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# The Flaming Sword



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# The Flaming Sword

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

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## The Alchemical Laboratory of the Brain

**The New Jerusalem Spirits, the Superior Angels of the Heavens, Are Gathered from the Extremities of the Protestant Churches, Sufficiently Progressed through Re-embodiments. "The Valley of Dry Bones"**

PART XXXV.

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

**T**HE NEW JERUSALEM is not made up of the spirits gathered directly from the Catholic church; for these spirits (reëmbodied) became the spirits of the Protestant churches, the branches of the Catholic church; and from these are the angels gathered who comprise the inhabitants of the New Jerusalem. It is from the very fimbriæ of the fornix that the juices of the ventricles are distilled, and not from the corpus callosum. It is from the extremities of the Protestant churches that the superior angels are gathered into the New Jerusalem, to be discharged into the body of the new kingdom. The New Jerusalem is a state of advancement beyond the ordinary angelic condition, which is only a temporary and preparatory one.

The New Jerusalem is derived from those who, from the angelic states, have progressed through reëmbodiment to the more perfect state of the first-born in the heavenly world. Nor is the New Jerusalem the final state. The New Jerusalem will descend into the new body to be formed as the Sons of God, who constitute the new creation. As there are twelve lines of fibre converging to the cerebral peduncles from the superior lobes of the cerebrum,—six from each lateral half of the brain, the twelve cortical areas constituting the cerebral Zodiac,—so there are twelve tribes comprising the heavenly Zodiac of the universal or Grand Man, to descend into the new body.

We come now to the consideration of the infundibulum and the arch-vital gland itself. The infundibulum is a conical projection of gray matter from the under surface of the tuber cinereum, attaching itself to and passing through the glandula vitæ. It is both an excretory and secretory process. It transmits the alchemical liquids from the ventricles, discharged into it through the anterior foramen, but it effects certain transformations through its alchemical processes; for

passing through its channels there are three qualities of spirituous essences. These find their way through various courses into the center of the pituitary body, the glandula vitæ, through its coverings and through its fibre. These are again and additionally reëlaborated in the gland itself.

The analysis of this intricate and sublime root of the Tree of Life constitutes one of the most important considerations for the contemplation of the school of Prophets, possible to be urged as a preparation for the kingdom of righteousness. This gland is the very starting point of the circulations of the brain, in the gestating organism; analogously, the glandula vitæ of the Grand Man is the first to be established in the beginning of the kingdom in the earth. In the osseous seat of the gland of life, in the fortification, stronghold, and citadel of its security, is the apex of an osseous structure which develops from ten centers, indicating that there are ten distinct principles in some way related to the support, security, and perpetuity of its form and function.

The bones constitute the foundations for the building up of the structure which depends upon them; hence, they signify fundamental truths or doctrines, and, in a more literal sense, personalities who are representative of specific phases of universal truth, and especially truths belonging to the more material or natural things of life. As an illustration, John, James, and Peter, as personalities, were distinguished by the character of the doctrines which they advocated. John had to do with love and wisdom; James, with faith and charity; while Peter, the more natural of the three, had to do with truths and goods. Each of the other nine Apostles represented particular things and principles of the church.

It will be remembered that in the vision of the "valley of dry bones," as described by Ezekiel, the resurrection was defined by the bones arising first; then

flesh came upon the bones; and after the flesh, life came into the resurrected body. In the preceding article, we referred to the sphenoid bone as having particular relation to the vital gland, which rests within the saddle or groove that appears to have been made especially for its protection and support. We made the statement that the sphenoid bone developed by ten centers; the later anatomists give the number of centers as fourteen. This is because in the more recent descriptions of the sphenoid bone, there are attached two small bones not originally regarded as parts of the sphenoid proper.

#### **The Ten Universal Laws, the Elements of Immortality**

In laying the foundation principles of the creation of the man in the universal aspect of macrocosmic life, there were applied ten universal laws, written by the Finger of God (that Finger being Moses himself) upon the two tables of stone, and committed to posterity as embracing the ten elements of immortality. The centers of development in any bone of the cranium, or any other part of the body, signify so many centers in the brain or body to which the particular bone relates. The ten centers under consideration in the sphenoid bone have relation to ten corresponding centers or activities in the brain; and these being defined, enable us to determine the corresponding centers in the Grand or universal Man.

There are ten distinct arteries included within the circle of Willis, which form a complete circle around the pituitary gland, or gland of life. Every artery represents a distinct principle; and in each one there exists a modification of the arterial blood which circulates in and through it. In an analysis of the gland we find that the posterior portion, that into which the infundibulum is inserted, is developed by six centers, and the anterior, by four centers. The sphenoid bone, therefore, must constitute one of the principal factors in the analysis and synthesis of the form and function of the vital gland. As it constitutes the support of all the other bones of the cranium, and the glandula vitæ is the terminus of all the encephalic activities and elaborations, the relation of the sphenoid to the vital gland must constitute one of the most particular and specific kind.

The vital gland is distinguished in form by a division which defines two origins; one from the brain, the other from the body. In function, the posterior lobe derives its active force from the brain, and is therefore passive; the anterior lobe derives its active force from the body, and is therefore passive toward the body, but active toward the brain. The bone, consequently, develops in two parts, which subsequently unite in the perfection of the bone.

A comparative analysis of the Decalogue shows a corresponding division and relation to that of the function of the gland, as partly determined by the character of the bone. The Decalogue has two distinct parts; one bearing directly upon the relations of man to God, the other having to do more with men's obligations to each other. The posterior division of the bone

develops by six centers, and the anterior part of the bone by four. As the centers of the sphenoid are the fundamental inceptions of the basis of the organic construction of the vital man, so the ten elements of the Decalogue are the fundamental inceptions of the basis of the organic construction of the universal or Grand Man.

Specifically related to the vital gland is the concomitant function of the cerebellum, upon which we have not particularly commented. There is a chain of consecutive activities, beginning with the cerebellum and terminating with the final elaboration of the gland, which it is important to consider before the office of the gland of life can be properly understood. Within the cerebellum there is a formation which has resemblance to the arbor vitæ, and called the arbor vitæ supposedly because of this resemblance. It is not, however, because of this resemblance that it derives its name. The ancients knew full well its function in relation to the other parts of the brain, and because of such knowledge they named the organ according to its office.

The cerebellum communicates specifically, in two directions, with processes which pertain to the function of creation, and which, in the determination of its office, designate it as the tree of life, or the arbor vitæ. One of these directions is toward the generative organs of the body; the other is toward the generation of that life which perpetuates the body through recreative processes in the pituitary body, or the gland of life. It is not admissible in articles for popular study, to engage in a specific anatomical analysis of the cerebellum; but a general description of the organ may be of interest, and is an essential factor in the correct understanding of the ultimate function of the vital center of the universal kingdom.

The cerebellum is a composite conglobate body or gland; a gland *par excellence*, the major gland of life. Its upper surface is divided into two lateral halves or hemispheres by the longitudinal fissure, and connected by the superior vermiform process. The general lateral upper division of the cerebellum is in three lobes, the central one being the only part that exists in reptiles and fishes. It attains its greatest perfection in man, where its lateral lobes are prominent divisions of the organ. It is composed of gray and white matter, similar to the cerebrum; the gray matter being of a darker hue than that in the cerebrum.

#### **The Two Hemispheres of the Brain and the Anterior and Posterior Lobes**

The hemispheres are separated in front by the *incisura cerebelli anterior*, a deep notch that forms a circle which embraces the corpora quadrigemina behind. They are similarly separated behind by the *incisura cerebelli posterior*, in which rests the superior part of the *falx cerebelli*. The superior vermiform process reaches the entire length of the space between the two *incisuras*, the posterior and anterior, and is divided into three lobes, which must necessarily perform three corresponding functions.

The under surface of the cerebellum is divided into

two lateral hemispheres by a valley which extends longitudinally from the front to the back of the organ. The cerebellum, in a distinctive division, is separated by a horizontal indentation called the great horizontal fissure. This fissure is common to both lateral hemispheres, and, beginning at the *pons varolii* in front, extends backward to the middle line. Each hemisphere is divided into anterior and posterior lobes. The anterior lobe is called the square lobe, and the posterior one, the semi-lunar lobe. The anterior lobe extends backward to the posterior edge of the vermiform process; the posterior lobe extends from the end of the anterior lobe to the great horizontal fissure.

If a vertical section is made through either lateral half of the cerebellum, halfway between the vermiform process and the center of the cerebellum, there will be seen a body of white substance through its center, around which the subdivisions of the lobes appear like the arbor vitæ. Within this stem of white matter is an interior grey mass called the *corpus dentatum*. There are two varieties of nerve matter included in the white substance of the cerebellum, continuous with the nerve fibres of the peduncles, and constituting the distinctive fibres of the cerebellum. There are three peduncles of the organ, which connect the cerebellum with the other parts of the brain. The superior peduncle communicates with the cerebrum through the *processus e cerebello ad testes*.

According to modern anatomists, the peduncle originates in the middle of the white matter of the cerebrum, running under the testes of the quadrigemina, emerging thence and passing backward to the cerebellum. The principal fibres have their origin, however, in the cerebellum, and go to form the basis of the fibrile connection of the processus of the cerebellum with the cerebrum, but terminate their main function with the conarium. The conarium is the cone of the arbor vitæ, which has its trunk in the cerebellum. In the conarium is the fruit of the cerebellum, in this direction of the cerebellar function. The middle peduncle communicates with the *pons varolii*; the inferior peduncle distributes its nerves to the spinal column, and through the *nervus par vagum* and the sympathetic, connects its function with the organs of generation in the body.

There are two systems of generation or creation over which the cerebellum immediately presides. The first has its root in the glandula vitæ, the other in the center of the organ of reproduction in the body. The cerebellum is the great gland of Nature, separated from the voluntary part of the brain; the point of distinction of Nature from supernature being the nates, which constitute the division of that which is above and below the supernatural. All that is above the nates is supernatural; and all that is below the nates is within the domain of the natural, or in the domain of Nature.

The cerebrum is subject to the influences of fluctuation, sometimes tumultuous and boisterous, and at other times placid as the sea in its calmer moments; and while the cerebellum is in a measure related to the cerebrum, it is not subject to its variation of motion.

It moves synchronously with the cerebrum, but always maintains its equilibrium, for it is serene, tranquil, and placid. Its expansile and contractile powers are equal to the cerebrum, and the function of respiration coincides with the respiration of the cerebrum.

**Behind the Velum Interpositum, Reside the Celibate and Chaste Influences of the Pure Life**

The cerebellum is the parent of the conditions and functions of the cerebrum, subordinate to and dependent upon the will of the cerebrum, or its voluntary operations. It is secluded from the turmoil and turbulence of the voluntary impulsive activities of the cerebrum, and is separated from the cerebrum by the tentorium or tent, the signal portion of which is the velum interpositum, or interposing veil. Behind the curtain, within the secret recesses of this sanctuary, reside the celibate and chaste influences of the purer life.

The correspondence of this citadel and sanctum of the higher forces of nature is in the orders of the church, through which have been perpetuated the principles of purity which first actuated the early church, where was initiated the separation of the sexes for the purpose of the conservation of the potency and personality of the race.

The cerebellum commingles its substance with the substance of the cerebrum, through the induction of electro-magnetic currents which are materialized in the conarium, to be discharged as semi-solids into the aqueduct of Sylvius, to be resolved to the juices of the aqueduct and retorted into the third ventricle. The spiritual substance which finds its way from the cerebellum into the conarium, is distinct from the fluid discharged into the fourth ventricle from the cerebellum. The cerebellum is a masculo-feminoid organ, and performs the function of a biune parent; and the concatenation of its transmissions is most wonderful and extraordinary.

The deposit into the conarium or pineal gland is through the spiritual marriage of the forces of the cerebellum and cerebrum. This union creates the semi-solids of the conarium; in the contraction of the gland, in the combined motions of the encephalon, the substantial secretion of the conarium is excreted into the aqueduct of Sylvius. It is there dissolved and retorted with the posterior excretions of the lateral ventricles, which also discharge into the aqueduct, whence the juices are commingled in the third ventricle. The third ventricle also receives the fluids of the lateral ventricles through the anterior foramen, the foramen of Munro, and these, except the surplus, are discharged through the infundibulum into the final laboratory, the vital gland. Here, after being divorced, they are remarried and supply the body with its most vital solution. This is where the vital blood of the arterial system has its supreme manufactory.

The cerebellum or little brain, then, is the correspondent of those orders in the church where are held the potencies in conservation, which maintain the integrity of the church until it has performed its full function as the womb of the dispensation, in completing

the office of the church in the regeneration of the offspring of the Almighty, the Sons of God.

(To be continued.)

## THE KORESHAN SYSTEM OF COSMOGONY

*The Four Living Creatures the Four Cardinal Principles of the New Church*

By KORESH

### PART XXIII.

**I**N THE CONSECUTIVE order of time there have been seven distinct divine overshadowings. We may illustrate these overshadowings by the baptism of the Spirit which occurred nineteen hundred years ago. God was manifest in the flesh. After the crucifixion and resurrection, the Lord dematerialized and became the Holy Spirit. This was one of the Spirits of God, and will result in the development of the church at the end of the dispensation now with us. The seven spirits of God operative at the end of the age, are the spirits actuating the seven churches, which represent seven distinct principles of immortal life.

The "sea of glass before the throne" does not mean the vast ethereal blue, as Totten stated, but the mental perspicuity of the minds which possess the truth. It is said to be like crystal, because the crystalline form of truth is manifest primarily in one mind. Truth crystallized is not like truth fluent. Water is the symbol of truth in its communicative state.

The four beasts are the same noted in Ezekiel, and also in other parts of Revelation. These beasts are the lion, the bullock, the man, and the eagle. They have their correspondence in the Zodiac of the physical heavens. The beasts of Revelation do not belong to the physical, but to the anthropotic Zodiac. The lion (one of the beasts) is the principle and application of commerce in its every domain. These beasts were full of eyes before and behind. These are intellectual powers that enable one to apply the experiences of the past to things present and future. From what had occurred in the past, they could observe the things to come. This means merely, that they had all prophetic power.

The lion is the power of commerce; the calf (bullock), the liberty of commerce; the man, the adjustment of commerce; and the eagle, the appropriations of commerce. The four beasts represent the four cardinal principles of the new Church, which ramify into all the activities of the divine natural order. As these activities are the functions of the golden candlestick, and the candlestick has its six branches, it follows that the wings or powers must reside in the six wings of the central church or central power. Wings always signify powers.

If we can define the primary and fundamental laws of commerce, we can determine the character of each of the six wings. We have said that the lion signifies the power of commerce. The first two of these wings pertain to the head. They are distinctively, the love of commerce and the wisdom of commerce. Commerce means more than the function as exercised in the secu-

lar domain; but in whatsoever field it is considered, it is conducted on the basis of six distinct principles and elements of execution. The love of commerce, to be divinely legitimate, must include the love of its pursuit for its highest and best uses. This can only be true on the basis of love to the neighbor. This would involve the highest wisdom, which is always the accompaniment of the supreme love.

The wings that accompany the body are the relations of the uses of commerce to the body, which, in the body politic, involve the economical uses of commerce in the interests of the masses instead of in the interests of the few, as in the perverted commerce now operative throughout the world. The wings which cover the body, in this special domain, include the industrial system, and the collective and distributive system. The ultimates of commerce are the feet, and in this are involved the two elements of life—perpetuity and enjoyment.

In the consideration of this subject in the higher domain, in the order of consecution, we begin with the Lord in his Messiahship at the beginning of the age. As the central star of the alchemico-organic cosmos radiates its energies to the circumference and limitation of its spheres of operation, so the mental and spiritual essences from the anthropotic Star are radiated to the extremity of the dispensation, where they culminate in the materialization of the new Church. John saw down through the age, in the spirit, the progressions of spiritual life as they corresponded to the coincident progressions of external human existence.

### **The Wonderful Applied Law of Correspondence the Key to All Knowledge or Science**

When one is able to translate the language of spiritual things into the language of natural things, or *vice versa*, we may comprehend from the one, the significations of the other. Jesus was the head of the church in the consecutive order of its progress through the dispensation. He was the Lion of the tribe of Judah, because he was the center of that commerce which would culminate in the regeneration of the Sons of God. As the Lion, He was the center of the collection of the Lambs of God, which he gathered with his arm and carried in his bosom; and also the center from which distribution was made, in the dissemination of the seed of reproduction, or, what is the same, regeneration. His two wings were the powers of his possibility to impregnate the church for regeneration. This possibility was inresistent with two loves and their corresponding wisdoms; the love of the Lord to quicken his people, and the love of his people to be quickened. This included their corresponding wisdoms. Jesus knew how to baptize his church, and they knew how to be baptized. His love for his people and their love for him did the work of the first and highest powers.

The two wings which cover the body, are the confession of and obedience to the Lord. The body could not exist in its heavenly sphere of uses without these two principles and their application to the continuation of spiritual life. Without the confession of the

humanity of the Lord and God, there could be no heavenly influx, by which heavenly perpetuity is maintained and perpetuated. The end of the dispensation is reached in the manifestation of the new Church, manifest as the seven distinct orders. These seven churches are the seven planets of anthropostic existence, and they correspond to the seven planets in the alchemico-organic (physical) cosmos. These are two powers which cover the feet. The feet of the dispensation reside in the consummated new Church. The first wing is the manifestation of the Messenger of the Covenant, and the second wing is his acknowledgment. Here again are applied the two great laws of confession and obedience.

