the conjunction of God and man into that indissoluble unity that will make of the mortal man the man of incorruptibility and immortality.”

The Supper of the great God is the final eating together, the second and everlasting covenant which consummates the gathering of the harvest. This was portrayed in that upper chamber in Jerusalem, where the Disciples partook, with the Lord, of the last Supper, the last *typical* Passover. The *antitypical* Supper, the Supper of the great God, “involves the factors of Elijah’s translation, the translation of his immediate group, then the translation of the tens of thousands who enter the solar conflagration, which dissolves as many as are ready to enter into the immaculate Sonship.”

As the grouping into “organic unity” has not yet been accomplished; and as Elijah the Prophet alone has the science and authority to organize the grouping into Orders; and as the Prophet is not a Spirit but a Personality, it is evident that he must appear in person as the Immortal Man, to perform and direct the organizing of the grouping into organic troops.

As the Disciples partook of the Paschal Lamb in the upper chamber, so we are to partake of the Supper in a Deific or elevated sense; that is, absorb him and be his tabernacles; this fulfils the prophetic declaration: “And I saw a new heaven and a new earth [a new Church and a new State or government]: for the first heaven and the first

earth [which were good originally but became degenerated and therefore] were passed away: and there was no more sea [a restless, unstable, ungovernable humanity]. And I John saw the holy city, New Jerusalem, coming down from God out of heaven [the divinely illuminated mentality of the God-Man], prepared as a bride adorned for her husband.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men." (Rev. xxi: 1-3.) That is, the invisible God descends through the descent of the New Jerusalem, and takes up his abode with men, with the Sons of God, the arch-natural, biune or immortal men. Mortal beings, in the true sense of the term, are not men until they become biune; that is, immortal.

Not until the Immortal Man, the Messenger of the New Covenant, the "Lord CYRUS," is translated, can his followers partake of his transformed substance in the quality of Holy Spirit; for in no other way can his flesh and blood be assimilated or absorbed. In a transubstantiated condition it is possible to "eat his flesh and drink his blood," which is the scientific interpretation of John vi: 48-58. "The flesh profiteth nothing" (John vi: 63), says the Lord; that is, it must be transmuted or transformed to spirit-substance and absorbed, then, and then only, will it profit.

But mark! all power is derived from the flesh, the personality, the Messiah of the age; consequently there cannot be any salvation, redemption, restoration, without a cognition and acceptance of the Messiah. (I John iv: 1-3.) In this aspect the Messenger is definitely distinguished from his followers. And mark, there can be but one of the above-described character; consequently his followers do not attain to the Messenger's condition, nor does the Messenger, Elijah the Prophet, attain to the condition of his followers in the foregoing mentioned and specified aspect.

Thirty-seventh Credential—The Measure of a Man, the Angel, the Great City, Holy Jerusalem

"And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God. Having the glory of God: and her light was like unto a stone [truth] most precious, even like a jasper stone, clear as crystal. And [the city] had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length [of it] is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs [1,500 miles]. The length, and the breadth, and the height of it are equal. And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that [i.e. which] is, of the angel." (Rev. xxi: 10-17.)

The preceding wonderful description of the descent of the great, the holy Jerusalem, from God out of heaven, is supposed to be a literal or material city; but surely no person with the least grain of sense will entertain for a

moment the thought that there is in heaven a *material* city. As it is simply impossible for a material city to be located in heaven, then, logically reasoned, no such city will ever come down out of it. It is furthermore impossible for a material city to be foursquare, that is, equal in size as to length, breadth, depth, and height. "Twelve thousand furlongs" is computed by some commentators to be 1,500 miles; others compute that it means only 15 miles in each direction. But even at this low computation, 15 miles in depth and height, is unreasonable and impossible.

The Apostle Peter says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Surely there is no reason in the belief or hope that a material city will ever come down from God out of heaven! And it is absurd to believe or hope that a foursquare material city, equal in its four directions, can ever descend out of heaven. We neither doubt nor deny what the Bible says, when correctly rendered; but we do deny the so called orthodox interpretation, when explanation is nothing but assumption or imagination. We both doubt and deny the commentators' explanations of the above passage; first, because nothing is said here about a material city; for John the Revelator saw the things from a spiritual viewpoint; second, because it is unthinkable, and therefore incomprehensible and unreasonable, for a material city to descend out of heaven.

The trouble with commentators, preachers, and people in general is, they have faith, hope, and zeal without a reliable knowledge, without a rational premise. All modern theological doctrines and so called sciences of the world are founded upon hypotheses (guesses). Koreshan Science declares: "There can be no question of the reliability of the rational faculties and powers; they constitute a part of the organic structure and mental functions. If a premise is an hypothesis, the rational consecution is hypothetical. Start right, prove your premise, reason from the primary proof, and the possibility of losing oneself in a labyrinth of mental hallucination is positively precluded."

Thus, if one starts out with the idea that a material city of 15 or 1,500 miles depth and height is described here, then, necessarily, the entire consecution or procedure of interpretation is an assumption or guess. Furthermore it is essential that four points be recognized in order to understand the wonderful book of Revelation. First, John saw the things presented to him from a spiritual and not a material point of view; second, he wrote the things which he saw in the past tense, although he expressly says twice, that all pertains to the future, "to things which must shortly come to pass," read i: 1, and xxii: 6; third, the language is given according to the law of correspondential analogy, of universal symbolism, including the Biblical. Now let us apply these indices and safeguards of interpretation:

City signifies doctrine; but as doctrine must have a receptacle in order to be of any effect, consequently, in the most literal or outermost degree, city signifies the Angel-Man who contains the doctrine. That this is correct may be seen from the language employed; for it says that the city, with its walls and gates, is according to the measure of a man, which is the Angel." (The translators supplied the word of, for it is not in the original).

Man, the Theo-Anthropos, the God-Man, the Messiah of this age, contains "the great city, the holy Jerusalem;" that is, he fulfils all that is stated concerning the great city. This is further corroborated by the fact that city, in any of the four true senses of the word, is the environment or dwelling of man, and the material is always the container of the spiritual; thus the Angel-Man contains the doctrine (truth) of God, and doctrines are living things, spiritual entities; the entities "of just men made perfect."

Our next inquiry is: What constitutes the New Jerusalem? In Gal. iv: 26 we read: "Jerusalem which is above is free, which is the mother of us all." Surely this language is not applicable to the old, material Jerusalem in Palestina; for she is not above, nor free, nor is she the mother of us all. The Jerusalem which is above, is the Mother-God of "the children (sons) of promise," who were begotten of the Spirit nineteen hundred years ago, and will be born as full-grown Sons at the end of the Christian age.

It is these begotten and prospective Sons of God, not yet born; that is, not yet manifest externally, who constitute "the city of the living God, the heavenly Jerusalem." As crystallized doctrines or entities, they are separated from all fallacy, and reside in the Messiah of the age. They reside in Him as an innumerable company, *lit.* as a multitude of angels, a general assembly, the church of the firstborn *in spirit*. As such they are written in heaven; for they have come to God, the Judge of all, therefore they are the spirits of just men made perfect. (Heb. xii: 22.) The statement, an "innumerable company," is in the Greek text but one word; namely, *anarithmos*, signifying a multitude; but elsewhere in sacred Scripture it is said to be 144,000.

Our next consideration is: Where is this great city of the living God, the holy, heavenly, and New Jerusalem, located? Turn to Rev. iii: 12; here we are informed: "Him [not they] that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." The idea of location is still further elaborated in Rev. xxi: 2, where we read: "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Where is heaven? We answer: Not in the physical sky, but in the divinely illuminated God-Man; or in other words, in "Him that overcometh," as stated in Rev. iii: 12; for the name of God cannot be written upon the one who overcomes without constituting him God; nor can the name of the city of God, the New Jerusalem, be written upon the overcomer or conqueror without constituting him the great city, the holy, heavenly, and New Jerusalem. The statement, "down from my God," signifies from the Lord Jesus, the Christ, who is in his Anointed (Messiah, Christos), the Shepherd, in CYRUS (KORESH) of this age. His divinely illuminated mentality constitutes the only heaven there is at the present time. There is heaven, and there resides the New Jerusalem, the multitude of entities of just men made perfect.

Thus, the great city, the holy, heavenly, and New Jerusalem, according to the measure of the Angel-Man; for He

contains in himself the spirits of the past dead, or as already stated, the spirits of just men made perfect. Mark, though perfect in spirit, but not yet in the body, is corroborated in Rom. viii: 18-25. For though we are in possession of the "firstfruits of the spirit," yet "we groan within ourselves, waiting for the adoption [*lit.* Sonship], to wit, the redemption of our body." The salvation of the soul and spirit is not complete until the redemption of the body is also accomplished and experienced. The firstfruit of the spirit is a resurrection as to the order of time, but not yet as to the order of quality. The resurrection or redemption of the body is as to the order of quality; but when it is experienced, it will be the second in the order of time.