**The True Character of Koreshan Cosmogonic Form in Contrast with the Uncertain Modern Astronomy**

We have shown in our publications the true character of cosmogonic form, and have placed this revelation in contrast with the uncertain Copernican system of astronomy. We have devoted much energy and effort to bring the questions of Koreshan Universology prominently before the people for public discussion. In this effort we have been held up to insolent ridicule and most bitter persecution, consonant with the invariable rule to which every innovation upon prevailing public sentiment is subject. We would not be worthy of consideration, if our doctrines were not important enough to excite the animosity of the sentiment in both the secular and religious phases of thought which our system assails.

We have pushed our claims to a knowledge of cosmology, until the advocates of the spurious "sciences" begin to feel their insecurity, and the necessity for defending their right to the title of "scientist" and "scientific." So long as the "scientific" world rested in absolute security upon the ignorance of the laity, it felt no necessity for the discussion of the question of the Koreshan Cosmogony; but our persistence in the advocacy of the truth, in contrast with the audacious assumptions of the Copernican advocates, incites a growing uneasiness regarding the stability of an astronomy which has nothing but assumption upon which to rest its claims to acceptance.

The whole batch of assumption and absurdity called modern science, is assaulted in front and rear by the consistent and determined purpose of the apostles of Koreshan Universology. We know that when our System is considered of enough consequence to receive candid notice from thinking men, and when the advocates of the prevailing system of astronomy begin to comprehend the fact that their premises, which they confess to be mere assumptions, are being analyzed by honest investigators, and are known to be worthless as foundations for the building of the superstructure of science, they will be compelled to make an open defense of their untenable position.

The Copernican system of astronomy had its rise in the dark age; and there is not an astronomer of note who does not know and confess that there is nothing

but assumption for its foundation. It is responsible for the agnosticism so much in evidence, and for the attitude of that stupendous farce, the "higher criticism." There is not a phenomenon manifest that is not easily and rationally explained and accounted for from the standpoint of the Koreshan Universology, whether belonging to the domain of physical or psychical manifestation; and per contra, there are no phenomena, either psychic or physical, rationally accounted for on the basis of the modern system of so called science. All that Koreshanity asks, is a fair chance at the absurdities of the so called scientific claims of the age. This chance we will make, for we know we have the truth and are making progress toward a comparative hearing.

**The Confessed Hypotheses or Guesses of Darwin a Sample of Modern So Called Science**

Says Darwin, in "Animals and Plants," Vol. I, page 9: "In scientific investigations it is permitted to invent any hypothesis, and if it explains various large and independent classes of facts, it rises to the rank of a well-grounded theory." It is to this absurd proposition that the most of our "scientific" theories, if not all of them, owe their existence. He further says, that "The undulations of ether and even its existence are hypothetical, yet every one now admits the undulatory theory of light."

We agree with Darwin, that the undulatory theory of light is a mere hypothesis; that is, a mere guess; but we deny his statement that "every one now admits the undulatory theory of light." "The principle of natural selection," he says, "may be looked at as a mere hypothesis, but rendered in some degree probable by what we positively know of the variability of organic beings in a state of nature,—by what we positively know of the struggle for existence, and the consequent almost inevitable preservation of favorable variations,—and from the analogical formation of domestic races."

Darwinism, as Darwin himself affirms, is predicated entirely upon "scientific" guesses; and these, he declares, constitute the basis of all scientific claims. Speaking of natural selection, he says: "Now, this hypothesis may be tested,—and this seems to me to be the only fair and legitimate manner of considering the whole question,—by trying whether it explains several large and independent classes of facts; such as the geological succession of organic beings, their distribution in past and present times, and their mutual affinities and homologies. If the principle of natural selection does explain these and other large bodies of facts, it ought to be received."

"Please accept my theories," says the eminent "scientist," "because I can explain many things upon my hypothesis." The Koreshan Scientist might beg the question and say, please accept our theory of Universology, because there is not one thing that we cannot explain scientifically upon our premise. But we ask no man to accept *anything* on the basis of a mere hypothesis. A knowledge of the construction of the universe and its functions, with the laws and principles

of life depending upon such knowledge, is too important a matter to be left to mere conjecture—mere hypothesis.

No conclusion is certain which is not founded upon and grounded in a positively demonstrated premise. It is for this reason that the Koreshan System stands out distinct and unique. It predicates nothing upon guesswork; its first step in the discussion of any proposition is the correct establishment and proof of its premise. Darwinism is a fair sample of the processes by which modern scientific conclusions are invariably reached.

When in conversation with Professor Harkness, of the United States Naval Observatory, we asked him if the Copernican system was not predicated upon assumption, he replied: "We have to assume something." We maintain that if a premise be assumed, then the conclusion is equally an assumption.

#### Fact and Phenomenon Differentiated

Let us take the principle of optics in its application to the definition of the phenomenon of the rotundity of the earth, as an illustration of correct reasoning from an established premise, as followed by the logician of the Koreshan School of Science. We herewith accompany our argument with diagrammatic illustrations of the principles involved in the argument. Two lines may be extended parallel with each other, as in the case of the two rails of a railroad track. The diagrams represent certain known facts in optics, which we declare shall not be overruled, set aside, nor ignored for the purpose of sustaining an unwarrantable "scientific"

it be remembered that the minor premise involves a fact, but that fact is an appearance, involved in which are certain optical laws which we will apply logically in another part of this argument. Do not forget the fact that we are arguing from premises that are proven to be true, and that we differ from the ordinary "scientific" logician, in that we work from a demonstrated premise—not from an assumption.

#### It Is Necessary to Distinguish Facts of Reality from Facts of Appearance

The purpose of this part of the argument is to show the reason for an appearance, which is in direct opposition to the fact. Why does the space five feet wide at F F, appear as a point at *c*? Note the dotted lines beginning at S S, and extending to the arrow; they make a comparatively long picture upon the surface indicated by the arrow. Now, note the dotted lines beginning at F F, and extending to the surface marked retina. These lines vanish at the point upon the surface thus marked; for this reason they *appear* to come to a point at *c*. If we take this appearance as a fact, we are led into an interminable labyrinth of difficulties. The "scientist" establishes his assumptions upon these appearances, ignoring the facts and laws of optics. The objects *e d* are in fact at *e d*, as represented in diagram 1, but they appear to be at *c*.

We are to distinguish the facts of *reality* from the facts of *appearance*, and show the character of the appearances, and how these appearances have led the

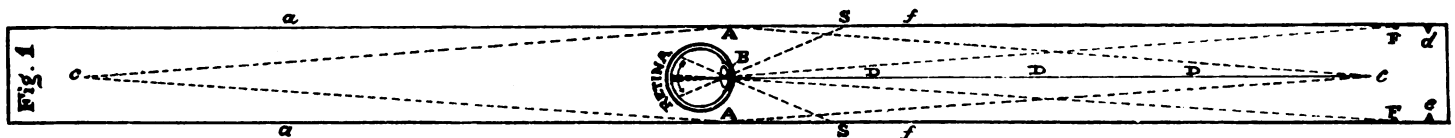


Diagram 1.—Illustrating the Vanishing Point of Space Between Parallel Railway Tracks.

theory. If any man is too lazy to reason, or too mean to investigate another's reasoning, we do not expect to make any impression; or if he is so wedded to a theory because his grandfather believed in it, that he will not change his opinion for the truth's sake, he will naturally pass this argument by; but for the honest man there is only one alternative.

The two lines, *a f*, extending the length of diagram 1, may be taken to represent the tracks of a railroad, five feet apart. In the major premise of this proposition are involved the facts as they *are*, not as they *appear*. The measurement of the space at both ends of the track shows that the rails at each end are just five feet apart. There is no element of assumption in this part of the premise. We wish to thoroughly impress upon the student the fact, that so far we have not had to "assume something." The rails are straight and parallel, and five feet apart. These are facts of practical and certain measurement.

From B to *c* in either direction the track indicates one mile; (the entire length of the diagram representing two miles;) in observing the distance from B to *c*, either way, the track *appears* to narrow down to a vanishing point at *c*. This appearance is the minor premise. Let

short-sighted "scientists" into their aggregate of errors, which they delight to call by the title of science. Thus far there is no element of assumption; we assume nothing. We have shown that space is annihilated in appearance by the law of distal perspective; that foreshortening is an inevitable law of optics, and we hold that these laws are totally ignored by every so called scientific astronomer. The pseudo scientists shall not continue to foist their fallacious systems of astronomy upon a deluded public, without a perpetual protest.

It will be remembered that diagram 1 represents the point of observation at B, from which the objective point is seen as at *c*, but which in reality is at F F. The line D D D, extending to *c*, is not what it appears to be from the outlook or visual point at B. The apparent line at *c*, which appears to be only a line, is the entire breadth of five feet—the distance across the track at F F. If a middle rail extend midway between the two rails of the track, it will be seen the entire length of the line, or nearly so, and seem to blend with the two other rails at *c*; the five feet have vanished to a mere point at *c*, therefore a space five feet wide appears like a mere line.

(To be continued.)



## THE AGE ENDS IN WAR & REVOLUTION

[KORESH, in FLAMING SWORD, April 22, 1898.]

**T**HERE CAN BE NO DOUBT of the fact that war is a deplorable necessity. The destruction of human life in the contest of arms waged for any purpose whatsoever is calamitous. But can any person doubt the righteousness of the struggle for the perpetuity of our country in the great Rebellion, or that war is sometimes inevitable and essential? We are not, however, arguing either for war or peace. The present impulse of the United States is but preliminary to the work she is to perform, in her relation to the great struggle in which the dispensation will end.

The dispensation is rapidly drawing to its final close. The map of the world is about to pass through a revision in which the United States will constitute the most prominent figure, for in America the Universal Empire will project its head. The nations will yet come to know that the prophets of God were authorized to predict the radical changes the time of the end will bring through the revolution in church and state, essential to the initiation of the coming kingdom of righteousness.

There is a prevailing sentiment and growing tendency in the direction of the fallacy that the simple force of social evolution will inaugurate a better state; while the fact is, genuine and incontrovertible science inevitably determines that the culmination of every age comes not by peaceable but by forcible revolution. It is not merely in one field of activity that we are to look for the woes in which the dispensation will terminate. There will be upheavals in the religious, social, political, and commercial fields of action; but especially have the commercial Shylocks fixed the mine and laid the train for the volcano of imminent destruction and retribution.

The control of the legislation of the world by the money sharks, a condition augmenting through a subtle and prescient foresight worthy of a higher purpose, has been determined by the corporate financiers of the world and age. The great financial thieves of the times have entered into a conspiracy to manipulate and enforce legislation in their own interests and against the masses, for in their hearts they have decreed the subjugation of the people to the interests of the bondholders and money-lenders. The time is not far distant when the thinking masses will awake to the urgency of the situation, and in one mighty and overwhelming struggle break this bond of iniquity.

The world cannot long struggle in the great conflict for bread, against the combined opposition of so called capital. The hope of the world is in the crisis, in the catastrophe, a tribulation the elements of which had their origin in the very initiation of the Christian age. The Lord planted the spirit and life of Communism; the processes of regeneration (reproduction) will usher in its fruitage. Competism will yield to Communism, but only through the coming revolution. The world may desire and cry for peace, but it will come through war, for which the world at large is preparing. Do not be deceived. The armament of the world is for the purpose of destruction.

## ANTI-AMERICAN CORPORATIONS

(KORESH in FLAMING SWORD, Nov. 26, 1897.)

**W**E ARE about entering upon the hour of desolation. It is not our province to sympathize with either party to the coming great struggle. The wage slavery system, which the bondholder hopes to perpetuate, is fostered as much by the slave of wages as by the capitalist slave-driver.

We will not attempt to define processes through which catastrophe may be averted, for there is no escape from the impending social cataclysm. The causes which conspire to the breaking up of the fountains of the great deep may be specified, not for the purpose of diverting the operations of the natural laws of progress, but for the education of the generations to be benefited by the prescient and premonitory record of signals which may be read by those who run.

The struggle for the financial supremacy of the world by the commercial vultures, and the struggle for bread by a rapidly increasing class, multiplied through the corporate and rapacious craving for redundant accumulations, have but one possible culmination. We do not advocate a terrible conflict between the bondsmen and their slaves, but we predict the inevitable termination of a Godless purpose on the part of the millionaire who aspires to become the billionaire, and the soulless and infidel combinations of laboring men forced into the creation of labor-unions for self-protection and the right to work and live.

A government should be strong enough to regulate the relation between capital (so called) and labor. Our government, conducted in the interests of politicians and parties, has not the moral courage to confront the greatest danger to the integrity of the Union, for fear of the loss of political prestige. Because of political corruption and the growing aspiration for political honors,—also the emoluments which accrue, not from salaries provided, so much as from the opportunities afforded to dispose of one's honor to the highest bidder,—the conflict between capital and labor assumes broader, more dangerous, and national proportions.

The manipulators of party aspiration and effort behold two horns of power, both of which they regard as essential to political sovereignty. It so happens that the two horns are not on the same bull. The interests of the money power and the common voter are not the same, nor can they ever be under the system of competition. These constitute the Scylla and Charybdis of the political ship, and from the peril of these dangers there is a constant desire to escape.

It is the pretense of party servility to the laboring masses for their political support, that renders it possible for a gang of cut-throats, largely composed of an un-Americanized and ignorant rabble controlled by designing leaders, to terrorize independent American citizens and force them into associations from which every impulse for personal liberty revolts. Were it not for the fear of losing political support, it would not be possible for organizations to exist, by which the rights

of the individual citizen are constantly menaced, and the lives of individuals jeopardized.

A government has the right to prevent combinations of labor and the combinations of so called capital against the interests of the individual and the mass, but no government has the moral courage to correct their flagrant abuses; therefore we say there is an impending cataclysm. This is one phase of the plague of frogs typically portrayed in the liberation of the Israelites from their Egyptian bondage. We have no sympathy for either the bondholder or the equally tyrannical labor-union. All these things are doomed in the coming destruction of the money power.

### CLOCK OF THE AGES STRIKES HOUR OF REVOLUTION

[KORESH in FLAMING SWORD, March 25, 1898.]

**A**GES and dispensations are regular periods of time, defined by movements in the physical heavens. Twelve dispensations mark a period of one grand year, in which the movement of the sign—called the precession of the equinoxes—on the ecliptic causes a return of a specific relation of the equator to a certain constellation, and a certain star in the constellation. These grand-year periods specifically define and mark the great event of a final anthropotic fruitage, called the firstfruits of the resurrection, or reincarnation of the dead. The peculiarity of such final fruitage is, that in the culmination of this Zodiacal cycle, hundreds of thousands of people will spiritually dissolve by dematerialization, and disappear, leaving nothing behind them to decay.

This, however, does not complete the process. This electro-magnetic conflagration is the burning up of the wicked. It is not a painful operation, and in it there is no loss of identity or consciousness. This is the burning up of the world so long prophesied. From this incorruptible dissolution there obtains a reunion of the essences of dissolution into the creation of better beings; that is, *virgune*, men-women (virgins), neither male nor female, but combining the two principles in the life of the resurrection. The product of this rehabilitation is the Sons of God.

One of the supreme factors of the change about to startle the world as the most marvelous of human possibilities, is that the change is to be brought about by the intellectual comprehension of one man, who not only knows of the coming changes, but who inaugurates the methods, arranging into organic form the psychomaterial and biologic battery by which it is accomplished. This is the work of Elijah the Prophet, Elijah signifying God the Lord.

We are just now ending a series of ages, in which there is a climacteric of power and phenomena. The world is mobilizing for its grandest pyrotechnic display. The armies and navies of the world, both in the metaphysical and psychic, and in the natural and militant, are gathering for the consummation. The world is not mobilizing for peace, but for war, though a war that the divine peace may succeed.

The governments of the world will be broken to pieces, and dissipated as the "chaff of the summer threshing-floor." This is involved in the laws of causation; there is no escape. Prophetic declaration predicts the end in the midst of catastrophe, and the laws of metamorphosis corroborate the testimony. God's chosen people will await the call for the gathering of Armageddon. THE FLAMING SWORD is the sign of the Prophet.

### THE TRUTH MAKES MEN WINCE

[KORESH in SWORD of June 24, 1893.]

**I**T IS SCARCELY POSSIBLE to be more radical, in any statement, than the truth. It is the truth that makes men wince. There is nothing so repugnant to most men as the barefaced, unvarnished fact, because it is so in opposition to the culture, tendency, and loves of the human mind. Jesus told the truth, and because he did the world (the cultured and moral world) hated and killed him.

From some articles in our columns it might appear that we advocate the refusal to meet the obligations of legal demand. This is not the purport of our conception of equitable distribution. \* \* \* There is not gold enough in the world to meet the promises to pay (in gold), which constitute the bonded obligations of governments and corporations. If promises are made to pay in gold beyond the amount of gold in existence, what is that promise but a lie?

It is time that the world wakes up to the fact, and to a realization of the sources of its degradation. We do not believe in any violent revolution, nor any violation of laws, but we do believe in improving the law to suit the genius of the age; and one of the first radical changes to be made is the destruction of the money power. There is no way to destroy this power but to take off its head; this can be accomplished by the demonetization of gold, and with it the destruction of the entire legal tender principle.

The products of both Nature and industry belong to the industrious; and there is no injustice in so disposing of the good things of the world as to provide the necessities, comforts, and also, so far as they may be made universal, the luxuries of life. If the people of the United States comprise the government, then they have the right to say, by the voice of the majority, that there shall be an equitable distribution of the products of industry and of Nature. Wipe the *ignis fatuus* called money, from the face of the earth! Let nothing be denominated wealth merely by a fiat that violates every principle of intrinsic worth!