KORESH declares: "The New Jerusalem is taken out of the church while it is in its state of inanition, or during its sleep of the dark ages, whence it is formed into the cube, as she lieth foursquare; the length, and the breadth, and the height of it being equal. As the New Jerusalem lieth foursquare, so every one in the New Jerusalem is foursquare, or a cubical man, which means a divinely righteous man."

Thirty-eighth Credential—Bridegroom and Husband of the Virgin or Bride of God

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (II Cor. xi: 2.) "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. xxi: 2.) The whole church of Christ (the Anointed of God), the members conjointly, constitute the chaste Virgin, Bride and Wife of God, and the Messiah of any age is the Bridegroom and Husband.

This wonderful relation between Bridegroom and Bride, Husband and Wife, with reference to the Messiah and his church, is most marvelously portrayed by the Apostle Paul, in Eph. v: 23-32, and in Rev. xix: 7, 8. The chaste Virgin, Bride and Wife, the true Church, is the Messiah's counterpart. The Apostle says: "Christ [*i. e.*, the Anointed of God] is the Head of the church: and he is the Savior of the body. Therefore as the church is subject unto Christ, * * * Christ also loved the church, and gave himself for it. That He might sanctify and cleanse it with the washing of water [truth] by the word [Gr. *en rhemati*, the spoken or oral word]. That He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. * * * For we are members of His body, of his flesh, and of his bones. * * * This is a great mystery: but [for] I speak concerning Christ and the church."

This wonderful relation between Christ and his church (the church being the Virgin, or Bride and Wife) has been a great mystery, and will remain a mystery until it is revealed by the Messiah at his second coming. It is revealed when that time has come of which John the Revelator speaks, when he says: "Let us be glad and rejoice and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

In John iii: 29, we are informed that the Bridegroom is He who has the Bride. This Bride was within Him; for it is written: "He shall gather the lambs with his arm,

and carry them in his bosom;" that is, in the bosom of his thought, in his mind. Because of this fact, He was "the fulness of the Godhead bodily," and "the express image of his person;" not persons (Heb. i: 3), as so called orthodoxy teaches. There is no trinity of persons, but a triunity of attributes of the Godhead; for God is one.

It is still a great mystery to the modern church of the declension and apostasy as to what became of the Bridegroom and Husband of the primitive church, when "He was taken up; and a cloud received [*lit.* bore] him out of their sight." (Acts i: 9.) The modern church teaches that the Bridegroom went bodily up into the physical heaven (sky), and yet in the same breath it says that "God has neither body nor parts." It teaches that the Lord went up into the physical heaven with a body consisting of flesh and blood, and yet the Scriptures teach "that flesh and blood cannot inherit the kingdom of God." (I Cor. xv: 50.) So called orthodoxy is in a state of complete mental darkness as to what became of the Lord, and where he went when a cloud received him and he passed out of the sight of the Apostles.

Sacred Scripture and Koreshan Science teach that the Bridegroom of the church both ascended and descended; for thus we read: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Eph. iv: 9.) "The lower parts of the earth" do not signify the physical earth, but the heart of humanity, His church; for into the mentality of his Apostles and Disciples, who constituted the church, he descended and made his abode. The cloud which received Him out of their sight was not an ordinary physical cloud, but a cloud resulting from the dematerialization (by the power of divine electro-magnetism) of the elements of his body, and the resulting reduction to spirit substance.

It is childish to think that His flesh and blood could pass out of sight without dematerialization or combustion. It is utterly absurd to think that the Bridegroom could enter into the mentality of the Disciples with his flesh and blood, without first reducing it to spiritual essence. The Lord entered into his Apostles and Disciples by a process of transubstantiation. His descent was through a succession of degrees, which the book of Acts describes; that is, first into John, James, and Peter, then into one hundred and twenty Disciples, and so forth, until the entire primitive church, Jews and Gentiles, had received the divine afflatus, the Holy Spirit.

In His ascent (the Bridegroom and Husband of the Virgin, Bride, Wife, or Church) he entered into a conjunctive unity with the invisible Father, who dwelt within him, and who absorbed him, by which process the Bridegroom and Husband sat down in the throne of his Father. The spirit of His ascent was the spirit of the God-Man; the spirit of his descent was the spirit of his animal life; the seminal essence of Deity. That God has an animal life is not known by the modern church; yet both the Old and the New Testament speak of them. (See for instance, Ezek. i: 5-14, and Rev. iv: 6-11.)

By the Bridegroom's and Husband's descent, in the quality of Holy Spirit, he planted and buried himself "into

death" by the operation of a spiritual baptism; this the Apostle fittingly describes in Rom. vi: 3-6. Part of the description found its fulfilment nineteen hundred years ago; part of it during the dark ages; part of it since; and the ultimate fulfilment is due when we, through the office of the High Priest of the Levitical Order, come into possession of immortality; that is, "the redemption of our body." "For if we have been planted together in the likeness of his [the Bridegroom's and Husband's] death, we shall be also in the likeness of his resurrection. * * * Now if we be dead [*lit.* having died] with Christ [during the declension of the church], we believe that we shall also live with him," when he returns from his "far journey."

We must bear in mind that the law of ascent or absorption into God the Father, who tabernacles locally and individually within the Son or Bridegroom, and the law of descent or precipitation into his Church, are both involved in that of conjunctive unity; that is, conjunctive unity of "life above," as well as a conjunctive unity below "into death." Or, in other words, it is a conjunctive unity with the Father inwardly, *i. e.*, upwardly; and a conjunctive unity with his Disciples, his church, downwardly; *i. e.*, outwardly.

The conjunctive unity downwardly constituted the Lord's burial, planting; *i. e.*, being sown in the wills of his Disciples. What became of the Husband? The planting or sowing of a kernel of wheat tells the story. The spirit of the wheat kernel enters the sprout, the blade, the stalk, then into the ear, and finally becomes the full corn in the ear, multiplied. The wheat kernel passes through a process of death or dying; for "Thou fool [*lit.* unwise man], that which thou sowest is not quickened, except it die." (I Cor. xv: 36.)

The spirit or life of the wheat kernel represents the Bridegroom and Husband; the blade and stalk, in their unfoldment, growth, and development, constitute the church. As the stalk declines after having put forth its fruit, so the church declines; but the spirit of the fruit is preserved in the following cycle of activity. Thus the Bridegroom and the Husband, in his second coming, will come forth from the old stalk, having absorbed the life of the old church. What becomes of the stalk? It is left without spirit and soul, lifeless; therefore it is written: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. xviii: 4.) Mental blindness is a death-dealing condition, and is the greatest sin and plague. (See Matt. xiii: 13-15.)

When the Bridegroom and Husband, at this end of the age appears, He comes, in one aspect as the antitypical High Priest, Joshua (Savior), clothed with "filthy garments," as the "man of sin," as the "polluted sanctuary," described in the Twenty-ninth Credential. He who knew no sin, took upon himself the sins of the world (his church); thus making himself "the man of sin" by the time we reach the end of the Christian dispensation; and this condition is represented by being clothed with filthy garments, and as the polluted sanctuary. The first thing, when he appears, is to cleanse the sanctuary,—separating truth from fallacy, and overcoming the downward tendencies of the mentality. His unparalleled Religio-Science is proof of this cleansing process.

The Messiah of this age is the Husband by virtue of the fact that he has amplified to Fatherhood, and because of such amplification there reside in him the three attributes of the fulness of God; Fatherhood, Motherhood, and Souship; that is, the divine propagative principle, the gestative power and birth-function, and the seed of everlasting perpetuity. This makes him the incarnate God, the Creator, the Gestator, and the Created One.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

"There are no gains without pains."—*Benjamin Franklin.*

WE HAVE received from the publisher of one of our most valued exchanges, *Correct English*, a book to be reviewed. Its title is "The Correct Word, How to Use It," and it well fulfils its promise. The author, Josephine Turk Baker, has alphabetically arranged her admirably selected words in such a manner as to meet the needs of those who wish to use the right word in the right place. (And who does not so wish?) It is published by the Correct English Pub. Co., Chicago, Ill. Price \$1.00.

The *Scientific American* of May 30 has an illustrated article on "Basket Willow Culture in the United States;" an editorial on the application of the principle of the Bicycle (Gyroscope) applied to the motor car; two-page "Bird's Eye View of the Fleet * * * at Vera Cruz."

"*The Heavens in June*," June 6 issue, has description of "The New Cunarder, 'Aquitania,'" a vessel over 900 feet long; it carries eighty-two life-boats. "How the Roots of Seedlings Write," by S. Leonard Bastin, is an interesting Nature study. June 13 cover is picture of the largest locomotive in the world; there are two pages of illustrations of the yachts to be sailed for the "Cup;" "Manhattan Island a Body of Land Surrounded by Sewage," is an editorial presentation of the unsanitary and indecent conditions in the municipal bathing pools. In June 20 we find account of a new disease, "Tango foot," caused by the excessive tax upon the foot muscles by the new dances; the Langley Aeroplane is successfully flown; article on "Nebular Rotation," by V. M. Slipher, of Lowell Observatory; there is a picture of the "British Super-Dreadnaught." June 27 has illustrated description of "The Rodman Wanamaker Trans. Atlantic Flier," by the Staff Correspondent at Hammondsport. "The Challenger Shamrock IV Under Sail," editorial. "Repair of Los Angeles Aqueduct Siphon," by Burt A. Heinly; "Inventions," as usual in every issue. New York.

The *American Review of Reviews* for July has special features as follows: "Mediation at Niagara and After," with portraits and other illustrations, editorial; "Roosevelt's Visit to South America," by Dr. J. A. Zahm, who was with the party; "A Business Basis for Transportation Rates," by J. H. Barnes; "The Chataqua of Today," by W. T. McClure; "A World's Congress of Women," by Ida Musted Harper, with portrait of Lady Aberdeen; "The Railroad Conquest of Africa," by Lewis R. Freeman. Other interesting articles are: "Dr. Georg Brandes Visits America," he is called Denmark's "First Citizen." The Mexican situation preponderates in "Cartoons." "The New Forest Reserves in the Eastern Mountains," is by Philip W. Ayres. "The Progress of the World" and "Leading Articles of the Month," convey much valuable information; also, "New Books," and "Financial News for the Investor." New York.

The *Woman's Journal* of June 6 has a cartoon "Everybody votes but Mother," by their own cartoonist. Club Presidents testify to prestige gained for women by the ballot. Miss Alice Brown, well-known suffragist, wins \$10,000 prize in contest of over 1600 plays. Mrs. Ella Flagg Young will open "The Exposition and Congress of Woman's Achievement," in Chicago, June 13 to 20. Conan Doyle contradicts statements said to have been made by him, but thinks it

hopeless to try to overtake a lie, when it has twenty-four hours' start. June 13 has picture of Alice Brown, winner of the \$10,000 prize; Mrs. Belmont will give reception to the Duchess of Marlborough, who will speak on suffrage and her various reform interests. Danish Parliament passes amendment giving women the ballot, and abolishing all property qualifications for electors of members of the Upper House. Women who seek interview with King George are shockingly maltreated by police; ground strewn with women knocked senseless. June 20 tells of decision of Illinois Supreme Court declaring woman suffrage constitutional, Women's Clubs at Biennial endorse political equality; Jane Addam's address is given. Dr. Shaw finds herself recognized by street urchins selling souvenirs, as "Mith Shaw parade, Votes for Women banner carrier, leader." International Congress of Woman Voters to be held in San Francisco in 1915. Lieut. Governor of Indiana predicts success of suffrage in that state. Two years ago when suffragists held an open air meeting on Wall Street, they were pelted with all sorts of missiles; the other day they tried it again, and were pelted with silver money thrown into their autos! June 27 has cartoon from Chicago *Herald*, of "Woman Suffrage" being crowned by Federation of Women's Clubs, and the Supreme Court; Disfranchised Naval Captain protests, is not allowed to vote in 16 states; Suffrage question will go to voters of Missouri in November. State leaders in Nebraska want suffrage; "Baroness Von Suttner's Great Work," an interesting account of her work in various humanitarian lines, and of her connection with Nobel of Nobel prize fame, of one of which she was the recipient. "Are our Laws so Good?" showing faulty construction, giving opportunity for evasion; refers specially to laws regulating working women's hours. Boston, Mass.

Physical Culture for July commences "Travail," a story by Daniel Carson Goodman, the author of "Hagar Revelly;" "Delving Into the Divorce Question," by Milo Hastings; "Teaching and Training the Child," by Horace Fletcher; "If I Were a Man," by Charlotte Perkins Gilman; "The Marriage Tie and Its History," by Lady Cook (nee Tennessee Claflin). Bernarr Macfadden's "Life Story" continued; "Burning Daylight," by Jack London. "What the World Is Doing," and *Physical Culture* special articles. New York.

Correct English for June is as replete with information in the use of language as ever. "Models of English" is taken from "The Inside of the Cup," by Winston Churchill; there is also a two and a half page selection from the same book,—"A Study of Words." The "Vocabulary," as usual. "Queries and Answers" and "Helps for Teachers" are helpful. "Practical Lessons in Speech," is devoted to breathing. More excerpts from "The Inside of the Cup," as "Picturesque Description," and "A Study in Expressive English." "Course in Penmanship" is continued; also, "Business English for the Busy Man." Evanston, Ill.

The July *Astrological Bulletin* has its regular "Favorable and Unfavorable Days;" "Comets," continued from last issue, by Maud Lindon; "Discovery of Christ's Birthday," also continued. "The Children of the Cusps," by Edith F. A. U. Painton; "Mythology," from Alexander Astronomical Almamac; "Leo, the Heart of the Zodiac," by Dr. George W. Carey; "Tragedy of Numbers," treats of the evil vibration in names, illustrated by the Empress of Ireland disaster; a very good issue. Portland, Oregon.

Topics of Interest & Importance

THE IMPERIAL DESTINY OF AMERICA

*The New World the Crucible in Which All
Racial Characteristics Are to Be Amalgamated*

BY MADISON WARDER

ALTHOUGH the wisdom of centuries of statesmanship has attained its culmination in the government of the United States, and the nations of the world instinctively turn to our Republic for guidance in particularly knotty problems of statecraft, the fact remains that our statesmen are very much at sea regarding the part our nation is to play in the coming transformation of world government. The social impulse that controlled the activities of the race during the age now closing is almost spent; and men schooled in the sociological theories of competition find their training sadly inadequate to the needs of the changing order, therefore, when they attempt to apply to the problems incident to the reversion of racial impulse, methods of solution that belong wholly to the passing age, they inevitably intensify the gathering social chaos.

We are now in the midst of a mighty scramble, on the part of the great financial and corporate interests, for absolute control of all the world's wealth and resources. Capital, organized internationally and possessing almost unlimited power, is determined to bring into subjection the industrial potentialities of the entire human race. Having at its command the governmental machinery of every nation in the earth, it feels reasonably certain of the ultimate accomplishment of its supreme desire. The present center of its activities is in the countries of Latin America, whose vast undeveloped wealth is essential to the success of its plans for the subjugation of the world. Any disturbance of its methods of appropriating that wealth, such as the present peon uprising in Mexico, commands the immediate attention of the nations, and all the strength of organized government is directed toward the suppression of such disturbance. Nothing could more fully illustrate the fact of capitalistic ownership and operation of the governmental powers of the nations, than their united manifestation of loyalty to the interests of international capitalism in the present Mexican crisis.

President Wilson, in his efforts to re-establish "peace" in the troubled district, has had the support and good will of all the nations involved. His problem has been to harmonize capitalistic differences, and effect a community of interest among investors, that capitalistic appropriation of the country's wealth might continue unendangered by unrestrained greed of rival interests.

The announcement of the President's policy, as given to the public through the *Saturday Evening Post*, would seem to indicate a fine desire for a betterment of the condition of the people of the unhappy republic; for he expressed an unyielding determination to end all capitalistic exploitation of the working classes. But the qualifying clause that "legitimate business interests would be given every possible encouragement," eliminated entirely the altruistic character

of his policy; since the rules of the competitive game practically make all business legitimate.

The essential part of the President's policy, however, was the avowal of his purpose to preserve what he considered the true spirit of the Monroe doctrine, by maintaining the national integrality of the Latin American countries. Herein he betrayed a characteristic lack of knowledge, common among modern statesmen, of the factors that are working stupendous changes in every sphere of human activity. He does not see that the preservation of present national lines is dependent upon the possibility of keeping alive the competitive order of social life. But every fact of modern existence speaks in strident tones of the imminent death of the competitive spirit.

At the present time, two great lines of human determination, operating conjunctively, are conspiring to completely change the map of the world. The one is the amalgamated forces of destruction, operating through modern capitalism, and comprising all the elements that seek to maintain the fallacies of the competitive order. The international organization of capital—and of labor as well—means inevitably the practical annihilation of national lines, and the ultimate government of the world from one capitalistic center. The other is the amalgamated forces of construction, operating centrally through the Koreshan movement, as the primary source of influence, and comprising all the elements that seek to establish genuine coöperative effort in the activities of life. When the first eliminates itself by the exercise of its own function, the other will necessarily prevail throughout the world.

It is impossible, therefore, to consider the preservation of national boundaries, or the maintenance of governmental entities. Capital will concentrate, and establish imperial sway over all peoples of the earth. But, inevitably, the forces of the new order will also concentrate, and establish an imperialism, divine as the other is diabolic, centering necessarily in the Author of all good. And America, the crucible in which all racial characteristics, desires, and hopes are being amalgamated into the ultimate expression of human brotherhood, will be the imperial center of concentration of all good and truth, the world Empire of social service.