The great coming duty of the masses who have the right to say, "Our will be done," is to sweep from the earth, with the besom of annihilation, the tyrant that enslaves them—the money power. Jesus the Christ has given the example. Make the whip of small cords with which to scourge the desecrators of the temple, and overthrow their tables of exchange!

The money power must go. The money fiat will be destroyed by another fiat—the fiat of Jehovah. "And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages." The instrument with which the Lord will do this, is the humanity grown into a consciousness of its rights, with power to insure them.

# The Indicia of Human Progress

BERTHALDINE, MATRONA

## THE CALL TO GOD'S PEOPLE

The Legitimate Heir of the World in Contrast with the Race called Man

**T**HE LORD'S statement, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged," cannot be much in the mind of Christendom's mental luminaries in these days. Christendom generally is resonant with the voices of pots calling the kettles black, when most worthy of prizes for blackness themselves. Who caused the war? Why, the other fellow-nation of course; look at his criminal record; look at his greed of gain; his thirst for power; his demanded heirship of world empire!

"The other fellow" points the finger of shame at his death-sentencing judge, and declares, as did Nathan of old to David, "thou art the man." In its most reverent mood, all Christendom will admit the claims of the one man to genuine righteousness; to a complete fulfilment, toward all humanity, of the law of love.

How would it do for all the powers that be of the warring, and so called neutral nations of the world, to quit their calling the others black, while each is probably at his blackest, and line up (for a brief space of time) beside the legitimate Heir of the world, and note the contrast between themselves and him? Where would boasting find a place? What could the competitors for world-power in his Name, say in his presence regarding their use of their so called "divine rights"? Has one ruler used them as the Lord did his for the common weal of the world, irrespective of sex, race, or religion? Have all their thoughts as rulers, been so full of the one God now known to men of all Christendom as the Lord, our Lord, that their supreme aim has been to so equitably adjust the exercise of human gifts and callings as to insure to the world the greatest amount of production with the least expenditure and waste of human energy?

Has either great Britain or the United States thought that the first thing to be considered, in commerce, is the equitable distribution of the products of human industry, according to human needs, and their full enjoyment by the multitudes of human producers? Have not the chief rulers of nations sustained (in all the great social temples) the tables of the money-changers, and dined and wined the chief usurers of the nations?

Marketable money, called in the United States the "almighty dollar," has been the only living and true god of every warring nation, and the nations preparing for war. For the power of chief usurer, they have all competed in the world's marts of trade. Not a money-changer's table has one of them kicked out from any of his vital centers.

The Czar, it is reported, is the richest man in the world today, and he is the Russian Empire's head of both church and state. The chief rulers of the world

have much to answer for in the presence of the Lord, for to whom much is given, much is required; nevertheless what are the kings and chief rulers but the tolerated topknots of the peoples who have produced and sustained them? When the legitimate Heir of the world stood in the midst of the people of his own nation, the production of their most aspiring and soul-inspiring life forces, they had become so degenerate from their greed of gain, that they despised and rejected him, declaring, we know him not; we will not have this man to reign over us. They had heard Him gladly for a season, but on becoming well acquainted with the planks in his platform of righteousness, they returned to the mire, and their wallowing therein; they preferred Barrabas, the robber of God and man.

The average run of the common humanity still loves to wallow in the mire of sin. Christendom's confession of sins national and personal is long overdue. Its sins began to multiply as soon as the Lord's holy Seed, "the children of the kingdom," were sown in its soil. Every mortal is the expression of a conception in sin, a shaping in iniquity. The attainment of immortality and eternal life is a possibility to every self-confessed sinner who will forsake the sin in which he was conceived, and become a subject of the kingdom of the Heir of the world; the new era just dawning.

With all modern Christendom reaping the woes of its sins, a harvest of men must be ripe to rally to the standard of the King of kings, as revealed in the light of the science of the law of his being. His standard is lifted in the place of his appointment; the rallying point for all who believe in his Name, as he declared it would one day be believed in,—by all who should hear and obey the Prophet and forerunner of his revealing in the power and victory of his restoration of all nations to the righteousness of the law; the doing of his commandments.

Let the common people once more gladly hear the voice of the Son of man become the Son of God by the law of the atonement, and rise as one grand man to put an end to the sin of competition for usury; an end to the sins of the lusts of the flesh; an end to the service of false science and false doctrine.

Let them rise as one man to throw off the yoke of king-craft and priest-craft. Let them stand for the one man power, who has stood all for righteousness' sake that any man of God can stand, and who wears, in the glory of the mind of God, the crown of the faithful Martyr, who stood alone for years,—in the highest attainment of truth known to Gods and men; redemptive truth; redemptive to that body, soul, and spirit which all Christendom has united in calling the Lord's.

Men by the thousands are being ditched or entrenched day by day, by blind leaders of the blind, the rulers of Europe, aristocratic and plutocratic; the covetous of what does not belong by divine right to one of them.



Into the ditches they go, and fall like mown grain in the field, but not to be garnered and appropriated by the coming Saviors of men. They die as they have lived in the world of competitism reserved unto fire, and into blast furnaces, and on funeral pyres are their bodies thrust and stacked for burning.

All this has happened, notwithstanding the fact that the Almighty's long-foretold Prophet warned the nations for forty years, with voice and pen, of the terrible judgments in reserve for the sins of the competitive system only now transpiring. The warning is still sounding the Lord's call to come out of Babylon and serve the cause of his truth and righteousness.

### Peace Through Righteousness

**I**N THE FLAMING SWORD of Jan. 14, 1898, KORESH declares that one of the principal offices of the Messenger of the Covenant is to formulate a biological battery through the organization of the nucleus of a social Theocracy. This work KORESH declared, in F. S. of October 19, 1901, he had already accomplished. The knowledge of the utilization of the forces of this organized battery remained his alone in its entirety. We have heard him declare that the attainment of this knowledge must be the result of another twenty-four thousand years of development.

Now the Bible student knows that in the forty-fifth chapter of Isaiah, the Lord makes this declaration: "That they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else. I form the light and create darkness: I make peace, and create evil: I the Lord do all these things." One need not search further for the time of world-wide trouble such as was not since there was a nation. One need not go farther than the Bible and a rational science of the universe, to know who the Lord is, and how he is identified with the God of Israel when he becomes "his Anointed;" his Christos. The God of Israel, whose crowning creative effort is the making of man in the image and likeness of his own personality, called the Lord, has the power and credentials of his own prophetic utterances with which to make himself known to such as he finds mature enough in development to be called his sheep.

He not only makes such to know him as the Good Shepherd, but they will follow no other when fully ripened by the wisdom of experience. This wisdom is the development of long cycles of reëmbodiments. Out of those standing in the earth when the Chief Shepherd appears, the primary nucleus of a new heaven and a new earth is formed. This formation is made the receptacle of the truth to be understood for the inauguration of a new era or dispensation. That the vessels of humanity chosen to be this receptacle seem contemptible to the high and mighty of an era which has just reached its climax of possibility is not strange.

The Spirit of the Lord we call God foretold this to be the case. The stories of the Lord Jesus and his nucleus confirm the fact. The Spirit of the Lord Jesus passed as the bread of heaven into his elect nucleus and became

its hidden manna. From this they derived all the power and superiority of mental and moral qualities they displayed as lights in the world for the age at war with all its evils, till the time came for their standing again as Shepherd and sheep, to create a new heaven and a new earth wherein should dwell righteousness.

This righteousness is to dwell in earth as a divine kingdom of men, derived from an ethnic infiltration of Israel with all races, to be made white in every sense of the word by the applied doctrine of the new and final covenant relation of God with men, because in and of them, so identified with them as to be seen and known as the Sons of God, the begotten and later new born; by the applied law of the cross (alchemy), they are made literally new creatures, by a new and living way, of redeeming and reproducing the arch-natural form of man.

This world says it wants peace. It certainly does not act like it. One by one every nation is declaring for war. They have all forgotten God, the God of Israel the Savior; the man whose instructions in righteousness are the only fair and square basis of peace to be followed. The nations are all being turned into hell, where the Lord said they would be turned, if they made void his law of commonweal and peace. They have all adored competitism, and also the skill used in cheating the producers out of their wealth. They still adore it, and will until they are bled to death of both blood and money. The Lord is going to give them enough of that which they have all really preyed and prayed for.

Whited sepulchers have a national as well as personal form. We read in the great Book, that the Lord's kingdom was not to be of the era we have called Christian. We read that the good children of the kingdom were cast into the outer darkness, and became a fighting church to get enough of all they could not then forsake persistently for the love of the Lord and his kingdom. They could not forsake (but for a little season) houses, lands, family ties, ill-gotten gains, fallacies and evils, including the golden calf.

So it is written that He has times of giving folks of all nations and races, the desires of their impenitent hearts, and sends leanness into their souls, to make them good and hungry for Him and the wiser and better ways, indicated in word and deed by his manifestly superior intelligence, most clearly revealed when he appears among men as the Lord, Jehovah or his God, Elijah the Prophet.

The Lord in the guise of his Prophet is the supreme warrior and peace-maker of the world, because he restores his all-involving nucleus to a platform of scientific righteousness. On this base of operations, in the line of peace-making, the Saviors now to appear in the world must take their stand. Here they must rally around the Name, "the new Name" of the Lord, that of his foretold Anointed one, the Shepherd from Joseph, the Stone of Israel. He is the great Peace-maker of the new era, because by him Jehovah's name has been clothed with the light of genuinescience. In this light he stands hallowed as in no other. In this light he stands as the

illuminator at one with the illuminated, to whom he has given, as he declared he would, "the hidden riches of secret places;" his profoundest knowledges; his rarest virtues,—his Name. "Thou shalt call his name Jesus, for he shall save his people from their sins."

There shall be, however, no remission of sins, personal or national, without the shedding of blood. When blood is shed, spirit forces pass from the victim to the spared ones, and there is a great involution of power where the power is most needed and destined, in the order of law, to aggregate and renew itself. In due season a little cloud, once no bigger than a man's hand, a single man's power, becomes the power of thousands, and transmutable as the thought power of minds renewed to the Spirit of lives that make (in all they do, and all they say) for righteousness and peace in the earth.

This true God, long forgotten, they are eager to hear about. The duties, state and personal, they become eager to do, and all things are made new. There being no spirit world outside of humanity, all that pertains to Gods and men, and their environment, goes on within the veil of the flesh. So it behooves every man who would become a living stone of the living temple whose God is the Lord, to purify himself in this hour of world judgment and world sacrifice, that the spirit of the man which goeth upward may add strength to strength, till all Israel shall be saved in one house, the elect house of the living God. In this house the law of the Lord will be written by the divine intelligence upon the tablets of the heart, and all men, worthy the name of the Son of man, shall know the Lord by his new Name of CYRUS, mine Anointed, saith the Lord Jehovah, Savior of all Israel.

### The Trial of Competism

**A** MOST instructive article was published lately in the *Sunset*, confirmatory of the proclamation of many seers, that a battle for national commercial supremacy in the Pacific, between Occident and Orient, is inevitable. It is not only inevitable, but the signs multiply daily that it is imminent, even at our doors. It is so near that the call has gone forth to the Christian churches, from the Messenger of the church of the New Covenant, to separate themselves from the old order, the nearly terminated dispensation.

There is a lap of the ages, during which such as are to escape destruction with the old, as of it, are warned by both the major and the minor prophets to separate themselves from the doomed, and to become pioneers in the way of the new life, the great deliverance. Primitive Christians illustrated the strength of the united life system. It gave them the dynamic power to shine as lights in the world. They had a common treasury, as the fruit of their industry, and their united resources were distributed according to the needs of the people. The strong gladly bore the infirmities of the weak, and in honor preferring one another on the basis of a mutual understanding with an accepted apostleship, they knew the highest joys of life, even in the midst of

the worst forms of persecution by those who walked in darkness.

Now, if ever, is the time for the remnant of modern Christendom, ripe for salvation, to return to the science of the law, and the testimony of the Lord Christ. Now, when the world of competism for the power of plutocracy has united with war-lordism for an organized world empire, if there are some genuine truth-lovers left to combine, they should come out and restore, in the form of a Grand Man, the living temple of our God, prepared for its final baptism.

Peter declared that this world was reserved unto fire; but before the fire there comes the water preparation. This is the promised knowledge of the truth. In the intellect, it is the scientific of the universal word; in the heart, it is the cleansing blood of the new covenant awakening there such a love of the Messianic law and the Messianic name, that the baptized becomes filled with a new zeal for the cause of righteousness that is according to knowledge.

This zeal is that which can eat a man up, and transmute his flesh to purified, glorified spirit. This spirit becomes the ruler of his own house, the Father's house of many mansions is his inheritance, and he will, as an entity of God's will, project his own mansion, to do his will in earth, as it is done in heaven. This looks like something worth while for the begotten but unborn Sons of God to think about. This is the new birth, renewing man with a new body, a habitat for a man with the mind that was in Christ Jesus, to do the will of God rationally, scientifically; not seeing the way darkly, but in shining light, with buoyant life.

Is not this something worth knowing about, as truth in ultimates? The knowledge is as free as water to any who will try to live the life of the neighbor, with the neighbor, seven days in the week; not one day. A church edifice is all right for one day, if its occupancy is to recreate or brace up to serve the neighbor without money or price the following six days; but if it is to hoodwink the Almighty, as did the Pharisees and hypocrites, and beat the brother out of the wage for usury on his investment, his day of wrath is hard on his heels. Nevertheless, He lives eternally to save whosoever will turn into the ways of wisdom for righteousness and its concomitant peace. In these ways all things are yours, for ye are Christ's, and Christ is God's Manhood and Womanhood, and the two attributes of Deity find their periodical expression of form and function; after the great tribulation, the Lord comforts all who mourn as one whom his mother comforteth, because he becomes manifest to humanity as all that is divine in perfected Motherhood.

The commercial principle comprises the heart and source of origin, *the primum mobile*, as it were, to human activity. This actuation is susceptible of genuinely legitimate direction, wherein commercial activity constitutes the beneficent performances of use in which is fulfilled the royal law, the law of love to the neighbor. It is capable of perversion, and has an almost universally perverted application in the momentum of commercial enterprise, as those activities are now operative throughout the world.—*Koresh*.

# For the Younger Minds

Bertha M. Boomer

## EXPERIENCES OF AN ART STUDENT IN PARIS

Sketching and Sight-Seeing in Paris  
While Awaiting Transportation for Home

(Continued from the November Issue)

**F**RIDAY, Aug. 7. There was, indeed, much occasion for rejoicing when the first mail from the United States reached us since war was declared. Yet less satisfaction was derived from that mail than might have been expected, for the folks at home were still writing about the happenings of the peaceful days of July. The letters contained no words of consolation for war refugees. It was a rainy day, and we spent it making memory sketches of trips taken in placid little Holland, writing letters, and "catching up" in diaries. Then, just down the street the Colorosi Academy sign, glistening with its all day cleansing, signaled us from dreary windows to don ill-weather garments, defy the gloom of a cloudy day, and come forth to pass under its drippings, and become christened into renewed efforts; efforts to seduce the muse of palette and brush to guide our strokes, forming upon blank canvasses elusive shadows deepening about some Colorosi model.

Saturday, Aug. 8. "I did not understand how many," said a lady all garbed in a red and green changeable silk suit, a black velvet hat with sweeping lines, decorated with a blue rose done in cloth, in imitation of those exhibited in flower shows that display the advance of modern scientific horticulture. She sat in our Ville des Dames garden, in a pea-green iron garden chair, which had many intricate scrolls by way of lending a festive appearance.

"2,500," repeated the reader of the Paris *Daily Mail*, from an uncomfortable garden bench. We gave an extra dash of red and green to the lady's gown, as we endeavored to reproduce, in water colors, its changeableness in the morning sunlight. Unhappy Germany! Parisian newspaper accounts, if added, would have the entire population annihilated within a few days more.

Presently, some admirer of the Russian ballet interrupted the reader of war news, with a few decisive strokes on an unharmoniously tuned piano inside the Ville. Everyone responded to the call, and from garden to halls and parlor, and back again, arms and feet swung in mysterious circles to rhythmic measures, and the white-haired cook rang the luncheon bell till the rope broke, in his endeavor to drown that 17th century instrument.

Red and blue soldiers, diligently drilling in a green open field; long lines of red and yellow city motor busses corralled in another field; a yard filled with black, white, red, dappled, bony, crippled, well-fed, dingy, glossy, unharnessed horses, lined up before equestrian experts in army uniforms; groups of white tents dotting the green turf of city squares, here and there, and a distant purple horizon, emphasized now and again by a special jutting up of mother earth, or by some pointed spire or rounded dome, made by brother man, repaid the view obtained by stretching our necks beyond the dirty panes of glass in one of the Ferris Wheel cars.

"Would you like to go around again, ladies?" asked the mover of the Wheel upon our descent. "No," we replied. We had seen enough of the magnitude of war preparations from an uncomfortable position.

"Say, folks," called our Franco-Russ-American guide, through the bars of our gate that evening, "do you want to see a regiment form to start for the front? Right this way, at the head of your street."

Large crowds were gathering there, and mounted *gens d'armes* were on hand to keep order. There was no line of soldiers, but uniforms were in evidence everywhere among the gathering crowds. At last a separation took place between soldiers and civilians, and when all was in readiness, a silent body of French soldiers, of 600 or more men, moved forward. Blankets, knapsacks, guns, belts, canteens, mugs, and now and then a tiny child in one arm, and a silent wife and mother trudging along with a country's defender at the other. This was the equipment of those German targets, who derived some courage from the surrounding throngs shouting noisily, but emptily, in the face of so much distress.