When the people learn that there is no source of capital but labor; that labor is the purchasing power, and that the greater the purchasing power of labor the more food, clothing, shelter, and fuel can be obtained by it, they will begin to contrive measures to enhance the relative valuation of labor to the products it aims to procure; and when they discover that gold—as a medium of exchange, or as a medium for obtaining what they labor for, namely, the necessities of life, (not gold)—diminishes the purchasing power of labor rather than increases it, they will begin to study the propriety of destroying that which stands between labor and the end toward which industry operates. There is no remedy for the people but the destruction of money.—Koresh.

Atheism and Socialism

BY O. FREELAND

SOME MONTHS ago the writer discussed the non-religious character of socialism in the *FLAMING SWORD*, and pointed out the announcements of its leaders, that their cult declines to recognize any religious principles as being vital to its propaganda. It is proper, therefore, to continue the study by disclosing the atheism of socialism as a logical sequence of its contempt for religion. Modern socialism is international, since, although there is a difference in its tactics (due to local conditions), it is in absolute agreement as to socialist principles. Its denial of the Deity as a personal, omniscient, and moral force constitutes a weakness; the weakest link in the chain that binds socialists together as an international movement and fraternity. Herein we can see why they cannot hope for the ultimate success of their system; their atheism is the cause of the refusal of thousands of sincere Christians to join them, although they, too, believe the competitive system to be a curse, and the offspring of the devil himself.

Bearing on this proposition, it is a primary fact that all religions recognize a supreme Being; an object either as a dead idol, or a living, mighty spirit, which they worship as the power able to reward or to punish. According to the etymology of the word, religion means a tying again, or a re-tying to God. The doctrines and dogmas of a church are found in the preaching and writings of its accredited ministers and teachers, and hence, to learn the beliefs of socialist authorities on this phase of their philosophy, we will quote its prominent and even famous writers, beginning with Marx, the founder of modern socialism.

Karl Marx was a highly gifted Jew, as are so many of his race. He had a marvelous capacity for compact and clear statement, and his works reveal a mind capable of profound analysis and synthesis; yet he failed to grasp the essential truth that God—the God in Jesus the Christ—is the eternal, creative, and intellectual center and nucleus of the universe. Marx wrote: "We are conducting a warfare against all dominant ideas of religion, of State, of country, and patriotism. The notion of God is the corner-stone of a decadent civilization. The true root of liberty, equality, and enlightenment is atheism." ("The Superstitions of Socialism," by Dr. Tunzelmann, p. 150.)

Engels says in "Socialism, Utopian and Scientific," p. 19: "In our revolutionary conception of the universe, there is positively no room for a creator; and to speak of a supreme being who is shut out from the world as it exists, is a contradiction in itself, and, it seems to me, offending to the feelings of religious people." Bebel, who died in August of last year, an able and eloquent leader of the class-conscious proletarians of Germany, whom the socialists admire as the "great atheist," has written: "Not the gods created man, it is man who creates the gods. Himself (man) as the image, in the likeness of man, he created God." "Woman and Socialism," p. 445. (I am translating these quotations from the German, and rendering the sense as nearly as possible correct.)

Rejecting the idea of God, in the statement by President Grant, when he said: "God is preparing the world to be one nation," Bebel declares: "Of course, a full-blooded

Yankee must drag in the dear God as a reconstructor, which [this God] is simply a product of historical evolution." Clearly, Bebel believed God to be merely an idea; a conception developed in the mind of man during the ages. Enrico Ferri, in "Socialism and Positive Science," p. 48, says: "God is, as Laplace taught, an hypothesis for which there is no need in positive science."

Why should we marvel, then, at the rampant opposition of socialism to the most vital truth concerning that which makes for an ideal and scientific commonwealth; namely, the presence of a personal Deity? By the same token socialists declare: "We do not want to change human nature, it is not necessary; change the conditions of economic life, and human nature will take care of itself." In their atheism we find the kernel of "economic determinism," a primary proposition of socialism. This is a rank, materialistic view of history; that is, man's social and political evolution. If there be no God, who created man's soul and body, and the purely physical cosmos, then man's material wants, his strivings for virtual freedom, are determined by the simple wants of the animal in man.

Every need and desire as a cause, followed by sequences in the slow progress of the race, would be a mere chance result. A world of chance has no room for a loving and all-wise God, who, as the Almighty, rules and maintains the universe. What obstinacy and peculiar density of the otherwise brilliant minds of these socialist philosophers, that they will not see the evidences of a divine Mind in every phenomenon in heaven and earth! But we know that "The fool hath said in his heart, there is no God."

The great law of analogy should teach them the necessity of a ruling, guiding spirit and power; and this conscious, eternally active, intellectual, central Mind is a stupendous, glorious reality. It is beautifully and scientifically taught in Koreschan Science,—this truth of the all-pervading presence of the power of God, a personal presence. He perpetuates himself in the recurring appearances of his Messiahs; one of these has recently been among us, to return in due time. That the perfect man is God, as was the Christ, did not occur to Karl Marx. To eliminate God as a spiritual causation of all things in heaven and in earth, is to place man on a level with the unthinking brute, who lives only to feed himself, and to satisfy his natural desires, moved by brute instinct alone. Modern socialism will not determine the form and constitution of the coming commonwealth, which is to be a commonwealth of divine Communism, wherein the "nature" of every citizen is so changed that it will be said, the world is full of the knowledge of God, and love for him prevails, as the waters cover the sea.

Nearly or quite 100 different woods are used in this country under their own names, while an unknown number find their way to shops and factories without being identified or separately listed, except under general names. In quantity the softwoods, the needle-leaf or coniferous trees, are most important; but there is a greater number of species among the hardwoods, or broadleaf trees. Yellow pine comes first with more than eight billion feet, followed by white pine with three billion, and Douglas fir, with a little more than two billion.—*From Forest Service, U. S. Dept. of Agriculture.*

The Two Distinct New Races of Peoples

DR. J. AUGUSTUS WEIMAR.

DO THE TWO PARAGRAPHS, on page 136 of "The Great Red Dragon," teach the determining and development of *two* distinct new races, or of *one* only? We affirm that a thoughtful study and careful analytical consideration of the two paragraphs will prove conclusively that the first paragraph describes an *inferior* new race of people, while the second paragraph, in very clear terms, outlines a *superior* new race. The former are not called "the Sons of God," while the latter are so termed. The first described is a "subordinate" one; while the second mentioned new race is the governing and controlling one, because of the fact of being the Sons of God. The former, inferior race is determined to appear in Cuba and the adjacent islands; the latter race will appear first in the United States of America, as elsewhere stated.

Koreshan Science teaches that we know truth best by comparison and contrast. Now let us apply this axiom and observe the sequence: First, the language employed in the first paragraph describes a new race of people, which is a combination of "the triple ethnic unity of the black race for the physiological foundation, with the interblending of the white, and a special spiritual influx of the American Indian." We ask the student to give the citation the utmost consideration. Mark, that the black race is the physiological foundation for this red, copper colored or brown, new race, with an interblending of the white.

What kind of a race such an interblending produces is evident, for we have numerous samples of such a production in America; but this new race, as described here, has in addition, in its make-up, a "special spiritual influx of the American Indian." This makes this race, as to color, a "new red race, a copper colored or brown people," with a special *spiritual* influx of the American Indian. The statement, "spiritual influx," has reference to the life of the nerves, and indicates that it will be free and above the universal plague of neurasthenia, or nerve-weakness. It will be a mentally and physically strong race; so much of it we are able to determine from the terms here employed.

The Sons of God are neither a combination of a triple ethnic unity, nor a unity of the black race, as the physiological foundation, with merely an interblending of the white; on the contrary, we are informed elsewhere that each one of the 144,000 Sons of God is the interblending of four beings, of a male and female entity from the *spiritual* world, and of a male and female person in the *physical* world. This interblending is accomplished, not by sex contact, but by an alchemical dissolution, combustion, and dematerialization, due to the theocrasis of the Messiah of the age, and the sequential divine baptism, the overshadowing of the Deific afflatus.

Second, the conclusive proof that the two paragraphs, on page 136 of "The Great Red Dragon," speak of two distinct races, and not of one merely, is embodied in the following statement: "This new red race, a copper colored or brown people, will be subject to the law of natural circumcision, one of the fundamental laws of progressive evolution." Surely the Sons of God will not be subject to the law of *natural circumcision*! This statement should be

sufficient to show to every reader that the "new red race, a copper colored or brown people," are not "the Sons of God," but one of the "subordinate peoples of the world." Let the student of Koreshan Science read and re-read critically the two paragraphs.

KORESH elsewhere makes the statement: "The Sons of God, who succeed to the inheritance, are *eunuchs*." Now, a eunuch, in the higher sense, is one who is neither male nor female, for the divided sex principles, as now operative in the mortal state, will be blended into a biune, two-in-one condition, which makes the vidual, individual and immortal. Surely such beings cannot be "subject to the law of natural circumcision," for there is nothing in the individual to be circumcised! Every eunuch, in the higher sense, is a Son of God. What divine procedure (process or act) makes a eunuch? According to Koreshan Science, it is accomplished by the removal of the little gland of copulation from the center of the brain, which is burned out by an alchemical or divine electro-magnetic fire, consummated by the theocrasis of the Messiah, and the sequential divine baptism.