"Vive la France!" Soldiers and spectators too, sang, until the last soldier passed out of sight and hearing. No one left his place after this touching spectacle of troops marching to the front, and the *gens d'armes* also remained. "Is there another regiment to form here?" we asked our interpreter. "Have we not seen all? Why doesn't the crowd disperse, and the *gens d'armes* leave?"

"You are in Paris, remember, and not in America. As long as the smallest assemblage of people remains, the *gens d'armes* remain. The government always fears an uprising against itself, when many are congregated, and the guards are ordered never to retire till assured no one is present who will lead a mob." We set an example to our Paris friends, there and then, by departing in true American haste.

Sunday, August 9. Taking the *Nord Sud*, we crossed the city to hear the wonderful cantor singing at the Russian church. The service was led by two priests, chanting alternately in wonderfully deep, rich intonations, and responded to by an invisible choir of perfectly blended voices. Through clouds of blue incense one could see the frequent crossing, the kneeling, and the touching of the forehead to the thickly carpeted floor, by those huge and handsome Russian men and women in that pewless, but richly ornamented Greek church. Satisfied and delighted with our entertainment, we started homeward afoot. Near was Parc Monceau, with its old ruins, where artists loved to work.

"How do you like it?" asked a white-haired Englishman, as we stopped to look at his truly bad picture.

"Those old Corinthian columns reflected in that pool make a beautiful subject."

"Oh, if you paint, come to Parc Monceau and try it!"

"Not today."

"Then you will never come," he said disappointedly and truly.

We lingered at the simple St. Augustine, and again at



the wonderful Madeleine,—so effective without, but so dark-some within; and thus we rested at every shrine on our pilgrimage to Rue Notre Dame des Champs, where Madame awaited us with savory viands.

The war has not entirely dispelled the gay costumes of the Sunday afternoon paraders on the Champs-Élysées. On merry-go-rounds, and in rolling hoops and pushing boats in fountain pools, the artistically appressed French children particularly, were still making the avenue a fascinating place to behold. They were playful, yet quiet and mannerly; beloved, but wholly unspoiled. Along the Boulevard St. Michel, the cafes were in full swing at that early evening Sabbath hour. Long-haired artists, Russian poets, painted ladies, and many others laughed, talked, wrote letters, or read as long as they would drink at these gay resorts of the sidewalks. All the bad in Paris is outermost, where all may know it.

Monday, August 10. We went to the gay Samaritaine, the extensive Bon Marche, the pretty galleries Lafayette and Le Printemps, and all the expensive shops (still open) of Rue de la Paix, and the Louvre shops, and others along the Rue di Rivoli, and spent the whole day, but purchased nothing; for we were not yet out of danger, and did not like to risk spending a cent. Yet, how could 30 American women live in Paris two weeks, without going shopping just once?

Tuesday, August 11. It was reported that 2,000,000 men were now gathered near the frontiers to fight,—and yet we were permitted, and were able, to sketch interestedly all day in the lovely Luxembourg gardens; and that night, while the searchlights flashed the sky in search of German air craft, twenty-seven figures in kimonos stole into a bed chamber, and surprised three other white-gowned ones by the display of delicacies for an eleven o'clock "spread." We were becoming accustomed to war times.

Wednesday, August 12. Parisians enjoy their parks; they are always filled with the working people. Women do their mending there; the laborer snatches a bit of time to read his paper there; and children live there. The tourist, no matter what his class or caste elsewhere, is ever the courteously treated visitor of the humblest of Parisians, who seem to own their city. They are the proprietors and hosts, and you are the guest they are pleased to accommodate. If you sketch in any of their beautiful parks, they are interested to watch, always at a respectful distance. You are approached with a request to pay for the seat you occupy, but you are numbered, so that you will not be disturbed again. For 10 centimes we sat and sketched fountains and flowers all morning.

In 1245-48 Saint Chapelle was built by St. Louis for the reception of the sacred relics brought back from the crusades of 1239. Particularly interesting are its portals, carved to represent the creation. Woman is portrayed as springing from the side of man, while he writhes in agony over the loss of a rib. Everything was interpreted very literally in those early centuries. We were repaid for our afternoon's visit to Saint Chapelle, for its walls of stained glass windows are really enchanting.

After attending a reception in the work rooms of an American sculptress, now forced to consider home as a bet-

ter field, we went to the French class, held in our garden every afternoon. We wanted to learn how to find our way more readily about the city, so we engaged a Mademoiselle to pronounce names, and drill us in ordinary phrases. Since martial law was declared, the street cafes were closed at 8 o'clock every night, and the streets were lighted only by their lamps; for shutters were closed in all the buildings. Scarcely any one violated the law, hence Paris seemed like a city of the dead. So we would sit in our secluded garden and talk about the possibilities of American transports or gulf boats calling for us, to carry us back across the sea.

Thursday, August 13. We went to Buttes Chaumont, walking through the markets of the artisans' district on the way. The broad, well-kept streets and even sky-line were maintained there, as in every part of Paris. From the rock island rising 289 feet in the Lake, we looked across the city to Sacré Cœur on Montmartre, and decided to spend our time sketching its lovely forms and color. That afternoon we were permitted in the Sorbonne, to see the great symbolic mural of Puvis de Chavannes. In the evening, an American art student took us through a girls' club for American students of all sorts in Paris. It was a beautiful home, having studios, tea gardens, library, and a small chapel. We remained in the garden and talked over the war until it was time to retire. The subject of war would intrude itself into every ideal spot we visited.

Friday, August 14. At last, sketching in the public parks was forbidden, so we retired to our secluded garden and elected a model. Probably there was danger of spies sketching, or it may be that, in time of war, sketching offended a people who always uncover their heads at the passing of a hearse. The usual French lesson and the silently spent evening closed the day. The quiet of the night was oppressive, the only sign of life being the flashing of the searchlights.

Saturday, August 15. It was the day of the "Assumption," and we spent it at St. Supplice, listening to the organ service in the morning, and at Notre Dame in the afternoon. When we bewailed our long detention in Paris, with all the art galleries closed, the Ambassador said: "Study the architecture, and go to the churches;" and now we were doing it. Above, in the clerestory at Notre Dame, we not only saw the cardinal, the bishops, the acolytes, and the choir, but also that great negative mass of humanity, filling the big nave, the aisles, and the lady chapel. White-veiled nuns occupied the fore seats of the nave, and they marched through the aisles in the procession which carried the revered silver statue of Notre Dame de Paris for all to worship.

After the regular service of nearly two hours' duration, another ensued, almost equally as long and spectacular, for the offering of prayers for France. That evening each one recounted the thing that impressed her most during the day, and we found that the Cardinal, with his frequent changing of caps and robes, had captivated the particular attention of all.

(To be continued.)

What the world demands is the equitable distribution of industry; economy, and not the extravagant and luxuriant expenditure of the products of use.—Koresch.

# Light on Current Events

John S. Sargent

## SCIENTIFIC IMAGINATION VS. FACTS

**"They Meet With Darkness in the Daytime, and Grope in the Noonday as in the Night,"—Job v: 14.**

**M**OST OF OUR READERS are no doubt familiar with the astronomical trash dished up by Prof. Garrett P. Serviss, in Hearst's *American*, in which it is spread far and wide as intellectual pabulum.

A friend, disgusted with a mess of this mental hash, sends us the clipping wherein this exuberant writer is speculating with his usual reckless dash, about the interior of the earth and the law of gravity, for the benefit of an inquirer; and with some uncomplimentary remarks toward the above-mentioned writer's views, our correspondent requests us to "hit" him.

Well, we have long noted the articles of the gentleman in question, but so far as he and his class are concerned, we deemed it absolutely useless to notice them; for these so called scientists are joined to their idols, and, like a person lost in the woods, are incapable of a rational conception of the direction of their wanderings. They are so infatuated or obsessed with their imaginings, that it is hardly possible for them to accept an ocular demonstration of the true form and structure of the universe. Like the old farmer who, while watching a giraffe eating hay, vehemently asserted "There ain't no such animal," these convex theorists would declare it all a delusion; that there is no such earth. But as one of our readers has manifested interest in the subject, and as our efforts are for those who are yet in freedom of thought, or may become so, perhaps some discussion of the subject may find receptive minds.

After stating the question, our writer indulges in exultation at the prospective mental exploitation he anticipates into the interior of his supposititious earth, as follows: "For an intellectual being, it is a delight to live on a big detached ball floating in space, simply because of the fascinating problems that such a situation gives rise to." Then he compliments himself with the felicitous assertion, that "The healthy mind approaches such a subject with the avidity of a hungry man sitting down to a bounteous dinner."

### *Eminent Scholars' Condemnation of Newton's Law of Gravity*

If in reality we lived on a big detached ball floating in space, as he thinks, it would not be so delightful as he lets himself imagine, nor would the problems arising be quite so fascinating; they would be frightful, for the very good reason that, by the great Newton's law of attraction, on which he dotes so confidently, all these floating orbs would be drawn crashing into one compact mass. However, this law of gravitation (originated by the great English scientist) is as utterly unreasonable as is the Copernican theory of astronomy,—for the support of which this scrap of scientific lunacy was invented. To show that Koreshan views alone are not responsible for this opinion, I will cite some eminent authority from the ranks of popular scientists themselves, showing that this delusion of the English seer

has not been swallowed without some bitter grimaces, and is only now tolerated because none of his class has developed the genius to invent something better:

"The idea of gravitation should be forgotten as a dream, and demolished as a card house; it is one of Newton's execrable superstitions. \* \* \* Then again: "It would be wiser at once to pull down the whole, than to continue the system of patchwork of which the Newtonian theory consists. For I am convinced that such a mass of deformity must in due time offend the common sense of mankind."—*Sir Richard Phillips*.

"No one has gone behind the scenes and noticed how the highest authorities in astronomy are situated, without seeing that the physics of this science are in as unsettled and uncertain a condition as those of geology itself."—*Rev. John Kirk, D. D., Edinburgh*.

The eminent German scholar and poet, von Goethe, exhibits his great disgust with such a flimsy theory in the following emphatic language: "In whatever way or manner may have occurred this business, I must still say that I curse this modern theory of cosmogony, and hope that perchance there may appear in due time, some young scientist of genius who will pick up courage to upset this universally disseminated delirium of lunatics."

### *The Copernican Theory a Crazy-Quilt*

We might quote still more dissenting expressions from among the great minds of the past, who condemned or doubted a theory which has not yet settled down to an irrefutable premise, while its details are continually being torn out, and substitutes tacked on by every new and original thinker, until now in appearance it has far surpassed the picturesqueness of Joseph's coat of many colors, and would much more readily be mistaken for a crazy-quilt. The word science means knowledge. Can anything be knowledge that is not irrevocably established as true? Can that which is put forth as theory and conjecture, the truth of which we fear to vouch for lest our reputation for veracity be assailed, be called knowledge? Yet this erudite gentleman is inditing and sowing broadcast as science, that which is acknowledged to be mere speculation, and subject to reversal or change upon further investigation. This is the habit of all such scientists; and yet it shows that if they do not really know that that which they teach is false, their experience of three hundred years with such patchwork science as theirs, should admonish them to be cautious, lest it be proven not true.

Can fallacy be food for a "healthy mind"? Can a mind fed and stimulated continually by that which is false remain healthy, any more than the physical system can be continually saturated with alcohol, nicotine, or opium, and yet remain in a normal, healthy state? The fact that the minds of the so called learned of today are so imbued with the patchwork fallacy of the popular astronomy that they can have no rational conception and appreciation of a science, brand new and void of any patchwork, indicates an

abnormal or diseased condition which posterity, when the truth is fully disseminated, will fitly characterize as a species of insanity. Their ideas of the form and function of the universe are completely inverted, consequently they are mentally perverted.

Prof. Serviss says: "The center is that focus toward which the attraction of the earth draws any body above it, or on its surface, and the amount of that attraction measures the weight of the body." Now if the earth has any such attraction, we would like to ask if that attraction is uniform, or does it exercise some kind of discrimination toward different objects or substances? For we see it act differently upon different things. Some are pulled down very strenuously, others less, or none at all, while some actually ascend if released. Is it the force called attraction that exercises this seemingly intelligent selection, or is it something in the quality of the objects or substances themselves that occasions this difference of action of different substances toward this gravic force? If it is the latter, then we must conclude that it is the difference in specific gravity that causes the different behavior, and the specific gravity is determined by the relative density.

*Some of the Vagaries of the So  
Called Law of Gravity*

He cites Newton's "Principia," to show that if the earth were a hollow shell of homogeneous matter, there would be no force of gravitation within it; things would simply stay where they were put, unless some other force was brought to bear upon it. But having, as he believes, a solid globe throughout, the attraction of gravity must continue (according to Newton's law) to the center, diminishing as the center is approached, until at that point it becomes nil, for the reason that the mass of matter is equal in all directions. But Sir George Airy discovered a stumbling block for this theory, in the demonstrated fact that weight was increased at the bottom of a coal mine.

However, this exception to the imagined rule is glibly accounted for, by the inference that it is caused by the inequalities of the density of matter in the earth, the unequal distribution of masses, and the irregularity of surface outline. But it is confidently conjectured that this influence cannot persist very far into the interior, after which the gravic attraction is presumed to resume its normal decrease at a ratio corresponding to the distance to the point of equilibrium—the center.

Just how far in the interior of the earth this maximum of gravic attraction is located, is a subject of discussion between him and his interlocutor; and he is compelled to admit that science is unable to furnish a clue to its determination, because of its ignorance of the real distribution of the materials inside the globe. But, curiously enough, he insists that the fact that the weight of bodies must decrease as the center of the earth is approached, does not in his opinion contradict the assumption that the interior consists of matter much more dense than that which is at or near the surface. He conjectures that deep in the earth are great masses of heavy metals, and that the core may be mainly composed of iron;—somewhat of a modification of the long-held idea that the interior of the earth was a molten mass.

*How to Determine the Various  
Emplacements of Matter*

But why iron? let me ask. There are heavier metals than iron; and why, also, should matter at the center be more dense than elsewhere, since the attraction of the greater mass is away from, rather than toward, the center? Thus we see to what contradictions, confusion, and difficulties, our scientific (?) savants subject themselves, in the endeavor to fit facts and theories in a system based upon and developed from a false premise. I can tell him (without any room for doubt) what is at the center, and also clear up to the circumference of the earth—the kind of earth he pictures in his vivid but vain imaginings. It is composed of nothing more than the nebulous brains of the numerous co-workers in this interminable labyrinth of error and misfit theories, which they are vainly essaying to string into some kind of consecutive order. But indeed, the chief material, which is ignorance of the cosmogonical structure, is dense enough in all conscience, to exert the most powerful gravic attraction, and is unfortunately drawing the thoughtless masses down into the gravest errors of science, and consequently into atheistic unbelief.

If he and his ilk do not know what is deep down in the earth, or how matter is distributed there, and have no rule or law of analogy by which to logically determine that fact, why insist upon occupying the field of knowledge, and palm off (as science) their conjectures upon a trusting public? Are they not "blue sky promoters," the same as those who sell the stock of fake enterprises? Knowing their own ignorance of that which is beyond observation, why do they not take stock of the bird in hand, instead of chasing after those in the bush, and by those things of immediate observation determine the law of emplacement of all the various forms of matter? We have to do with earth, air, and water, in our immediate environment; then let us study the relation of these varied manifestations of matter to one another, and see if we cannot develop a rule that will guide us in determining the location of all other qualities of matter.

*Every Substance Is Located  
at its Static Point*

Because air and water are mobile, we find them in orderly sequence, one immediately above the other; and these positions are determined by their relative specific gravity. We find that water of itself will not rise above its normal surface; nor will air descend below its under surface. It has to be forced into deep mines, and into water; and when released down there it will, if not prevented, flow back to its normal place. Its specific gravity being insufficient to hold it any great distance below its level, we must conclude that it is in its natural emplacement. Earth, or the geologic strata, would (if it were mobile like water) seek its level, which is naturally beneath that of water. In that case we would have no dry land; the whole earth would have only a water surface; and judging by the way air refuses to go below its under surface, we may reasonably conclude that water would act the same way, and would not sink below where its specific gravity assigned it.

The locations of these varied materials of the earth are their static points, at which points they have no weight. It

(Continued on page 376.)



# Philosophy and Science

Dr. J. Augustus Welmar

## THE DIVINE & BIBLICAL CREDENTIALS

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

(Continued from November Issue)

### Forty-sixth Credential—The Horse-Man (Centaur) of Israel

“**A**ND IT CAME to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, ‘My father, my father, the chariot of Israel, and the horsemen thereof.’” (II Kings ii: 11, 12.)

Concerning the things written in the Old Testament the Apostle says: “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” “Now all these things happened unto them for ensamples [*lit.* types, prefigurations]: and they are written for our admonition, upon whom the ends of the world [*lit.* age] are come.” (Rom. xv: 4; I Cor. x: 11.)

Under “The Relation of Type to Antitype,” KORESH says: “The types of the Jewish dispensation were those of prefiguration, and in these types the locations and titles [geographical localities and names of persons] were appointed by divine prescience for their significance in designating the ulterior operations of God’s will and wisdom, operative expressly in and through man’s perfected being as the offspring of Deity.

“To comprehend the character of the symbolic presentation of divine methods, it is important that the significance of terms employed to designate quality, purpose, and locality, as corresponding to principles in the divine economy, be somewhat familiar to the mind.” (F. S., Vol. II, No. 11.)

According to the preceding, the narrative of II Kings ii: 11, 12 is a type of what will take place at this end of the age, with this difference; that the Elijah embraces the Elisha. Elijah, at the end of this age, is his own Savior; for the two Hebrew terms, *Ya-Shua* (Joshua, Jesus) and *Eli-Sha* (Elisha), signify Savior, powerful to save. Literally, *Ya* means, I shall be; and *Shua*, powerful to save to the uttermost; for it is written: “He that overcometh shall inherit all things; and I will be his God [Savior], and he shall be my son.” (Rev. xxi: 7.) In the antitype, the invisible God within the Elijah is the Elisha (Savior); for does not the inheritance of “all things” embrace all wisdom and power in heaven and earth? The invisible God, within Elijah his Prophet, saith of CYRUS [KORESH]: “He is my Shepherd, and shall perform all my pleasure.” The little, all-embracing word “all” makes Elijah the Prophet the composite man. The term “horsemen” emphasizes this truth.

KORESH declares: “Elijah the Prophet is denominated ‘the horsemen’ of Israel for specific reasons. He is called the horsemen because he is *E pluribus unum*—many in one. Elijah contains the entire New Jerusalem.” (F. S., Vol. XVII, No. 38.)

The New Jerusalem is the Order of Melchizedek, the heavenly, invisible, and eternal order of Priesthood. At the head of this Priesthood is the invisible High Priest, Jesus, God Almighty. This Priesthood consists, according to Scripture, of the spirits of just men made perfect, and of Jesus, the Mediator of the New Covenant, the Head of the New Jerusalem. (Heb. xii: 23, 24.)

Koreschan Science declares: “The Priesthood after the Order of Melchizedek is one of perpetual unity. Involved in this is the law of eternal life, obtaining as the result of a persistent unity of the male and female principles in one organism.” (G. S., Vol. III, p. 35.)

This heavenly, invisible, and eternal Priesthood, with its invisible High Priest (Jesus, in his ascending degree), is the guarantee of “the great Dower” (Endowment), within “the horsemen of Israel,” the many-in-one Being, that will renew him from “death’s doom,” and raise him into his immortal state.

In the same reference (of F. S., Vol. XVII, No. 38,) KORESH continues, saying: “Those who constitute the New Jerusalem in the spiritual or angelic world have become chaste in life, and thus ride on white horses and are in the first Order—followers of Elijah; hence they follow him on white horses. He is the specific Rider on the White Horse; therefore he is the Centaur, hence, horse and man.

“For this reason he is the active force of Gemini, because he is the kinetic energy [moving activity] of Gemini, which constitutes the potential force. Gemini must constitute his nativity; he must have his birth in the land where Gemini exerts his greatest power; that is, in the United States. Gemini and Sagittarius are upon the same axis; Gemini is force in potentiality; Sagittarius is force in activity.

“It is for this reason that in mythology Gemini is represented with the bow and arrow in one hand, not drawn for action; while in Sagittarius, the Centaur, the horseman, the bow is drawn for action. Elijah the Prophet has his nativity in the United States; any Elijah not born in the United States and making the claim of being Elijah the Prophet, is by the very nature of things an impostor.

“Swedenborg has declared the horse ‘in the spiritual sense,’ to signify the understanding of the Word. We will disclose the significance of this symbol in the literal or scientific ‘sense.’ The horse represents the subjugated will of man. He is servile to the purposes of his master; he yields willing obedience to man, who subjugates and controls him. He understands man, therefore he stands under the man who rides upon him. To stand under is to understand, for the two words have the same meaning.

“Now, because the horse is subject to human purposes, he represents the subjugated will of man. Every animal is involved in the construction of the human organism. As the will of man should be subdominant to his intellect (the intellect to be the guide of the will), it follows that the condition of the will in subjugation to the intellect signifies

the horsemen condition. But when we say the intellect, we mean the intellect guided by the reason, founded upon the demonstrated premise, the only premise that is reliable as a basis for the operation of the rational faculties.

"Elijah the Prophet sits upon the White Horse; that is, the intellect of the Prophet (prophet means teacher in the primary sense), under the guardianship of the pure reason, has subjugated his own will to the purposes of the Lord, and therefore guides the will wheresoever the reason and the understanding dictate. Because the divine reason is in the ascendancy, and because the reason predicated upon a demonstrated premise is the only judge, he therefore comes to judge all things in all domains of activity; hence is the Judge: therefore he comes in judgment.

"The whole world is in the meshes of a false reason, and therefore in false science; it will consequently be arrayed against the principles and doctrines of the Messianic character; and because of this his mission is to force the battle of Armageddon. As the Leader of the forces which battle against error and evil, he goes to battle riding upon the principles of chastity wrought out in the works of righteousness, which he represents; and all who follow either in the first order [the spiritual], or in the second (that is, in the natural), must follow riding on white horses, riding with the will in thorough subjugation to the Leader of the [White Horse] army." (Read in this connection the Eighteenth Credential, "The Rider on a White Horse," in the March issue.)

**Forty-seventh Credential—Recoverer, Assembler, & Gatherer of the Remnant-Outcasts of Israel**

"It shall come to pass in that day, that the Lord shall set his hand again, the second time, to recover [Heb. *qanah* (*kawnaw*), to procure, purchase, redeem] the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign [Sign] for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners [*lit.* wings] of the earth." (Isa. xi: 11, 12.)

KORESH declares: "Jesus the Lord was the 'hand' that was 'set' the first time. The hand mentioned the second time was not Jesus. 'In that day shall there be a root of Jesse.' Jesus was never called 'the root of Jesse;' he was 'the root and offspring of David.' \* \* \* 'I will set my hand again, the second time, to recover the remnant of my people.' This time it is to recover [*lit.* redeem] the body, as he came once before to recover the spirit, which was done by the baptism of the Holy Spirit." (F. S., Vol. IV, No. 26.)

Several noteworthy points are mentioned in the foregoing Biblical citation. First, the time of the fulfilment of the prophecy. The Biblical statement is: "It shall come to pass in that day." The statement, "that day," does not mean a day of twenty-four hours. It is the prophetic day; a period of time. What period? The lap-over of the old and the new age, beginning with the birth of the "Root of Jesse," CYRUS or KORESH, the Messiah of the new age, and ending with his *final* metamorphosis or transmorphosis, or absorption into Nirvana.

With the October issue of THE SWORD we entered A. K. 75; that is, we are in the 75th year of the Aquarian or Koresshan age. The lap of the two ages—the declining Christian age, and the initiation or inception of the Koresshan or Aquarian age—began October 18, 1839. The student will do well to impress upon his mind, that the Lord comes first "without observation;" therefore, it is wise to not despise "the day of small things." (Zech. iv: 10.)

The birthday of the Root of Jesse is conspicuously noted by very remarkable events, of which the modern theologians and the great mass of Christians have no knowledge. What are some of the remarkable events? First, the midnight cry, "Behold, the bridegroom cometh; go ye out to meet him" (Matt. xxv: 6), was made by William Miller (b. 1781) in the years from 1839 to 1844. Thus the advent of the second coming of the Lord was announced and proclaimed by him with great fervor and determination throughout the United States, even before the United States Congress and Senate. Second, he proclaimed the fulfilment of the prophecy of Daniel viii: 14; namely, the "two thousand and three hundred days" (prophetic years); when the sanctuary was being cleansed.

The sanctuary is the Lord himself, who took upon himself the sins of the world, making himself to be sin. "As the typical tabernacle in the wilderness was *unpolluted* at the beginning of the year, and became *polluted* during the year through the sprinkling upon it of the blood of slain animals, so the Lord Christ, of whom this tabernacle was a type, and who was holy (knowing no sin) at the beginning of the Christian dispensation, was made to be sin, and at the end of the dispensation is born [begotten] in sin and shapen in iniquity, like any other man. After his birth \* \* \* he begins the operation of purifying the tabernacle (sanctuary)." (F. S., Jan. 5, 1900.)

The prophecy was recorded by Daniel on lunar time, 437 B. C., and the 2,300 days or prophetic years ended in 1839. Miller was correct in his figuring, with this difference, that he reckoned according to solar time; thus making a mistake of about five years; for the birth of the Messiah, the Messenger of the New Covenant, occurred in the autumn of 1839, not in 1844.

Second, who are the remnant or outcasts of Israel, that to be recovered, assembled, and gathered? "I will set my hand again, the second time, to recover the remnant of my people." KORESH interprets it thus: "This time it is to recover the body, as he came once before to recover the spirit, which was done by the baptism of the Holy Spirit." (F. S., Vol. IV, No. 26, p. 3.)

The "body" is Abraham amplified, which is the body of the resurrection; or in other words, "The body is the birthright, for the typical birthright was the possession of the land of Canaan. The antitypical birthright is the body of the resurrection; and the literal, amplified body of Abraham. This is the literal Canaan. The final or ultimate new birth is the resurrection of the body, and the birthright is the right to bring it to birth.

"Whence is the literal body of the resurrection to come? Jacob blessed Joseph, saying: 'Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot

at him, and hated him. But his bow abode in strength, and the arms of his hands were made strong by the hands of the Mighty God of Jacob; from thence is the Shepherd, the Stone of Israel.' (Gen. xlix: 22, 23, 24.)

"In this is a declaration that the Shepherd, the Stone of Israel, should come of the posterity of Joseph; and we know that Jesus came of the house and posterity of Judah. Joseph had two sons, who became the heads of the two half tribes of Joseph; namely, Manasseh and Ephraim. Israel blessed them both, but the greater blessing he pronounced upon Ephraim, the younger. He sums up his blessing upon Ephraim by saying, 'his seed shall become the fulness of the Gentiles.' (Gen. xlviii: 19.)

[The fulness of the Gentiles is rendered, in the King James' Version, by a multitude of nations.] "The Hebrew words are *melo hagoyim*. All Hebrew scholars unite upon the word *melo* as meaning fulness, and *goyim* is indiscriminately rendered Gentiles, nations, and heathen. But in the Hebrew Scriptures it is never employed except in reference to that special form of nationality constructed upon the principle of the human body as a type or pattern hence, *goy*, nation or Gentile, is from the root *gava*, body.

"Therefore the blessing upon Ephraim, the son of Joseph, that he should become the fulness of the Gentiles, or a multitude of nations, was a blessing conferring upon the posterity of Ephraim, the right to become the body of the resurrection; hence the antitypical land of Canaan. It is this land, the body of Abraham, which is promised in this declaration: 'I will give thee [Christ, Abraham] the heathen [nations, Gentiles] for thine inheritance.' (Psa. ii: 8.)

"In the foregoing, the word heathen is *goyim*, which in Gen. xlix: 19 is rendered nations. Joseph through Ephraim is to become a multitude of nations, the fulness of the Gentiles, and these nations are to be given to Abraham for an everlasting inheritance.

"What are the facts regarding Joseph's posterity? The blessing upon that posterity is: 'from thence is the Shepherd the Stone of Israel.' (Gen. xlix: 24.) A declaration concerning Joseph, found in I Chron. v: 1, pronounces the birthright Joseph's. The identification, then, of the descendants of Joseph, is the signal for the resurrection of the dead. \* \* \*

"The posterity of the lost ten tribes, the branches of the Israelites who were cut off from the main stock, must ultimately, as Gentiles, through miscegeneration, become reunited with Judah." (G. S., Vol. I, No. 2, pp. 10, 11.) This truth is plainly taught in Ezekiel xxxvii: 15-28: "the valley which was full of bones," very dry, but were made alive.

"The [ten] tribes lost their identity by violating their law. They are, however, the Gentile fulness, product of the miscegeneration of the House of Ephraim with Media, Persia, and Assyria. The ten tribes did not escape from their captivity. If they did, then Ephraim was not eaten by the Assyrians, and the Biblical declarations are unreliable. If the ten tribes did escape as Israelites, then the statement that the posterity of Joseph through Ephraim should become the fulness of the Gentiles is not true, and the declarations of the Bible are absolutely useless and unreliable.

"The Germanic family is Hebrew, Egyptian, Arabic,

Median, Persian, Assyrian, and Aryan. They embrace Shem, Ham, and Japheth, and constitute the Gentiles of which it was prophetically declared they should become the fulness. This racial conglomeration has largely found its way into England, but the mixture is not so complete as in the United States. England is not Ephraim. The fulness of the Gentile combination is not reached in England, but is complete in the United States. The Shepherd, the Stone of Israel, will appear in the United States. He will be the reincarnated Joseph." (F. S., Vol. XII, No. 26.)

Third, who is the Recoverer, Assembler, and Gatherer of the remnant or outcasts of Israel? The Prophet Isaiah says: "In that day there shall be a Root of Jesse [not the Root of King David], which shall stand for an Ensign [Sign] of the people; to it shall the Gentiles seek: and his rest [Sabbath] shall be glorious." (Isa. xi: 10.)

That the foregoing passage is not applicable to the Lord Jesus, may be seen from the fact that the Apostle cites the same passage (with notable commendation) sixty-four years after the birth of Jesus, saying: "There shall be a Root of Jesse, and he that shall rise [note the future tense] to reign over the Gentiles; in him shall the Gentiles trust." (Rom. xv: 12.)

Jesus, in Rev. xxii: 16, said: "I am the Root and the Offspring of David." David was the son of Jesse, (not the Jesse mentioned in Rom. xv: 12, but the one mentioned in Ruth iv: 17, 21, and reiterated in Matt. i: 5, 6,) and was called the "stem" of Jesse. In Isa. xi: 1 we read: "And there shall come forth a rod [the Lord Jesus] out of the stem of Jesse [the stem is King David], and a Branch shall grow out of his roots." This Branch is CYRUS (KORĒSH), the Shepherd, the Anointed (*lit.* Messiah, Christos), who shall perform all of God's pleasure. (Isa. xlv: 28; xlv: 1.)

"Now, the 'stem' was the line of David's posterity from Jesse [as mentioned in Ruth and Matthew]. Jesus did not come from the root (Jesse) directly, but came through a long line of ancestry. When the BRANCH comes, his father's name must be Jesse; for instead of coming through an ancestral line from Jesse, he must come immediately from Jesse. CYRUS [KORĒSH], the Anointed, or the Messiah of this age, who is the BRANCH, must be the Root of Jesse, instead of the Root of David, as was Jesus." (G. S., Vol. II, No. 5, p. 155.)

"The entire Christian world believes in the coming of the Lord. The world outside of the Christian church is looking for some great, marked, special event, as the culminating one of the age, which shall define the demarkation of the old and the new." The mistake they are making is they fail to discern the character and manner of the Lord's coming at this end of the age. The character and manner are prophetically described in Zech. iii. This chapter describes the antitypical Joshua (Savior) "clothed with filthy" (polluted) garments (mortal and sinful), and then the marvelous "change of raiment" (*lit.* costly garment, immortality), with a "fair mitre [emblem of priesthood] upon his head."

#### Forty-eighth Credential—The Woman Clothed with the Sun

"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." (Rev. xii: 1, 2.) This subject, and, in fact, the entire book of Revelation, can be understood only, if read on the basis of correspondential analogy; for the subject presented is described in the language of universal symbolism. Second, one must be mindful of the fact that all things described were seen by John the Revelator from a spiritual, not a natural point of view. Third, the entire book was written in the past tense, although, as expressly stated, pertaining to "things which must shortly come to pass." (See chapters i: 1, 19; xxii: 6.)

"Heaven," according to Sacred Scripture, is in the interior of humanity, not in the physical sky. And according to the Sacred Book, heaven is not always a place or condition of bliss; for we read: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." (Rev. xii: 7.) "Woman," as a symbolic title, stands for the church, the church in her inceptive state; she is the Bride, the Lamb's Wife, involved in the person of the Christ (the Anointed).

Before the woman or church fell, she was in a state of innocence; subsequently in a state of understanding. John the Baptizer, pointing to Jesus, said: "He who hath the Bride is the Bridegroom." Jesus was the Bridegroom, and the Bride possessed by him, was wisdom in the quality of doctrine or truth. After the Holy Spirit was shed abroad, and absorbed by the Disciples, the Bride of Jesus became the Bride in the church by the law of transmission and absorption. And by virtue of the law of transformation, in the communication or transition, the female principle becomes the male principle; for wisdom, in the quality of doctrine or truth, is the impregnating factor of the church.

The woman is said to be clothed with the sun. "Sun," in symbolic language, stands for God's begetting power on the divine plane of being. He is the masculine principle, in the divine and in the physical sense; for when the sun passes north in the Spring, he crosses the line at the Vernal Equinox, and it is then that he quickens all the activities of Nature, and thus begins the forces of production throughout the world. According to the law of analogy, this is true in the anthropotic (human) domain.

The woman has the moon under her feet. "Moon" stands for the feminine principle of being, the gestating principle of formulative creation. With the foregoing elucidation of the symbolic meaning of Biblical terms, we have a key that will unlock the mysterious passage above cited.

Koreshan Science says: "It will be noticed that the woman clothed with the sun—the masculine form—cried, travailing in birth and pained to be delivered, from which the inevitable conclusion must be drawn that, whatever clothes the woman, she must be regarded under the curse; for the curse was, 'In sorrow thou shalt bring forth children.' In the most literal—and at the same time the most universal—sense, in the order of consecution, the order of time, the woman is the hidden matrix of the church, which externally is masculine, extending from the twelve Apostles to the time of the end.

"The old church brings forth the New Church in the

earth, transposing her life to that of the new creation; the New Church absorbing the life of the old. The church in externals, in relation to religious concerns, is denominated the heavens; but as pertaining to secular matters and secular government, it is called the earth in external things.

"In the spiritual heavens, the church is gathered into the spiritual quality and character of the woman clothed upon with the sun,—the external masculine form, Elijah the Prophet. This name is CYRUS, the Sun. As the life of the interior Hebrew church and dispensation went into the Christ, the Son of God, he absorbing the life of that church, so the life of the Christian church will be absorbed by the man-child, which 'the woman clothed with the sun' brings forth.