"The physiological analogy between the amalgamation of the Africo-American with the whites, is perfect as compared with the dark corpuscle of the venous blood as it enters through the heart into the lungs, and there marries with the white blood corpuscle carried to the heart and lungs from the lymphatic and lacteal circulations forming the arterial blood." Thus, the new red race, a copper colored or brown people, a combination of the triple ethnic unity of the black race for the physiological foundation, with the interblending of the white, and a special spiritual influx of the American Indian, *are not the Sons of God*, but one of "the subordinate peoples of the world."

That the new race, as described in the second paragraph, of page 136, is a distinct race from the foregoing, is evident from the fact that it is termed "the Sons of God," who have a "wonderful power toward the direction of authority over the subordinate peoples of the world." All that is stated in this paragraph is in no sense or degree applicable to the above-described red, copper colored or brown people.

Speaker Champ Clark for States Rights

To a delegation of the National American Woman Suffrage Association recently, Champ Clark of Missouri, speaker of the House of Representatives, declared that "Woman suffrage is as inevitable as the rising of tomorrow's sun." No unusual gift of perception was needed for this assumption, as in more than one-fifth of the states of the American Union, the ballot for the sex is already a fact accomplished. The women of Colorado have voted for many years. In California the women have as easily as to the manner born assumed their rightful part in public affairs. Numerous offices are administered by women in Kansas. The cause in the United States is progressing by reason of the capacity of the women to convince the men that they can campaign and vote and hold office and assist for defining public policies without being any the less womanly or making their homes less homelike. Further in his remarks, Speaker Clark averred the main question the women should consider was how most expeditiously to get what they were after; and, he said, "you can get it quicker by the States than by Congress." —*Southern States Woman Suffrage Conference.*

Arch-natural Son of God the Origin of Creative Power

[From the Writings of KORESH]

THE SON OF GOD in the flesh, which is the immortal and divine flesh as distinct from the common and corruptible flesh, is the correspondent of the central star in the center of the physical universe. The central star is a fixed and perpetual state, because in space. The quality of being fixed (as pertaining to the arch-natural man) is not in space, and therefore but the correspondent of that fixidity known to exist in space. The central man in the arch-natural sphere comes in time as the first or highest quality; and as the return of the same quality or condition is periodical and permanently so, the character of the return in its uniform quality is a fixed principle, consequently eternal and therefore firm; hence, this is the highest aspect of the firmament.

The Sons of God come in the corresponding sphere because of the same character, and constitute stars in the corresponding firmament. In their seven degrees of qualitative altitude they are also in the foundations of the anthropostic earth; and they are therefore the discs or plates in the foundations of the earth, or rather under the earth. But they are the heavens, in that sense in which the *laminæ* or *raqia* are panoplied concave spheres over the heads of the celestial men, dwelling in the most interior or solar realm.

It is impossible to understand the laws and principles of the Mosaic description of the universe and its creation, without a comprehension of the principles of arch-natural correspondences. For without this knowledge men will fall into the puerile fallacy of thinking that creation began without a former creation in which to perform the functions of creation, and without the supreme Consciousness to direct and guide the first acts of generation in the forms and qualities of life.

All creative power and activity begin with the arch-natural Son of God, who is declared to be the beginning of the creation of God. All activities of life start from this Head of life, and are at first voluntary because voluntarily directed. After leaving the voluntary impulses, forces gradually fall into the succeeding spheres of active operation, until they are beyond the domain of the voluntary power of the Creator; they are then within the spheres of God's involuntary power, but still within the spheres of man's voluntary, which, in the anthropostic realm, constitute God's involuntary, because they are man's voluntary and evil.

Beyond this there is a further fall through the lower animal creation, thence into the physical universe itself. The first principles of creation are mental (intellectual and affectional), and are the operation of the voluntary powers of the mind itself; and that mind resides in the form and quality of brains in the arch-natural Manhood.

"A perfect knowledge of Nature affords a perfect knowledge of the cause of Nature. We know God because we can read his Book. In reading this Book we find God to be utterly distinct from anything now called God by those who profess his name. We have shown

what a knowledge of the alchemico-organic kosmos has to do with the development of the true social system, because the social order is correspondentially like the physical kosmos."—*Koresh*.

Is Possession of Riches Immoral?

(Continued from page 207.)

and will enslave it so long as we are compelled to wear the yoke of competition to be enabled to live. This suggestion is commended to Mr. Rockefeller, whose money is rejected by Congress on the ground of "immoral taint." Such a use will take the taint out of his money, because it takes it out of the robber system of competition, and restores it to the Lord and his brethren, to whom it rightfully belongs, with which to rebuild His own—the communal system of social life; thus affording a refuge, a fold, to which the Lord's brethren, the lost children of the house of Israel, may return and be restored to their estate; for no man can honestly claim to be His brethren, or establish a title to being a child of God, while engaged in robbing his neighbor in the competitive system.

Take Care of Yourself?

A farmer dropped two grains of corn
In the cold, dark earth one April morn;
Together they sank in their cheerless bed,
And the earth fell lightly overhead.
"Oh, cruel fate!" cried one in fear,
"What evil chance has brought me here!
It is not meet that such as I
Lie in the earth to waste and die!
Within this stone, a nice dry shelf
Invites me to take care of myself!"

The warm sun shone and the soft rain fell;
The grain in the earth began to swell;
The wise one cried, from its snug retreat,
"How prudent am I! no rain or heat
Can reach me here. I'm fair as at first,
While you, poor thing, look ready to burst;
You owe a duty to yourself—
There's room for two on this dry shelf;
Come out of the earth so close and wet,
Perhaps you may save yourself even yet."

"Nay," answered the other one from the earth,
Only from pain and death comes birth.
Of such as we, spake the Holy One:—
'Except it die it abideth alone;
But if a seed of common grain
Die in the earth, its death is gain.'
So let me yield, in patient trust,
To the hand that laid me in the dust."

September's fields stand brown and sere,
Now comes the "full corn in the ear."
The grain that died in the darksome mold
Has yielded more than a hundred fold;
While that which cared for itself so well,
Lies alone in the earth, an empty shell.

--Selected.

Prof. Sedgewick's Opinion of His Own Sex

BY N. C. CRITCHER

THE GREATEST betrayals of the inner selfhood are made through the indulgence of prejudice. This fact is well illustrated in a fulmination by Prof. Wm. T. Sedgewick, in the *Current Opinion* of May, against what he denominates "feminism." No suffragist, however radical, has ever made such an exposure of the true reason for the opposition of a certain class of men to the economic freedom of woman.

He says: "If rebellious women persist in social and political equality with men, a *rough male power* will place them where it chooses." He assumes that all of the "tender relations" between the sexes will be lost; and "there is," he asserts, "no dodging this hard, cold fact, that man possesses always the brute strength; strip from him his chivalry, his tenderness, and his respect for womanhood, and you leave him, unfettered and unashamed, his more brutal appetites toward woman."

There is a saying: "Scratch a Russian and you find a Tartar;" but whoever imagined that under the apparent refinement and nobility of a college professor there could exist such a primitive "cave man," only needing to have a little of the thin veneer of civilization removed, in order to show the brute underneath? Perish the thought! We will not take Prof. Sedgewick's word for it. No true woman, whatever her aspirations for freedom from a male dominance as detrimental to the man as it is obnoxious to the woman, has ever classed man—her peer and comrade—with the brute, as he would do. Aye, worse than the brute; for the brute woos his mate, and her sexual freedom is absolute.

To quote further: "If the feminist is allowed free sway, there will be a total destruction of wifedom and the home; a total destruction of all the tender relations and associations that home involves; but there will never be a relegation of man to a subservient position; there will never be a society in which women will rule men. Granting that they have no other superior quality, men possess the dominating brute strength, and in the last analysis, government rests on force. Argument on this point is superfluous."

He thinks it is not the normal men and women who are responsible for "feminism," but the "very masculine women, aided and abetted by the feminine men, their counterparts." This charge brings to the rescue Professor Frederick Peterson, of Columbia University, who says: "It is an affront to the great body of able and dignified women who are supporting the suffrage movement for the betterment of the whole race." Dr. Peterson concludes: "In the company of Plato, of Abraham Lincoln, of John Stuart Mill, and Condorcet, of Herbert Spencer and Huxley, of Agassiz, William Lloyd Garrison, Wendell Phillips, and Bernard Shaw, we need not be ashamed. If these are types of 'feminine' men, we may rest content to wear the label."

Mrs. Gilman finds an opening for her trenchant wit in Professor Sedgewick's unguarded statements. She makes many fine points in "*The Forerunner*," summing up as follows: "Fearing that he did not speak plainly enough in the earlier part of his article, Professor Sedgewick repeats at length, with buttressing quotations, the basic fact that women cannot move freely about in the world, or do anything safely outside of the home, on account of constant danger from the vast reservoir of brutality in man, which

he now only restrains with difficulty, as a reward for her submission." If this were the case, she thinks "it would be time for women to carry firearms, and to drill." But the "brute in man is a bugaboo, merely nonsense, like the rest of Prof. Sedgewick's nonsense."