"When the woman in the spiritual degree brings forth her Sun, she will have entered into him, and the man-child will constitute her environment. This is the Prophet Elijah. He will rule all nations with a rod of iron,—by the application of the true principles of secular government." (F. S., Vol. XIV. No. 4.)

Mark, that according to the foregoing aspect or phase of Biblical interpretation, CYRUS (КОРЕШ) is the woman clothed with the sun; in the second aspect or phase, the woman clothed with the sun "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 till it is born. If the spirit is the universal spirit, the child is the universal child. There are many [four true] 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." (G. S., Vol. III, pp. 99 and 100.)

In the third aspect of the Word, the woman clothed with the sun "is composed of the naturo-spiritual angels, who comprise the universal spirito-natural atmosphere flowing down from the naturo-spiritual sun to form the moon, the material seven churches which must comprise the seven genera of the Sons of God, corresponding to the seven laminæ or environment of the earth's crust." (F. S., Vol. IX, No. 11.)

In the fourth aspect of the Word, the woman clothed with the sun is "the struggle the truth would have against error, and the practical life of divine uses against the spirit of the age, as it would be manifest in the hell-born spirit of competition that now universally prevails." (F. S., Vol. XIII, No. 6.) History repeats itself at the end of every age. As Christianity supplanted Judaism, so will Koreshanity supplant Christianity. This is not accomplished without friction, conflict, and catastrophe.

A general belief among Christian and atheistic people is, that there is a continual and consecutive progressive development. This is a gigantic fallacy. This may be seen by observing the laws of day and night, the seasons of the year, and the beginning and ending of dispensations and ages. The law of development includes progression and retrogression, evolution and involution, light and darkness. They follow each other, as summer and winter.

# Literary Review & Comment

N. C. Critcher

## BOOKS AND MAGAZINES

"No Power Can Die that Ever Wrought for Truth."—J. R. Lowell

**W**E HAVE received from the author a very valuable book entitled "The Literary Workshop," a title of which it is eminently worthy. In it we find about everything necessary to the profit and convenience of the writer, in so compact a form as to render it easily available. It embraces not only the things desirable and indispensable to the formation of correct writing, but the errors in construction and expression so often found in the written page. Punctuation and the division of words, paragraphing, etc., are also included. We take pleasure in recommending it to our readers as a truly helpful addition to the book-shelf. Price \$1.25. Published by the Correct English Publishing Co., Evanston, Ill.

*The Scientific American* of November 7 had an editorial on "The Naval Fights in the Pacific and Indian Oceans;" "Letters From the Firing Line; the War in the Sky," by Aide-de-Camp Xavier Sager; "The World's Longest Bascule Bridge," by Herbert T. Wade; "Wirelessly Controlled Beacons," by Major H. Bannerman Phillips; "August Weismann, the Apostle of Germ Plasm," with portrait. There is an interesting illustrated article on the "Mammoth Aerator for New York's Water Supply." November 14 has cover and article illustrating "Ocean-going Log Rafts;" "Lock-Entrance Caisson for Panama Canal" is illustrated and described; editorial; "Forest Fire Fighting;" "Strategic Moves of the War," by Military Correspondent. November 21 is "War Issue No. 3;" cover shows submarine blowing up war vessel; "The Efficiency of European Armies" is by H. Bannerman Phillips; illustrated; "The Japanese Navy," editorial; "A Modern Military Camp" and "Torpedo Warfare," both by editor; there is a two-page illustration of vessels lost by English and Germans; other articles on phases of the war occupy the pages of this issue. November 28 cover has picture of Gigantosaurus, an extinct reptile 100 feet long, and 20 feet high at the shoulder; editorial on "The Loss of the 'Audacious';" "Strategic Moves of the War" is continued. There are many good short editorials, and the usual "Inventions." New York City.

*The American Review of Reviews* for December has a message from Lord Bryce, former British Ambassador to the United States, on the completion of the one hundred years of peace between the two countries; a continuation of the story of the great war by Frank H. Symonds; an article on "Turkey and her Friends," by Dr. George F. Herrick, the veteran missionary; an article by Oscar S. Strauss, former U. S. Ambassador to Turkey, on the American educational endeavor in that country; "America's Torch-Bearing in Asia," by Judge Charles Sumner Lobingier; "Belgium Relief Measures," by Dr. Edward T. Devine; "Physical Emancipation of Porto Rico," by Alton G. Grennell; "The Educational Future of Moving Pictures," by Henry W. Lanier. There are editorials on "War, the Survival of the Fittest;" "Why the World Needs France;" "Socialists and the War;" "The Neutral States;" "Turkey's Army and Navy;" "French Forests in the War Zone;" "Charles Wagner of the 'Simple Life,' on Paris in War Time;" "The Public Defender," an experiment being tried in Los Angeles by the appointment of an officer to defend the accused; "Russia's Land Problem;" "A German Woman's Appeal For 'Fair Play,'" and others equally interesting. "The Progress of the World" and "Leading

Articles of the Month" are, as usual, very comprehensive. New York City.

*The Woman's Journal* of Nov. 7 says that suffrage has won in Nevada, and that Montana may carry it by a narrow margin. Mrs. Funk's fine for speaking on the street was remitted. \$3,500 out of \$12,000 raised by suffragists in Brooklyn, N. Y., was in pennies, nickles, and dimes. California judge decides that father of illegitimate must support it, or be liable to criminal prosecution. Nov. 14 has suffrage map showing entire western states white—ten states. 150,000 women vote in Chicago. Miss McCleery, supt. of tuberculosis hospital, ejects sixty inmates who did not have that disease. Suffrage jubilee meeting raises \$105,619 for cause. Ballot in Nebraska was eight feet long. Nov. 21 issue says State Convention of Federation of Women's Clubs endorses suffrage by votes of 227 to 72. Enthusiastic convention at Nashville. New York Episcopal Diocese votes to allow women voice in government. Nov. 28 has biographical sketch of Mrs. Severance, mother of women's clubs, who died recently, aged 95 years. Boston, Mass.

*Collier's Weekly* of Nov. 7 has article entitled "The Gate of Germany," by Percival Gibbon; a character sketch of von Molke, by Baron von Falkenhausen; "The Press in Europe," by Will Irwin; and one of Julian Street's series of papers on "Seeing America," this one treating of Denver, Colo. Nov. 14 has "The Fall of Antwerp," by Arthur Ruhl; "A Woman in Battle," by F. Tennyson Jesse; "The New Russia," by Stanley Washburn. Nov. 21, gives "The Work of War," by an American Volunteer, John Robert Clark; "Woman's Sacrifices for the War," by May Sinclair. Nov. 28 has article by E. Ashmead Bartlett, describing "The Battle of the Yser;" "The Mormon Capital," by Julian Street. Each issue has two page pictures of war scenes, beside other illustrations; many good stories, and excellent editorials. New York City.

*Physical Culture* for December continues "Travail," by Daniel Carson Goodman; "Facts and Fables in Our Schools" is by Elbert Hubbard; "Heads, Inside and Out," by Gordon Reeves; "War and Eugenics," by Milo Hastings; "Truths About Thin Folks," by Dr. C. S. Carr; "Nervous Energy, How to Build It," by Bernarr Macfadden, whose "Life Story" is continued; "Making the Country Home Sanitary," by Richard M. Winans, gives some very good suggestions to that end. There are other articles on its specialty. New York City.

*Our Dumb Animals* for December has an article by Elizabeth W. Olney, entitled "Practical Humane Education." There is a magnificent head of "Gen. Grant's Companion," a St. Bernard. Portraits of eight benefactors of the S. P. C. A. are given. There are many good articles and beautiful illustrations, as usual. Boston, Mass.

*The Astrological Bulletin* for Nov. has horoscope of King George V. of England, with delineation of his nativity; "Capricorn, the Goat of the Zodiac," by Dr. George W. Carey; "The Leo-Virgo Children," by Edith Painton; series on the "Mysteries of the Zodiac" is continued, and the favorable and unfavorable days as usual. Portland, Ore.

*The International White Cross* magazine has some strong articles on the "White Slave Traffic." Los Angeles, Calif.

## Topics of Interest & Importance

### IS IT COWARDICE OR APATHY?

*The True Cause of Woman's Submission  
Due to Her Present Unequal Position*

BY N. CORNELIA CRITCHER

**W**HERE SHALL one find words of fire with which to burn away the cloak of deadly indifference or incomprehensible apathy under which women shield themselves from the light thrown upon their condition by the appalling events of the day?

The great war in Europe, which bids fair to wipe out the monarchies, and all but exterminate the inhabitants of the nations involved, and which is liable at any moment to spread its flames over our own country, reveals the fact that while millions of men will undoubtedly lose their lives as a sacrifice to the inhuman lust for power and gain which has inspired it, and leads its instigators to boast that they will fight to the bitter end, the greatest sufferers will be, not those who die, but the survivors,—the wounded and the women and children; the women and children left in destitution to suffer not only from the loss of their loved ones, but deprived of the very means of existence, to carry on the bitter struggle of life, alone and unprotected.

And, as if to add insult to injury, the government that we have been accustomed to look upon as the most advanced in civilization and refinement in Europe suggests, if it does not command, that its soldiers, upon the very eve of departure, should marry,—for what purpose? It is too fiendish a thought to contemplate, but it can only be the crafty forethought of more food for the cannon's mouth, or beasts of burden to fill the place of those sure to be sacrificed. What a tragedy! Fatherless before birth! Let us pray that the unhallowed wish may fail of fulfilment.

• How strange that woman does not awake to a realization of her degradation; that while she, one half of the human race, has no voice in the control of the vital questions of life; no influence in the prevention of war, still it is she who pays the greatest part of the price, through the wholesale murder of her sons, brought into the world through her agony, to whom she devotes the best years of her life, only to see them, at the bidding of the war monster, torn from her arms, never to be restored. How long will she allow her sacred function of motherhood to be so desecrated? The remedy is in her own hands, and only apathy or cowardice prevents her use of it.

The Bible says that the love of money is the root of all evil, and how strikingly we find it confirmed right here in this cowardly submission to degrading conditions. Financial dependence saps the virtue of woman, and blinds her to her responsibility for the welfare of the race. Many are held by the love of ease and self-indulgence, many more by the needs of the children they have brought into the world, too often as the accidental results of man's selfish indulgence of his animal nature.

What still greater shock must she have to awaken her dormant sensibilities, and rouse her not to warfare against brothers, but to the demand for her right to an equal liberty,

to the right to stand shoulder to shoulder with him in the discharge of the duties, and the enjoyment of the privileges of life; to be his equal, not the pampered toy ministering to his pleasures, nor the victim of his unbridled passions. Now is the time for her to awake and throw off all of the shackles that have bound, and still are binding her, and using her great potentialities for the benefit of humanity, demand her freedom.

Upon woman, *KORESH* says, depends the redemption of the race from the fearful degeneracy to which it has brought itself. When she realizes this truth, and conserves her powers to that end, she will carry the fortress of prejudice and antagonism by storm; nothing can resist the force of the long pent-up dynamis thus liberated for the struggle. And what a blessing to man will be the result! Confidence and joy in every mutual relation can only exist where there is reciprocity; a sharing of burdens as well as of pleasures. It has often been found that reverses have more firmly bound together husband and wife, and many a sad catastrophe of failure, and even suicide, might have been averted by the helpfulness of a wife whose counsels were accepted and appreciated.

Reciprocity is the golden word for both individuals and nations. The universe exists by virtue of it; interdependence is the law of all domains. There can be no independence; for our very life we are dependent upon the air we breathe, and through the whole gamut of life should run this beautiful uniting chord, making of life a harmony, instead of an intolerable discord. It is the "music of the spheres," of which the poets have written, and which is soon to be realized by humanity, as it has always been in the stars of heaven, the correspondent of man.

When woman, through the consecration of all her powers, shall have carried her tithes to the Storehouse provided for their reception and distribution; viz., the Messiah of this age,—*CYRUS*, of whom it was foretold that he shall perform *all* God's pleasure,—we may look for the baptism which shall usher in the Golden Age, through the descent of the New Jerusalem into the chosen Woman—the Mother-God, whose office is to bring to the birth the Sons of God, the biune beings made in the image of the Father-Mother God.

The Humanity of Deity is the theme that angels praise. It is the foundation of lyric poetry. The Lord is praised upon the lyre. The magnificent attunement of every instrument in the orchestra is but a faint accord to that which follows the confession of the Divine Man in the heavenly spheres. To touch the souls of men with love, to fire them with a passionate desire for self-purification, this has been the office of the prophets—it is supremely that of the Messenger of Light. He comes to put the earth and heaven in tune, to lift the soul, so it may catch divine harmony.—*Koresh*.

The alchemico-organic cosmos constitutes the basis of a structured theology.—*Koresh*.

# The Flaming Sword

## The Peace of Aquarius

BY MADISON WARDER

**T**HE AGE of competition  
 Lo, now does culminate,  
 And fraud and strife and schism  
 The nations devastate.  
 The law of self has flower'd  
 In universal woe;—  
 Foul fiends of hell empower'd  
 To loose the anarch flow.  
 For man, that he has bended  
 Unto the power of greed,  
 Now sees his folly ended  
 In direst cosmic need.  
 His fallacies and evils  
 Enthroned in high estate,  
 Become now unleashed devils  
 His world to desolate.  
 And all earth's culture vaunted  
 Stands humbled now, and meek;  
 Her scholars, once undaunted,  
 Surcease of chaos seek.  
 Her statesmen face in terror  
 The storms their deeds invite;  
 Her priests, enchained in error,  
 Grope blindly now for light.  
 The trump of doom has thundered  
 For all earth's little great;  
 From ill-gained glory sundered,  
 In fear they needs must wait,—  
 Yet when in craven trembling  
 They stand and pray for peace,  
 The hosts of hell assembling  
 Shall grant them no release.  
 But lo! when dawn is lighted  
 On new Aquarian day,  
 A world of life united  
 Lends glory to the way.  
 There peace will be, my brother,  
 Where common land is trod;  
 And all love one another  
 In Fatherhood of God.  
 Then cares of state shall vanish,  
 And want no longer breed;  
 And law of service banish  
 The wraith of ancient greed.  
 And nation unto nation  
 Its faith shall keep, and true;  
 Fulfilled the declaration,  
 "He maketh all things new."  
 Then hail, Aquarius! bearer  
 Of universal Truth!  
 Unloose the bonds of error  
 And bring back cosmic youth.  
 Renew the laws of order;  
 And in that peaceful time,  
 Become again the warder  
 Of truth and good sublime.

## The End of the Papacy

BY O. FREELAND.

**I**N THESE latter days it behooves us to discuss and call attention to the various human elements which contribute to the universal turmoil, and which will be vital factors in the final catastrophe of this dispensation. There is the press agent as one of the many forms of Papal machinations, which has long been noted by watchful non-Catholics. His visible form (this journalistic agitator) may be male or female; and, speaking collectively, there is a host of them. As devout servants of the Papacy, they estimate the American press at its true value, and employ it to hold up constantly in the public eye every Roman Catholic affair, in order that it may derive benefit from the light of publicity. If the Protestants complain of this discrimination and the scant notice their churches enjoy, let them watch Jesuit editors and newspaper owners.

The death of Pius X gave American newspapers and magazines the opportunity to announce the event with display headlines and plenty of illustrations, under which details were not lacking. The latter consisted of fulsome comments on the deceased Pope, spiced with extravagant praises of his wisdom and piety; his profound grief over the terrible European war, which embittered the closing hours of his life. Even more printer's ink was embalmed in minute reports of the election of the new Pope, and flaunted in the public's face. We therefore learned particulars of the ruling pontiff's past and personality, his skill as a statesman and diplomat, but not a word as to his piety, or whether he was familiar with the Bible and the theology of his church.

Now why this journalistic cringing and catering to Romanism? It is very simple; for the American editor who bows to the Papacy is either stupidly indifferent to its treasonable purposes, or he is deliberately giving our enemies aid and comfort. But whatever his state of mind may be, it draws inspiration from a subtle and often hidden influence, which is abroad in the land in the form of Jesuits and their underlings. Even the uneducated mind may understand that the Papacy is an enemy of our Republic, and of all the liberal institutions that have made her great. What have the Popes contributed toward a larger freedom which enlightens the mind in religion, science, and just economics? Pius IX, Pius X, and Leo XIII have hurled their denunciations against our public schools and the essential principles of popular government. Yet non-Catholics help to build Romish churches and other buildings, while Romanists laugh in their sleeves at the folly of Protestants.

On the other hand, the Roman hierarchy is ceaselessly at work, through the agency of the press, and in politics, capturing public offices, judgeships, Congressional seats, in order to make the United States a province of the Papacy. Catholicism is indeed a power to be reckoned with, even though her influence has declined in Europe and in her home—Italy; for it is known that many of Rome's finest cathedrals are empty for want of worshipers. But though it has lost some of its prestige, the Papacy holds on to a remnant of power which is recognized in European chancelleries; and the Papal press is urging them to believe that



the Pope is the proper person to act as mediator between the warring nations, when they have fought to the point of exhaustion. They ignore the obvious fact that the President of the United States would be the logical mediator.

Herein we find the answer to the suggestion which editors have made, that it would be a fitting and altogether wise policy to have elected an American Pope. But the college of cardinals did not even await the arrival of the American cardinals; and in record time they elected a successor to Pius X, in the person of the Archbishop of Bologna, an Italian who assumed the name, Benedict XV. The college of cardinals realized that the present crisis demanded a head for the Papacy who is familiar with European politics, a diplomat who will use his diplomatic skill to place rulers and statesmen under obligations to the power of Rome and its hierarchy. Apparently Benedict XV has proved that he possesses such qualifications. The superb Papal system is so well organized and fitted to conduct the campaign in America, that the Pope at the Vatican can control it there, and keep in touch with every move which has for its aim the Romanizing of this country.

We may look forward, then, to a series of events which will cause the rulers in Europe to call on the Papacy as an arbitrator when the time comes for mediation between the nations at war. This will be Rome's opportunity, and all the faithful will hail the event as an exaltation of their church. We know, however, that this assumption of power and glory will be merely transient, since it has been foretold in Biblical prophecy that the Papacy will have only a brief restoration of greatness, and then will fall and perish.

I here quote the words of KORSH, which contain a prophecy bearing upon the present topic: "The Convocation of the Council, June 29, 1866, on the feast of St. Peter and St. Paul, to be convened on December 8, 1869, sacred to the memory of the 'Immaculate Conception of the Blessed Virgin Mary,' was made with all due solemnity of the pomp, dignity, and authority of the church of Rome. On the appointed day a deep, dark, frowning sky brooded over the vast conclave, as if to portend the doom and death-knell of Rome's temporal dominion. France yielded to the prowess of the invincible Teuton, and the German Empire rose. The German branches of the Teutonic nation became united. Rome lost her inheritance; the 'Eternal City' has become the capital of United Italy. France emerged from imperialism to a republic."

"In this connection we contemplate the verses in Daniel xii: 11: 'And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.'"

In A. D. 508, Pagan power declined, and in its stead the Papacy began to rule the Christian world. The Biblical number of days (years) added to 508 equal 1798, the year that Napoleon made the Pope a prisoner; an act which stripped him (the Pope) of temporal power, and which was a prelude to the drama of 1870, when Victor Emmanuel entered Rome as King of Italy. The Papacy (Mystery of Iniquity) will surely perish.

God exists by virtue of creation and in his creation.—K.

## A Reason

BY LOU H. STATON

Humanity evolves a higher race of men.  
Through ages of gestation, man prepares  
For sudden transformation, then becomes  
The new genus of immortality, type of  
Manhood, that none hath but the Gods.  
Whoso believeth in His name, he gives  
The power to become the Sons of God.  
The fruit of life (God's person) is his Name.  
His name was called Jesus. How does He save?  
We are admonished: Be able

To give a reason for your hope—  
Man's origin is God; God is man's destiny.  
The first Great Cause of all things is  
Identical with the effect (perfected Man);  
The microcosm involved is expressed.  
Cause is derived from prior cause;  
Great mortal men are sequences;  
God is the cause and consequence.  
Seed-time and harvest never fail;  
A law in one domain obtains  
Or operates on every plane,  
At some time in the cycle of  
The growth to mature perfect fruit.

Bread cast upon the waters will return.  
"I am the Bread." "The waters which thou sawest  
Are peoples, nations, kindred, tongues."  
These words the Lords, the Angels, well  
Corroborate the facts reviewed.  
The church received His baptism;—  
The spirit entities, the lambs  
He gathered with his arm, and thus embraced,  
The souls of just ones made perfect,  
While in His generation through the age  
And resurrected then in Him,—  
These were cast out to reproduce  
And replenish the earth with living souls;  
The curse produces mortal, dying souls.

Ye mortals are the fields where seed was sown;  
Why hath it tares? the "Word made flesh" was sown.  
His body was dissolved, caught up  
In spirit world, not in the sky,  
But in the will and intellect of man;  
The soil, the "outer darkness" whence  
The children of the Kingdom were cast down.  
Then: now are we in embryo, of God;  
"It doth not yet appear what we shall be."  
Tho' void of His own conscious personality,  
His spirit, individuality maintains.

Those who received His implanting,—  
(The cherub-seraph germs of Deity)  
Are come again at present time, by law  
Of re-embodiment in the consecutive degree.  
In time and order of simultaneity,  
They are involved in CYRUS, the  
Anointed One, who shall perform  
All God's pleasure; yea, even saying to

Jerusalem; thou shalt be built, and to  
The temple, thy foundation shall be laid,—  
Thus saith the Lord to his Anointed; to CYRUS.  
(Isaiah, forty-four and forty-five.)

Zerubbabel hath laid the foundation  
Of this house; his hands shall also finish it,  
And he shall bring forth the headstone thereof  
With shoutings, saying: "Grace! grace! unto it."  
He (CYRUS) is the Shepherd, Stone of Israel,  
The apex, cap, or corner-stone, the stone  
The builders all reject, because he fits  
Only at top of pyramid; he caps them all.  
In principle of geometric measurement  
His form is that of pyramid complete;  
The Mount of God, in microcosmic form.

He is the measure of the New Jerusalem  
That lieth four square; that is,  
The mathematical, numeric cube—  
666 the number of the man,  
The four dimensions translated to moral qualities;  
The incubated sphere of Elohim,  
Godhead in one person, the triunity.  
The monad complemented with the quality  
Of duad and triad, resolved to highest power  
Of his impressed angelical, numeric amplitude.

Through him, the full corn in the ear,  
Matured at harvest time, there come  
Full grown to birth, Lords;—Bread full many fold.  
Who hath the keys of knowledge is Peter;  
He is the gate; his knowledge is the power.  
When Peter is converted to his God;  
Reincarnates, and perfects the fourth dimension of  
His personal, progressive, and fixed type;  
He will then strengthen his brethren;  
Then in this product consummates  
The power Christ gives us to become  
Like Him, immortal Sons, the Gods.

#### Scientific Imagination vs. Facts

(Continued from page 367.)

is only when raised above these points that they manifest weight. When forced below, they become levic. Because earthy matter is immobile, it has been thrown up by volcanic, seismic, and hydrostatic action, and is unable to return to its normal level. Because hydrogen gas has less specific gravity than our atmosphere, it seeks to ascend; and if confined in a balloon, will carry considerable weight up with it. That gives us reason to conclude that there is a sea of hydrogen above, resting upon our atmosphere.

Finding that those material substances with which we are immediately environed are so emplaced, and are maintained in that emplacement by the law of specific gravity, it is easy to locate the relative position of all other substances by the application of the same law. If many of these substances are found in comparatively small quantities in the geologic stratum above where they should normally be, they are there because of volcanic or cataclysmic action; and that fact does not militate in the least against the mathe-

matical determination, that the basic supply is just where their specific gravity would place them in the great cosmic structure.

*The Earth—the Universe,  
a Great Cell*

Now, there isn't any supposition or probability about this order of the emplacement of the various substances of the earth, as determined by their specific gravity; their positions may be as accurately and unerringly defined, as can anything else, by the application of known laws of physics. Prof. Serviss can hardly fail to admit the force of this logic; he would know that such would be the result of the operation of such a law, but, muddled by a false theory which does not admit of rational deductions at all times and places, he fails to make application of it. We certainly agree with him that the heaviest metals are deposited farthest down from the surface upon which we dwell. But we do not agree that this down is toward the center of the earth; we insist, without fear of successful contradiction, that it is toward the outside of the earth.

A study of all the cellular forms produced by the operations of Nature, such as seeds, eggs, etc., proves the rule that the meat and life germ of every cell is *inside*, and not upon the outside of the cell. Nature being like herself in greatest as in least, or vice versa, in least as in greatest, can our wise men of science assign any valid reason why the great cosmic egg, the earth, should depart from that rule and carry its most precious burden (human, animal, and vegetable life) on the *outside* instead of the *inside* of its bosom? This is not a theory, it is a fact founded upon a mechanically demonstrated premise, and not upon hypothesis—a guess so. There have been many geodetic surveys to determine the amount of the earth's curvature; but not one, save that made by the Koreshan Geodetic Staff, to determine the *direction of that curvature*. This was found to be concave instead of convex; and despite the almost universal belief to the contrary, Koreshans will stake their final hope of success, to stand or fall by the issue, that we live upon the inside of the earth's shell.

#### Churches Servile to the Rich

Churches and synagogues do not represent the people; they are in the main undemocratic and caste organizations. The church and synagogue are too much dominated by the rich, as they are servile to the rich—utterers of the convictions of the rich. This tragic thing has come to pass—the church has so long disinherited the poor, that the poor have come at last to disown the church. Churches no longer represent the people, none speak the language of the people. The curse of retribution has visited the church and synagogue at last, in that, having long denied the poor, the poor have come to deny the church.—*Rabbi Stephen Wise, New York.*

Every Koreshan believes that the doctrine of the anointed Lord, if correct in theory, can be made to conform to both the spirit and letter of the divine law as set forth in the Decalogue, and as practically wrought in the Lord Jesus, the Saviour of men.—*Koresh.*

# The Open Court of Inquiry

N. C. Critcher

## "FALLING OF THE STARS OF HEAVEN"

Question 258. "What will cause one third of the stellar universe to pass away, and what will become of them?"—*E. C. D., Penn.*

**W**HEN WE remember that the Bible is written in the language of symbolism, and that stars correspond to knowledges in the spiritual sense, but, in the literal sense, to the men possessing knowledges, we gain some idea of what is meant by the falling of the stars of heaven.

The stars, we know, are focal points of light, caused by the reflection from the earth of energies from the sun, governed in their focalization by the laws which determine their relative positions. There are three orders of stars, in the three atmospheres; that of aboron, the most interior, next to the sun; that of hydrogen, immediately below, and that of oxygen and nitrogen—the atmosphere immediately surrounding the earth. Correspondingly, there are the different orders of people, all in human form, and inhabiting the earth. When the stars fall, their potencies are absorbed by the remaining stars, just as, at death, the spirits of men pass to other men. When the cataclysm occurs, which will cause the falling of the stars, and, likewise, the passing out of visible life of such a great number, there will be developed a wonderful people, the result of this accession of spiritual entities.

In "The Descent of the New Jerusalem," (F. S. of Nov. 10, 1899,) KORESH says: "Within the shell of the alchemico-organic (physical) cosmos, there are three distinct atmospheric strata. They comprise the three atmospheres which surround the central sun. They are the spheres or domains of three degrees of stellar or astral field, the only visible one to the eye being that astral realm within the atmosphere of oxygen and nitrogen, in which the external humanity dwells. These physical heavens—in which are the three distinct realms of natural stars—correspond to the three spiritual domains within that environment called human life. There is a correspondence between the star in the physical heavens and the mental Star constituting the intellectual (light) center of the anthropostic heavens—the heavens of human existence."

In "The English Lion and the Russian Bear," (F. S., July 21, 1899,) we find the following explanation of the stars: "The function of the stars is to gather unto themselves the electro-magnetic 'energies' generated in the earth, to converge and focalize them into the central star, and thence radiate them—changed in quality, revitalized—back to specific earth centers, whence they are radiated over the diversified strata of the crust of the earth.

"The form and motions of the alchemico-organic groups are perfect and in harmony. Their correspondences in the organo-vital cosmos are in process of incubation, and are therefore chaotic (not developed); hence the conflict manifested in the anthropostic relations."

In further elucidation of this relation of the two domains—the organo-vital and the alchemico-organic, is the

following statement in "The Fundamentals of Koreschan Universology," (F. S., Oct. 16, 1906): "The ecliptic is preparing for a movement of thirty degrees on the meridian called the solstitial colure. This will bring the ecliptic about seven degrees below the present equator. The limit of the movement of the sun north and south will then be about fourteen degrees. The north and south polar axis will be proportionately shortened, and the habitable portion of the earth will be reduced to this space. The coming social revolution will correspond to the physical change to be wrought in the universal catastrophe."

Referring to the stars in the description of the cataclysm in "The Great Red Dragon," pp. 116, 117, KORESH says: "There was a shortening of the axis of the earth, and the stars of the northern and southern constellations began to fall, and there disappeared one third of the stellar universe."

## "To Be With Christ"

Question 259. "Can you tell what Paul meant, Philippians 1:22? 'For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.'"—*S. L. B., Calif.*

**I**N ORDER to understand what the Apostle meant in this passage, one must disabuse the mind of the orthodox Christian's interpretation, which would be that Paul longed to be set free from the trials of this life, in order that he might be with the Lord in heaven. But we know that when Paul had that wonderful experience on the road to Damascus, he received an influx from the Lord, which opened his mind to many so called mysteries. This we know from his letters to his disciples in various places. (Read Ephesians iii: 3, 4, and the 16th chapter of Corinthians.)

Paul spoke of himself as one born out of due season; as the least of the Apostles, but he knew many things that the church, even at this late day, does not comprehend. The law of seed-sowing and harvest,—the only hope of a resurrection, he made most clear. He knew that the Sons of God were begotten, but not yet born, and that it was through this law of seed-sowing that the promise would be fulfilled; that at the end of the age, those in whom the seed (the Holy Ghost, from the dissolution of the Lord's body) was planted, would stand forth in the image and likeness of God. Knowing this, and longing for that consummation, he had a great desire to have the process commenced, which would lead to that state. This, he knew, could only be by the reëmbodiments which he must experience through the Christian or Piscean age.

He knew that, at death, there would be a separation,—an ascending spirit which would "be with Christ," in the eternal order of Melchisedek; and a descending spirit which must pass through the embodiments which would bring him to the end of the age, and to the time of the harvest from the seed-sowing—the resurrection concerning which he said in I Cor. xv: 13, 14: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not

risen, then is our preaching vain, and your faith is also vain."

But this intense desire he subjugated that he might accomplish the special mission to which he was called,—to carry the gospel to the Gentiles, which he so perseveringly and nobly fulfilled.

### Woe to Woman In the Latter Days

Question 260. "Please explain Matthew xxiv: 19: 'Woe unto them that are with child, and to them that give suck, in those days.'"—*E. C. D., Pa.*

**WE** ARE seeing in the events transpiring daily in Europe, the literal fulfilment of the prophecy contained in the passage quoted above. Upon woman, in this terrible latter day, falls inevitably the heaviest suffering; and if in addition she is "with child," or has a young babe in her arms, need we question the "woe" that is said to be her portion?

To endure loss of everything one holds dear; to add to that privation of even the necessities of life; to suffer (probably) starvation, and in thousands of instances, violation of the sanctity of their bodies, what more can be added in justification of Matthew's vision? "Pray ye," he says, "that your flight be not in the winter, neither on the sabbath day: For there shall be great tribulation, such as was not since the beginning of the world (age) to this time, no, nor ever shall be." Even this calamity is not spared woman, for even now they are experiencing the oncoming of winter with no protection from its cruel hardships.

We can only pray that the suffering may open the eyes and hearts of thousands to the recognition of the remedy and refuge offered by the Messiah of this age, and lead them to focalize their love in him, consecrating their lives to their own redemption, and that of humanity.

There is, however, as in all domains, the correspondential aspect. The church, to which the Scriptures refer as the woman, is in travail, and will bring forth the new church, as the result of the gestation from the seed sown nineteen hundred years ago, by the dissolution of the body of the Lord Jesus, and its absorption by the members of the primitive church. The woe prophesied for her is caused by her adultery with paganism, and the consequent loss of her pristine purity. She brings forth the new church with travail and suffering, the invariable accompaniments of birth.

In "The Law of God Delivered on Sinai," (F. S., April 2, 1892,) KORESH says: "The church is that through which gestation progresses, and the new age or kingdom is brought to its birth. The state is that through which the church is protected while the processes of gestation generate or regenerate the succeeding form. Church and state are the husband and wife through whose union a succeeding age is made possible.

"At the beginning of every age or dispensation there is a religion, a *religare* or tying back, because the declension of the old church and state has brought the necessity for a divorce before there can be a new church and state; that is, a new heaven and a new earth, wherein dwelleth righteousness."

In the ("Guiding Star," Vol. III, p. 99,) reference to

this state of the church may be found as follows: "'And she being with child, cried, travailing in birth, and pained to be delivered.' The 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 of the Word, any one of which is correct if the exposition is logically founded upon, and logically succeeds, the premise of its own degree."

### Prophecies of War by Koresch

Question 261. "What prophecies has KORESH made in regard to war in connection with the end of the age?"—*A. C. E., Fla.*

**I**N "United Life," (GUIDING STAR of July, 1887,) KORESH says: "We stand upon the verge of a revolution which will completely transform the order of human existence, and establish government in equity."

In "The Dispensation of KORESH," (G. S., Feb'y, 1889,) is the following statement: "If the promises of God are of any import, there is coming an adjustment of human affairs, the basis of which will be the plenal adjudication of the righteous claims and prerogatives of the downtrodden. \* \* \* We behold with prophetic prescience the coming retribution, and therefore lift the note of warning, both to the oppressor and to the oppressed, who, in the struggle for supremacy, constitute the Gog and Magog, the roof and floor of a conflict, the irrevocable culmination of which will be the downfall of both parties to the contest."

In (THE FLAMING SWORD of Sept. 17, 1892,) in "The Messianic Law the Basis of a New Organic Unity," KORESH says: "Men may struggle and contend against the inevitable as they will; but the fact remains, that there will be no construction of society, on the basis of a purely moral standard, composed of a race of men who are destitute of a sense of moral obligation. \* \* \* The processes of evolution are marked by climaxes of revolution, and the coming order—emerging from the chaos of atheism, agnosticism, and superstition—will be no exception to the rule.

"It does not devolve necessarily upon the ken of prophetic prescience to note the mighty, surging torrent of suppressed rage and cumulated frenzy about to burst upon the world. Gog and Magog are being gathered from the four quarters of the earth, and the time is fast approaching when the thunders of the contending powers shall precipitate the carnage."