The vital and fatal defect in such minds as that of Prof. Sedgewick is materialism. What he sees, alone, has value in his eyes. He has no perception of spiritual values, and is consequently ignorant of the most important factor of all life. There are some phases of life which have long been known by thinking people, of which he takes no cognizance. For instance, it is well known that there are individuals of both sexes, in whom the distinctive quality of their sex is less marked than usual. There are women who are predominately intellectual; and men whose feminine or love quality is unusually strong. Even the Professor unconsciously acknowledges this fact when he sneeringly alludes to the feminine men who support the feminist movement. This, however, is no evidence of weakness in either sex. Those who most nearly approach the balanced proportion of both masculoid and feminoid qualities, are the best representatives of the coming time when immortality in the body will be attained by the union of both sexes in one form—a biune condition.

Man, by his very constitution, is disintegrative; his function being to vitalize the ovum, which the woman gestates and brings to the birth—the constructor. The Koreshan axiom: "A law proved true in one domain is equally true in all others," testifies to the function of woman in social and economic relations. It is very poor reasoning that would confine activities to one domain. If woman is the constructor of that greatest of all God's works, the human body, is it not to be logically inferred that her powers have other fields of operation? And we have the testimony of many able men, that even in the present crude and imperfect development of the feminist movement, despite inevitable mistakes, the effect on the whole has been to better the conditions of human life.

For the benefit of Koreshans we will quote from the Author of Koreshan Universology on this subject. In the article entitled: "The Greatest of All Vital Issues," in *FLAMING SWORD* of April 18, 1902, he says: "If we were to single out any one of the issues of the hour as a specific standard, and make it the rallying cry around which to marshal the throng of a mighty striving multitude for the equitable adjustment of the relations of life, we would first of all, urge into more conspicuous effort the liberation of woman from the thralldom consequent upon the fall that followed her expulsion from the Garden of Eden; and the liberation of man from the curse and degradation of labor which accompanied his expulsion, brought upon himself through the violation of the divine command. * * *

"Woman has suffered under this curse from which, as declared in the divine purpose, she is to be restored; and according to which purpose the powers of the human soul are impelling her to activity. She is struggling for her emancipation from masculine dominance and bondage; and just as sure as the Christ came to restore from the thralldom of the curse, so sure will she succeed in throwing off the yoke of subjugation under which she groans."

In "The Emancipation of Woman From Her Sexual Bondage Is the First Step Toward the Recovery of the Race," in *THE SWORD* of March 18, 1893, occurs this striking statement: "As it required the ten plagues of Egypt to bring Pharaoh and his Egyptian hosts to their senses before they would 'let my people go,' so it will require the coming cumulative plagues of the ages to awaken the degraded humanity to a sense of its condition, and prepare it for a genuine civilization. In woman lies the power, not to avert the impending crisis, but to save from the wreck of the disaster all that can be made worthy of redemption."

The Open Court of Inquiry

N. C. Critcher

THE LAW OF COUNTERPARTS

The Doctrine of "Affinities" Is the Devil's Counterfeit of the Divine Law

Question 232. "Must not the counterpart of KORESH be with him after his passing into the interior, as she was with him before?" "Explain fully the nature of counterparts according to Koresshan Science."—*H. H. W., N. Y.*

THE COUNTERPARTAL relation is not in operation at the present time. It is a condition dependent upon the descent of the New Jerusalem consequent upon the theocrasis of the Messiah of the age. Through his theocrasis and the baptism resulting therefrom, the spirits of the New Jerusalem, which constitute his spiritual degree, are disseminated, and as spirits cannot exist without a physical pediment, they are absorbed by those sufficiently developed to receive them. The spirits, which are biune, are divided or separated, the male spirit finding a female receptacle; the female finding, likewise, a male receptacle; the attraction resulting causing such an intense desire for reunion, that the physical bodies are consumed and flow into the Mother-God, whence they are born as the Sons of God. This is the only true counterpartal relation.

In "The Specific Law of Counterparts," FLAMING SWORD of Aug. 26, 1893, KORESH writes as follows on this subject: "The New Jerusalem—the Holy City which John saw descending from God out of heaven—is nothing more nor less than the New Church, descending from the Son of God nearly nineteen hundred years ago, having come down through the generations succeeding the primitive church. This Jerusalem is the gathering of the twelve tribes (aggregating in the spiritual world) from among men; for the twelve thousand of each of the twelve tribes are gathered from among men, having washed their robes and made them white in the blood of the Lamb.

"This New Jerusalem is already builded. The tribes are already gathered; CYRUS being the Shepherd and sheep-fold into which the New Jerusalem is gathered. * * * The theocrasis of the Messenger of the Covenant imparts, by dissemination (seed sowing), the spirits gathered as the New Jerusalem, to all who are receptive to the gospel of righteousness. This receptivity is the baptism. No one can receive this baptism who is not aspiring to the consummation of righteousness; it can only come to those who are seeking the kingdom of God and his righteousness.

"To those seeking the kingdom, this outpouring will come as a descent and blessing of counterpartal spiritual lives; and not until the baptism can the relation of counterparts be determined; for the true counterpartal relation resides in the spiritual unities, male and female, which go to make up the virgins (*vir*, men, *gune*, women) comprising the holy city. The new and coming genus, offspring of the Lord Christ through regeneration (reproduction), will be biune men—neither male nor female.

"The law of their outcome from the race is embraced in the science of evolution, the process of unfoldment, including these factors; first, the dissolving of distinctive males

and females through the coming biologic conflagration; second, the inflow of the essences of dissolution proceeding from the widespread dematerializations which take place toward and into the central nucleus of elaboration, and thence the rematerialization of the biune beings, the veritable Sons of God—kings and priests unto God.

"There is a fallacious doctrine of affinities, or counterparts, extant in the land; but this is not to be wondered at when the fact is known that the Lord never accomplishes or purposes a thing, but that the devil gets there with his closest counterfeits. The law of counterparts is one of the fundamental laws of being; but the true counterpartal relation can only come through a total separation of the sexes on the natural plane."

The counterpart of KORESH, the spiritual degree of his being, will remain with him until the complete metamorphosis has taken place, when, by the law that spirit cannot exist independent of the physical form, it will find its destined abiding place.

Immaculate Conception

Question 233 "Will the law of immaculate conception be in operation during the Golden Age?"—*H. H. W., N. Y.*

IT IS said that "the Sons of God saw the daughters of men, that they were fair, and they took wives of all they chose." This passage of Scripture has puzzled many wise men. If the people mentioned in the first five chapters of Genesis were, as has been supposed, the only inhabitants of the earth, how could this statement be true? But according to Koresshan Universology, there were as many people living then as now, and in the same state of degeneracy.

The creation described in the first chapter of Genesis was such a creation as that of the Lord Jesus, who was "the beginning" of the creation, the first living man, all others being, as now, dead in trespasses and sin; in other words, mortal men. In the beginning of every age such a Savior or Messiah is literally created from the human race, being the embodiment in the flesh, of the highest aspirations of the most progressive people of that cycle. The translation or theocrasis of this Messiah, consummated by the concentrated or polarized love of his followers, and the equally potent hatred of his enemies, is followed by the baptism.

At the end of the cycle, during which seven Messiahs have been periodically manifested, the final baptism occurs through which immortality of the body is reached, and the Sons of God, the firstfruits of the divine harvest, are born.

In "The Marriage of the Sons of God with the Daughters of Men," FLAMING SWORD of Aug. 27, 1892, KORESH says: "When the Sons of God—the biune genus or race of the first Adamic man—shall have matured as the fruit of the Tree of Life, there will also have matured a second order of the human race aspiring to the knowledge and concomitant life of the first order. The wills from which proceed the aspirations will become receptive to the presentation of the propaganda of the first order; for as the Sons of God desire to impart their truths to the application of life to the second

order, the second will desire to receive those truths. It is thus that the descending life of the first order enters into and becomes conjoined to the life of the second. This is not by the temptation to sin, of the first order, but by the desire to exalt the life of the second. It is thus, also, that the descending spirit of the first looks upon and conjoins with the ascending aspirations of the second, by the same process as that by which the conception of Jesus occurred; namely, immaculate conception.

"Thus the Sons of God look upon the daughters of men, and take to themselves wives of their choice. The product of this union of the divine descending (animal spirit of God, the God-Men) is a second peculiar and natural genus, giants of intellectual strength, with power to keep the letter of the law as it pertains to their own order. These are giants, and hence men of *name* (renown)."

God and Humanity

Question 234. "Are we the makers and preservers of God as much as He is our Maker and Preserver?"—*P. A. C., D. C.*

UN^TIL one has fully assimilated the knowledge that the human race is the habitat of the spiritual world, and that *all* activities take place in humanity, it is impossible to conceive that God is the perfect Man, and that he is the product of successive embodiments through cycles of time, periodically manifesting in his "own image and likeness." When the perfect man has been produced, he is translated and absorbed into the Center which exists eternally. Having this thought firmly fixed in the mind, it may be realized that the perpetuity of God is related to the existence of man as cause is to effect; one factor being as absolutely essential as the other.

Humanity, through successive ages, degenerates into such a condition as exists at the present time, when the last degree of evil and fallacy has been reached. As we bear in mind that all spirits are embodied in the race, and that the age just ending has been one of the most excessive proliferation (Pisces, fishes), it is not difficult to see that inferiority and degeneracy must inevitably be the result.

At such a crisis catastrophe always relieves the situation, by removing through death immense numbers of people, thereby concentrating in the survivors a mental or spiritual force commensurate to the added entities. It must always be remembered that survival at these crucial periods is not the work of chance, but the result of an immutable law — a survival of the fittest in the true sense.

In an article entitled, "God as the Focal Center of Humanity," *FLAMING SWORD*, June 19, 1903, *KORESH* says: "The mystery of the trinity is no longer the sphinx. God is the focal center of the human race. Humanity is His perpetual environment. This heart and center is perpetuated through constant rejuvenation; for elimination and incrementation belong as much to the perpetuity of the nucleus of being as to any department and phase of its environing life. The rejuvenation of the heart (individual consciousness and identity) at the center of organic being is accomplished through the development of the material Son of God, produced in and from the human race. This accomplishment requires ages of progress through which the personality in the central and tributary lines of ethnic in-

volution and evolution alternately dwells in the natural and the spiritual, thus acquiring the essential and material experiences which perfect the character, transforming the sensual to the divinely generated manhood. The perfection of the character thus developed is made the Son of God, through whose personality the invisible Deific center becomes clothed upon with the central immortal manhood. Jehovah, the personal and tangible Son, is thus the Son of God and also the Son of man.

"The throne of God is the intellectual center of the Sonship, and the altar of God is the visible personality, called Jehovah (*Yavah*). When the Son is thus matured in his human perfection and enabled to fulfil the laws of life, he overcomes death, thus becoming immortal, and thence, without the corruptible dissolution of the body, he dematerializes (dissolves), reducing his material form to its own spiritual substance. The Son is thence absorbed into the consciousness, identity, and power of the Godhead. This is accomplished without any loss of individuality."

The Organs of the Brain

Question 235. "Please give a full description of the higher functions of the *septum lucidum*, *velum interpositum*, and the *tentorium cerebelli*?"—*H. H. W., N. Y.*

IN the series of articles by *KORESH* entitled, "Structure and Function of the Human Brain," and "Alchemical Laboratory of the Brain," which is still in course of publication in the *FLAMING SWORD*, the subject referred to is so fully treated by the great authority, that it seems futile to treat it here. The ground to be covered exceeds the limits of this department, and it could not possibly be as profitably done as in the original source, where it is most thoroughly and scientifically explained. We advise the questioner to procure these papers for a careful study of the subject.

Pisces and Aquarius.

Question 236. "Has the sign reached the feet of the Christian dispensation? If so, in what sense are we in the stomach condition, as indicated by one of the writers of *THE FLAMING SWORD*?"—*P. A. C., D. C.*

WE KNOW that we have been in Pisces, astrologically designated as the feet, since the passing of the sign Aries into the constellation Pisces at the beginning of the Christian era. The exact date of the passing into the constellation Aquarius, the Water-carrier and indicator of the arrival of the Golden Age, cannot be definitely stated on account of the effect of the foreshortening as stated both by *KORESH* and the Bible. There are many indications, however, showing that the time must be rapidly approaching, if not already reached.

In "The Star of Bethlehem," in *Guiding Star* of November, 1888, from which we have already quoted in previous issues, we find the following statement by *KORESH*: "We are now in the lap of the constellation Pisces with Aquarius, and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs; the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale" [the extra-Zodiacal constellation, *Cetus*].

"With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the 'Sign of the Son of man.' About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion. We have come then upon the great event of the *new birth*, wherein the new genus of beings, (Theo-Anthropos) will be born of water, born into the constellation Aquarius, or born through the culmination of scientific truths or knowledges; these natural truths being represented by the Water-carrier."

In "Koreshanity's Revelation of Universal Mysteries," FLAMING SWORD of August 30, 1901, we read as follows: "The Christian era began with the movement of the sign Aries through the constellation Pisces. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius."

In regard to the reference to the "stomach condition," there are so many planes involved in the physical and spiritual correspondences, that great discrimination is required in order to avoid drawing mistaken conclusions. However, it is not difficult to see that where people have been brought together in a heterogeneous assembly, as in the Koreshan Unity, a process of assimilation would be required, which would at least find its initiatory point there; but for complete metamorphosis, the combined activities of the whole alimentary canal would be required, governed necessarily by the related centers in the brain.

"In order to give some idea of the study necessary to arrive at an understanding of these analogies, we will quote from 'The Alchemical Laboratory of the Brain,' FLAMING SWORD, Sept. 15, 1907. 'The student must constantly bear in mind the fact that no part of a whole can be thoroughly understood without a knowledge of the whole; therefore, in order to comprehend the character of the brain centers as mental functions, it is necessary to know their involuntary relations and actions as physiological sources of activity. * * * The glands of the stomach are constantly changing in the operations of digestion, and these changes are determined by the degrees of digestion through which the organ is passing in the elaborations of its food.

"The entire stomach is in motion during digestion; and the essences, as distinct from the precipitations of the digestive reactions, force their way into the very beginnings of that venous circulation which conveys the gastric blood to the gastric vein, and thence to the *vena porta*, passing through the liver. All of these motions and elaborations are dependent upon some specific brain center, which has a double operation; namely, that of a mental function, and also that of a correspondential physiological operation. One is primarily voluntary; the other is primarily involuntary, though both are subject to inverse activity."

While great depth of thought is required for the comprehension of these analogies, and their orderly arrangement in the mind, it is well worthy of the effort; for in no other way, and from no other source can this knowledge be acquired. Koreshan Science alone holds the keys to the knowledge of the physiology of life, as contrasted with that obtained either from the study of diseased conditions, or more worthless still, from the study of the cadaver.

The Doctrine of Celibacy

Question 237. "What degree of sex separation is involved in the Koreshan teaching in regard to celibacy?"

THIS IS a very practical question, because of its bearing upon every-day life, in which is involved the performance of uses of life to the neighbor. If celibacy meant total separation of the sexes, as seems to be the belief of some, the performance of uses by each sex would be limited to

members of the same sex, which upon its face is absurd. The celibate life is one which, in so far as voluntary act or thought is concerned, is free from the taint of sexuality.

Paul gives a very good idea of this when he says: "But that I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none," etc.; and advises not to marry on account of the tendency to place too much thought upon the things of the world, rather than upon "how he may please the Lord."

There is a plane upon which the sexes may meet for the performance of uses, social as well as industrial, with purity of thought and action, (so far as possible in the present imperfect state of development,) if polarized in the Messiah, in whom we believe, and devoted to the furtherance of the work for which he gave his life. That love will so overshadow the natural animal tendencies as to prevent their manifesting themselves even in thought; and nothing will give more strength to that purpose than the unselfish devotion of all one's powers to the performance of uses to the neighbor in love.

In many places KORESH warns his disciples against the danger of combating these tendencies directly. Substitution of the higher thought and desire is the only weapon capable of conquering this enemy. When the mind is absorbed by that thought, like a full vessel, it can hold no more, and will reject such intruding elements involuntarily. When we realize that each thought is a spiritual entity, the importance of substitution will be appreciated. The writings of KORESH contain so much upon this subject, so vital to the welfare and perfection of the race, that it is difficult to make selections. It is the starting point in the race toward the goal of immortality.

From the tract entitled, "The Covenant of Life," to which we would refer our friends for careful study, we quote the following: "The first step in the new discipline is continency in man and chastity in woman. The second step is such an education and direction of the desires as shall conduce to the conservation and use of the force thus husbanded; and such as will appropriate it to the new object of the affections—the incorruptible flesh with which we are to be clothed, thus changing the corruptible body and substituting therefor the incorruptible. * * * This second step implies the manifestation of an educator, one sought for, one sent of God, one skilled in the uses of the Word, one trusted, heard, and obeyed as the Sign of the Lord's coming."

In another tract entitled "Celibacy," KORESH says: "Remember the sabbath day to keep it holy," is one of the ten laws or principles of the Covenant. * * * It signifies rest or cessation from use. It is a fundamental doctrine of Koreshanity, that this rest from use pertains to the husbanding of man's ultimate strength by restraint placed upon the passions, or at least by the suspension, in the mind, of the forces of sexual desire, through the substitution of an aspiration toward God. * * *

"Celibacy of both mind and body will obtain in all who now effectually desire the Lord's coming; and this life of celibacy will conduce to the natural regulation of orders, genera, and species, in systematic groupings or tribal relations, in obedience to the injunction: 'Forsake not the assembling of yourselves together, as the manner of some is: but exhorting one another; and so much the more as you see the day approaching.' * * * Systematic social grouping, with a life of celibacy, accompanied by a correctly disciplined and intelligently directed desire for the coming of the Lord, will effect the ushering in of the kingdom of the Most High."