In "The Communism of Jesus vs. the Competitive System," (F. S., October 1, 1892,) we find the following: "We stand upon the borders of the culminating and initiative ages, and await the baptism of fire, the vortices of which are charged. Years will not elapse before those who are initiated into the significatory mysteries of the final revelation, will perceive the line of demarkation, and recede



from the brink of the great cleavage and catastrophe to such as will not heed the warning."

The writings of KORESH are full of such passages as this: "The great crisis is at hand. The forces of Gog and Magog are mobilized; soon the conflict of demolition will wage." (F. S., April 28, 1894, p. 180.)

"The Christian age is in its dotage, and closely approximates its end. The heavens of the Christian dispensation also wax old and are about to pass away with a great noise, amidst the roar of material carnage. The hosts are already marshaling for battle; the mobilization of the great industrial army has begun." (F. S., April 7, 1894, p. 98.)

"The fountains of the great deep are agitated as never before, and the pent-up fires of generations are about to shake the social fabric into seismic fissures, broad and deep enough to engulf the old church and state beyond the power of reconstructive force to resurrect them. This is not the voice of the 'calamity howler,' but the sober, earnest, and prescient declaration of the Prophet of God." (F. S., April 21, 1894, p. 130.)

"The armament of the world is not for peace. \* \* \* The competitive system has developed a set of rapacious dogs, the most rapacious and relentless being the British nation. \* \* \* The United States is the conservator of the liberties of the world—now and for coming generations. \* \* \* War is as righteous as peace, when, in the providence of Almighty God, the end to be subserved is a righteous one. \* \* \* The time may not be ripe for the world's great conflict, but it is not far off. The great battle will surely come. \* \* \* When America stands in her might for the liberty of millions, her weapons will be material, and as destructive as the ingenuity of man can make them." (F. S., January 1896, p. 11.)

There are many additional passages in later articles, a few of which we will give, but the purpose has been to show the earlier prophecies of a universal war.

In "True and False Standards of Justice," (F. S., April 7, 1899,) we read: \* \* \* "The Lion (England) and the Bear (Russia), both perversions of the primary elements of life, will destroy each other, and the Eagle (United States) will devour the carcass of each. \* \* \* The coming of the Son of man in power and great glory will witness the fall of both England and Russia."

In the article entitled, "Verging on the Vortex of Revolution," (F. S., August 11, 1899,) we find this pregnant passage, with which we will close our quotations. "The Christian dispensation is drawing to its close. The end will be marked by the most terrible and bloody revolution the world has known since the upheaval which characterized the beginning of the Zodiacal cycle twenty-four thousand years ago. \* \* \* The new divine structure will be reared upon the debris which shall mark the ravages of the desolating cyclone of human vengeance, when the wrath of generations shall focalize in the consummation of its potential energy."

### The "Eastern Question"

Question 262. "What is the Koreshan explanation of the 'Eastern question'? Has it any bearing on the present world crisis?"—A. L. B., Fla.,

THE "EASTERN question" was evidently regarded by KORESH from a much broader point of view than that of the world in general, by which it seems to be limited to Turkey, or to the Mohammedans. In an article entitled: "The Christian Dispensation Is Ended," (F. S., July 27, 1900,) he treats of it as it involves China, as follows:

"The world has reached a point of greatest interest, a point involving some practical and definite lines of thought regarding the 'Eastern question.' If there has been any doubt concerning the locality at which the conflict would arise between paganism and a paganized Christianity, the fact of the actual uprising in China will dispel that doubt, if not now, then before the world regains its rest from the present conflict. \* \* \* If it were possible for the powers to disrupt the Chinese empire, it would be the only sensible thing to do, for reasons we will here adduce. Four hundred millions of pagans, not only bitterly opposed to Christianity and Western development, but more bitterly determined to enforce the exclusion of what the western world called civilization, and the only true religion from their borders, constitute a serious menace to the world. \* \* \*

"China with her powers of imitation; with her fanaticism which, when aroused, reaches to frenzy; with the inherent conviction that it is her religious and solemn obligation to destroy every opposition to her spiritual and material dominion, may not confine herself to the mere protection of her social integrity at home.

"The tide is turning; and we warn the world of professedly Christian people, that there is but one power in earth or in heaven to stay the tide of pagan determination to subjugate the world. We tell you that the time of judgment is upon us, the time to judge Christianity according to its own standard of righteousness, and it will be found that modern Christianity cannot stand the test."

In the article on "Theocracy an External and Natural Kingdom," (F. S., March 25, 1898,) is the following sentence: "It would be very surprising to many if the 'Eastern question,' which the would-be prophets have harped upon so long, should after all prove to be the Western question. There is no spot on the cycle of the equator that is not the East, and it is a fact that the spot of fertility, both mental and physical, revolves westward over the face of the earth; and the East—the rising—is wheresoever the laws of fertility place the location of the central resurrection. God is preparing, through blood, the isles of the sea for his special presence, and the great baptism which the world ignorantly awaits."

In "The Vision of the Image of Jealousy," (G. S., November, 1888, p. 358,) KORESH refers to this subject as follows: \* \* \* "In the knowledge of the function of the pituitary body in the aggregate humanity, and in the knowledge of the methods by which the inverted function is to be conquered, is the solution of the 'Eastern question.' Not so much the Eastern question as referring to the external relations of Turkey and the interested nations, but the Eastern question as it relates to the manifestation of the celestial ORIENT, as He arises, holding in his right hand the North, *Rosh* or *Resh*, the new Head, whom he makes the instrument in his hand, of subduing the hells."

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### Interesting Reading and Announcements

#### Greeting of the Season to All

WE WISH our readers the usual Merry Christmas and Happy New Year. Christmas is for Christendom the greatest holy-day in the year; for on this day we celebrate the birth of Jesus, the Savior of the little flock, his ecclesia, the called-out-ones from the world at large. But even those who care little about the personality, Messiahship, and mission of Jesus, make the day and season a time of rejoicing and presentation of gifts.

The angel of the Lord, who appeared to the shepherds in the field and announced the birth of the Savior, and the wise men from the far East, who presented gifts unto Him, declare why we should rejoice on His birthday. The angel said: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of [King] David, a Savior, which is Christ the Lord." (Luke ii: 10, 11.) And: "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. i: 21.)

But the "good tidings of great joy"

have not yet reached "all people;" even after the lapse of over nineteen hundred years, because Jesus merely "began to do and teach" (Acts i: 1), which is entirely overlooked by modern churchianity, yet is illustrated by the Lord himself in his deep-meaning and all-embracing parable of the "Sower," (Matt. xiii: 1-30, 36-43,) which Christendom does not understand. The mission of Jesus has never been comprehended by the mother church (the Roman Catholic), nor by her many Protestant daughter-churches.

From the standpoint of these churches, the mission of Jesus must be considered an utter failure; for he has not yet saved his people from their sins, nor have the good tidings of great joy reached all people. The present attitude of the warring Christian nations gives proof positive of the apparent failure from the so called orthodox viewpoint; for the Christian nations are transgressing now, an hundred-thousand-fold, the divine command: "Thou shalt not kill." (Exod. xx: 13.)

A lawyer asked Jesus a question, tempting him, saying: "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii: 35-40.) These two commandments, the greatest of all, are flagrantly violated by the warring nations, who call themselves "Christians," professing to be followers of Jesus Christ the Lord. Surely, these nations have not yet been saved from their sins! Surely, the good tidings of great joy have not yet reached their hearts, otherwise they would not do what they are now doing!

### The Wheat and the Tares in One Field

If the Catholic and Protestant churches

understood Matt. xiii: 36-43, the mission of Jesus would be clear and comprehensive to them. The "wheat," the good seed, is the seminal essence of Deity; the perfect body of Jesus alchemically transformed to Holy Spirit; and the "tares," the seed of sensual and lustful procreation, are in every one who belongs to the militant church of Christ. Being conceived in sin and shapen in iniquity constitutes them tares. The nearer we come to the close of the present dispensation, the more universal and pronounced the tare;—the tearing in pieces instead of peace.

The divine Seed, planted in men through the reception of the Holy Spirit, constitutes the origin from above. Through that divine origin man is making progress by process of regeneration toward his divine parentage, which he does not reach until the end of the present dispensation. The sensual origin is from beneath, and its growth or development is opposed to the divine origin. These two distinct origins are in conflict with one another.

Thus, the experience of every man, of the true church, is that of the Apostle Paul; namely, "When I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." (Rom. vii: 21-23.)

This militant or warlike state within the Apostle's members caused him to exclaim: "O wretched man that I am! who shall deliver me from the body of this death?" more accurately, from the death of this body. The Apostle answers his own question by saying: "I thank God through Jesus Christ our Lord." (Rom. vii: 24, 25.) When? "I will raise him up at the last day." (John vi: 39, 40, 44, 54.) For "we ourselves groan within ourselves, waiting for the adoption [whiothesian, the putting on of the Sonship], to wit, the redemption of our body. For we are saved by [lit. in] hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. viii: 23-25.)

"Jesus Christ our Lord," at the end of the present dispensation, comes with his "new Name" (Rev. ii: 17; iii: 12), and his new Name is divinely and prophetically announced in Isa. xlv: 28, and xlv: 1:

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loss of life it entails, the awful temptations it offers, the un-Christian passions it reveals, and the unspeakable hatred and lying it engenders, it would seem laudable that a portion of the human race should feel themselves justified in absolutely condemning war, and band themselves together for the purpose of demanding peace.

However much the preceding might appear to be the right thing to do, it is a clear case of mental blindness and consequent lack of understanding; for the truth concerning the subject, when viewed from the prophetic standpoint, is (at least during the mortal career) that *war is a necessary evil*, even though God, the angels, and the better part of mankind deplore it.

The truth is that during the mortal career, the state or condition of growth, development, unfoldment, and elimination creates friction, and friction between wheat and tare produces war. Personify wheat (truth and good), and tare (fallacy and evil), and let them speak for themselves, and they will tell a story of envying (jealousy) and strife (war), from the time of seed-sowing until harvest. The same story is told by the

### Remarkable War Song of Moses and the Children of Israel

"I will sing unto the Lord, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the sea.

The Lord is my strength and song,

And he is become my salvation:

He is my God, and I will prepare him an habitation;

My father's God, and I will exalt him.

The Lord is a man of war:

The Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea:

His chosen captains also are drowned in the Red sea.

The depths have covered them:

They sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power:

Thy right hand, O Lord, hath dashed in pieces the enemy,

And in the greatness of thine excellency thou hast overthrown them that rose up against thee:

Thou sentest forth thy wrath [recompense, retribution], which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together,

The floods stood upright as an heap.

And the depths were congealed in the heart of the sea.

The enemy said, 'I will pursue,

I will overtake,

I will divide the spoil:

My lust shall be satisfied upon them;

I will draw my sword,

My hand shall destroy them.'

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Thou [Lord] didst blow with thy wind,  
The sea covered them:  
They sank as lead in the mighty waters.  
Who is like unto thee, O Lord, among the  
Gods?

Who is like thee,  
Glorious in holiness,  
Fearful in praises,  
Doing wonders?

Thou stretchest out thy right hand,  
The earth swallowed them.  
Thou in thy mercy hast led forth the people  
which thou hast redeemed:  
Thou hast guided them in thy strength  
unto thy holy habitation.  
The people [the ungodly] shall hear, and *be*  
*afraid*:

*Sorrow* shall take hold on the inhabitants of  
Palestina [the seven pagan nations that  
Israel was commanded to destroy].  
Then the dukes [chiefs] of Edom shall be  
amazed;

The mighty men of Moab, trembling shall  
take hold upon them;  
*All the [pagan] inhabitants of Canaan shall*  
*melt away.*

*Fear and dread shall fall upon them;*  
By the greatness of thine arm they shall be  
as still as a stone;  
Till thy people pass over, O Lord,  
Till this people pass over, which thou hast  
purchased.

Thou shalt bring them in, and plant them  
In the mountain of thine inheritance,  
In the place, O Lord, which thou hast made  
for thee to dwell in,  
In the Sanctuary, O Lord, which thy hands  
have established.

The Lord shall reign for ever and ever."  
(Exod. xv: 1-18.)

### Old and New Testament View of War

The tree of knowledge of good and evil,  
in the human garden, tells the same story  
(Gen. ii: 9); and the story is corroborated  
by the words: "I form the light, and  
create darkness: I make peace, and create  
evil [*lit.* calamity]: I the Lord do all  
these things." (Isa. xlv: 7.) How? By  
his involuntary power. King David, a  
"man after God's own heart," and with  
God-pleasing confidence, commends his  
war-concerns to the Lord. (Psalms ix;  
xviii; lx.)

But, it is suggested with regard to the  
preceding references and instances of war,  
that in the New Testament we meet with  
quite another view of war. This is true,  
but only to a limited extent. However,  
there is no reason why the preceding  
view should be considered valid only  
under the old dispensation.

The New Testament nowhere rejects  
war unconditionally. John the Baptizer  
did not demand of the soldiers (Luke iii:  
14); nor Jesus of the centurion of Capernaum  
(Matt. viii: 5); nor Peter of Cornelius  
(Acts x), that they should abandon

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their profession, since God has given the sword to "the powers that be," to punish any one that doeth evil. (Rom. xiii; I Pet. ii.) But, mark, what the Lord said to Peter his Apostle (Matt. xxvi: 52) evidently is applicable to all of the prospective Sons of God. Peter used the sword by his own authority, and had to suffer for it as a consequence.

Thus, viewed in the light mentioned, war may be justifiable during the mortal phase of existence; for it is a duty to defend oneself, habitation, city, state and country against internal and external aggressors. (Read "Red Dragon," p. 114.) This view of a right to engage in war may also be seen from the book of Revelation: "And there was war in heaven: Michael and his angels fought [lit. warred] against the dragon; and the dragon fought and his angels." (Rev. xii: 7.)

With reference to the preceding KORESH says: "The great battle of Armageddon will be fought out on this line. The projection of this doctrine is the doctrine of Michael fighting with the dragon. The head of the old dragon is the Pope of Rome, and the tail of the dragon is the Swedenborgian church." ("Science of the Decalogue," p. 9)

In Revelation xvii, we read of "the great whore that sitteth upon many waters," and upon a scarlet colored *therion* (wild beast), full of names of blasphemy. Upon her forehead was a name written: "Mystery, Babylon the great, the mother of harlots and abomination of the earth." And she was drunken with the blood of the saints (the chosen or elect of God), and with the blood of the martyrs of Jesus. This woman, in Biblical symbolism, is

the mother church (the Roman Catholic). That she sits upon a scarlet colored beast, indicates that she accommodates herself to degrees of mental ignorance, and enlightenment, and development of every nation under the sun. Among the Mexicans and Spaniards she manifests herself differently than she does among the more enlightened European and American nations; but at heart she is the same—scarlet or blood colored; that is, evil tending.

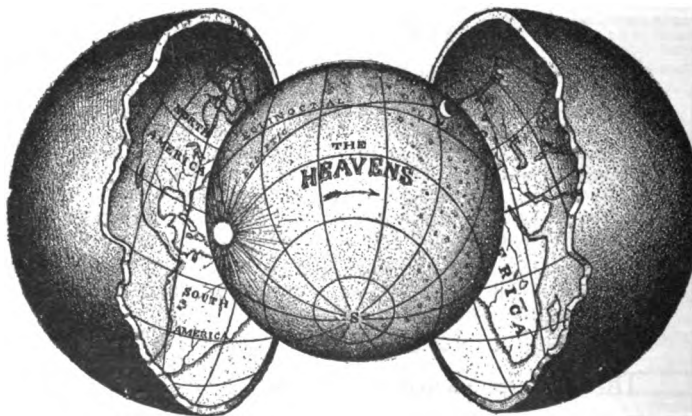
Thus, booklets like "The Anti-Papal Panic," by Rev. W. Gladden, and "Bible Christians," or rather, Eulogy of Catholicism, by Rt. Rev. W. T. Russell, are quiet opium doses for Christian minds, which will have such an effect on the mentality, as to produce a hypnotic condition in regard to the real battle between truth and fallacy; while papers like *The Menace* present an exaggerated and too one-sided view.

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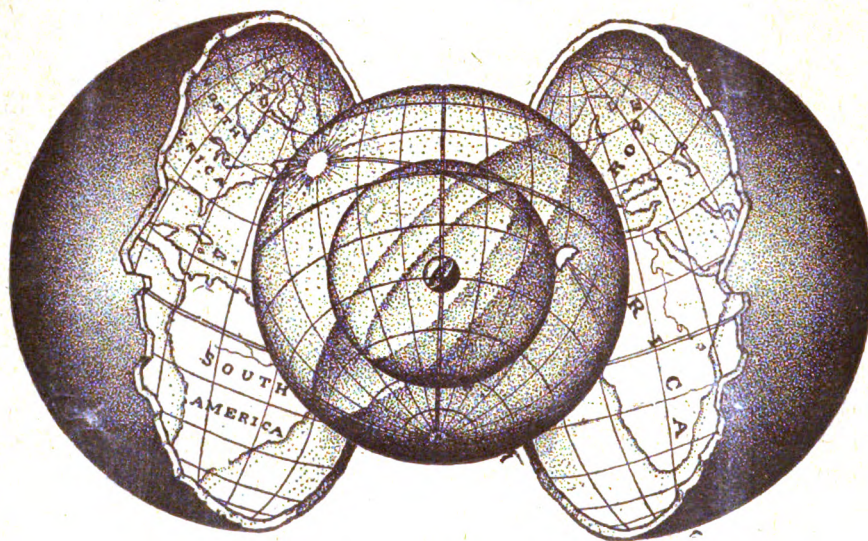
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