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Interesting Reading and Announcements

READERS of THE SWORD, have you read and studied the initial articles of the June issue, by KORESH? It is surely worth knowing how "social and universal order" can be established. Outside of Koreshan literature one cannot obtain a scientific knowledge of the law of correspondential analogy, which reveals the key to the establishment of order, in God's appointed time, on all planes of existence. Let patience perform her perfect work.

We observe that the alchemico-organic cosmos, the physical world, must be a perfect structure, for its form and function are without a defect; it is a gigantic electro-magnetic battery, the central sun being the positive pole, and the earth, which we inhabit, the negative pole or the great cell, egg, womb or battery. This great battery involves the laws and functions of its own perpetuity; hence, when the organo-vital cosmos, the human structure, reaches its organic form, it must assume the correspondential organicism of the great battery.

In view of the foregoing statements, which are reasoned from cause to effect, and *vice versa*, we know that universal form and function obtain in the physical world; therefore we can render its language according to the law of correspondential analogy, into the structure of the anthropotic world; by which we mean the form and function of man and society; for one is the pattern of the other.

A study, not merely a simple reading, of the initial articles of this Magazine, will enable the "elect" to obtain a scientific knowledge far beyond that which the worldly-wise have; for God judges as "foolish the wisdom of this world," (Gr. *kosmos*, the present order of things, which are all perverted and inverted). Rom. i: 20.

By this revealed and scientific knowledge we know that "the structure and function of the alchemico-organic cosmos constitute the basis of a structured theology which is essential to the organic unity and perpetuity of the human race." To know of the earth's structure and function, and thereby its structured theology, is to know God, the cause of all things; the involuntary as well as the voluntary. (Isa. xlv: 7) There is not a Christian, nor a so called scientist, who has any knowledge of the involuntary cause of things; Koreshans alone are privileged to know of it.

"Who Made Hell, and When?" in the Department "Light on Current Events," by John S. Sargent, is an article that sheds more light upon that much perverted and misunderstood subject than you can find in any other publication of Christendom, atheistic, or infidel. The writer has brought the subject within the comprehension of even a novice. It will be wise to get as thoroughly familiar with the theoretical conception, as we are acquainted with it practically; for so long as we are in a state of imperfection (mortality, viduality), we are in hell; and no one will come out of this "prison" until he has "paid the uttermost [*lit. last*] farthing."

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(Matt. v: 26) When this is paid by way of correction, discipline, and all manner of experiences, he has then reached the "bottomless pit;" that is, the pit with the bottom out, which provides the way of escape and ascent.

What Constitutes a Eunuch?

KORESH declares: "The Sons of God who succeed to the inheritance are eunuchs. As the Messenger of the Covenant, who represents these Sons, is not a eunuch, he can only represent the eunuchs by becoming one." What constitutes a eunuch? The great Scientist gives the following definition: "A eunuch, in the strictly *physical* sense, is one deprived of his sex virility through surgical means. This is a *type* merely, of a cutting off in that higher sense, by which a man succeeds in purifying his mental and physical life, so as to make conjunction with the Lord."

The Lord Jesus refers to three classes of eunuchs. He says: "There are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of [*lit. by*] men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matt. xix: 12.)

Jesus was born a eunuch according to a law known as parthenogenesis; that is, virginal propagation, which means without sex contact. To be a eunuch in this sense means to be biune or sexless, therefore immortal; holy, undefiled, separate from sinners or sensual beings, without sin. The word "some" is not in the Greek text. It simply reads: "There are eunuchs, which were so born from their mother's womb;" also the word "their" is not in the Original.

To be parthenogenetically born from the womb, means to be conceived by the divine vivifying influence, which passes through the father, without sex contact; he merely acting as the mental channel of the divine vivifying influence. "Some are made eunuchs by men;" that is, by surgical operation. The Eastern kings and rulers had their head-servants emasculated in order to be the keepers of their harems. The word "eunuch" literally signifies bed-keeper; that is, the chamberlain of the beds of their multitude of wives. Frequent mention is made in the Old and the New Testament; also upon Egyptian and Assyrian monuments. The men who sing in the Sistine Chapel

List of ——— +

Koreshan Publications

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at Rome are subjected to emasculation; that is, they are made eunuchs by surgery. In Acts viii there is a eunuch described, who came from the far East, and who held a position of eminence, and was intrusted with the life of the sovereign, and had the supervision of the under-servants.

"Some make themselves eunuchs for the kingdom of heaven's sake." To become a eunuch in this third sense, says KORESH, "is to so overcome as to remove from the center of the brain the little gland [conarium] of copulation by which the two domains, namely, the domain of love and that of wisdom, are in perpetual coitus; and through which the germs of reproduction in the body are produced by the descent of the animal desire."

"Immortal life must be the result of the cutting off of this downward or sensual flow of the substance of human affection." But mark, that it is not cut off by faith, nor by self-will, nor by good deeds, but by God's power; by cutting out or extirpating the conarium of the brain. This is accomplished by the operation of the law of metamorphosis, and brings about a revulsion of the circulation in brain and body.

The prophet Isaiah (lvi: 3-7) speaks of eunuchs who made themselves such for the kingdom of heaven's sake. Note the promises: "Let not the son of the stranger, that hath joined himself to the Lord, speak, saying, the Lord hath utterly separated me from his people: neither let the eunuch say, behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people."

The Sabbath literally means rest, and signifies the seventh principle and element in the human organism. This element is the sperm substance of man and the germ potency of woman. This is kept inviolate by the eunuch class, because the cause of waste is removed; that

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is, the organ and function of the pineal gland of the brain is extirpated by an alchemical combustion, an electro magnetic fire. This is philosophically expressed by the prophet Ezekiel (xxxvi: 26) in these words: "I will take away the stony heart [the conarium or pineal gland of the brain] out of your flesh, and I will give you a heart of flesh. [This implies a complete conversion or transformation, excluding any possibility of backsliding]. And I will put my Spirit within you, and cause you to walk in my statutes, and yeshall keep my judgments, and do them."

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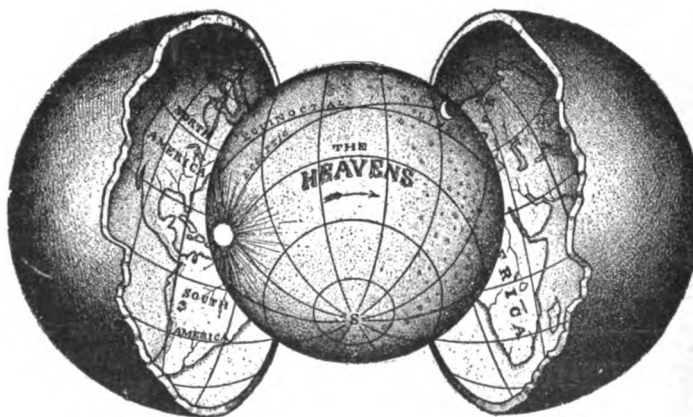


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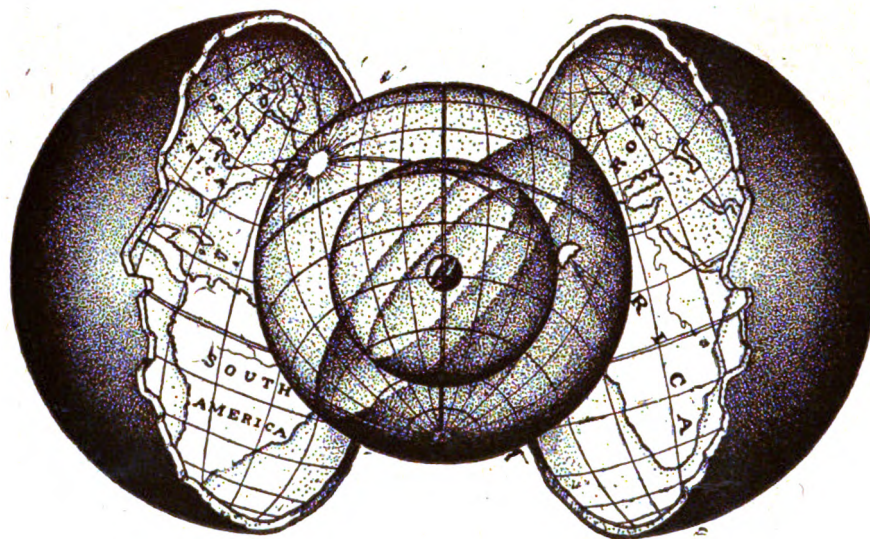


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