

Koreshan Library

JUDGMENT

BY

KORESH

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## JUDGMENT

### The Demand of Divine Justice.

BY KORESH.

**T**HE law of proliferation involves two principal factors, one of which is the production of substance, in whatever domain, as dependent upon the germ from which the kind is generated; the other, the surplus of seed over and above that which is devoted to the use of propagation. The husbandman in any one domain may be taken as typical of the husbandman (the man who husbands) in every other domain of life. Wheat may be taken as the typical production of the husbandman's special interests,—the typical or representative germ of reproduction and appropriation.

The life of a kernel of wheat upon leaving the germ, in the effort to proliferate, is yielded—in the dissolution of the wheat—to the manifestation of the blade or spear of grass, thence to the more enduring stalk, through which the energies of life—made manifest in the stalk—proceed to the formation of the spikes of grain maturing in the ripened kernel. As the grain reaches its maturity the stalk gradually conveys its life, yields it to the corn, and withers. The spirit passes beyond and leaves the body dead.

**Wheat Life has a Double Use.**

What shall be done with the husbandman's product of the field? A portion of it is set apart to be scattered over another field carefully enriched for its reception, a field judiciously selected for its adaptation to that special kind of vegetable growth, whence the wise tiller of the soil awaits patiently the completion of the cycle for its reappearance, its resurrection from the dead. The other portion he converts into meal or flour for the various uses for which the cereal is designed. We notice two distinct applications or uses embraced in the life of the product in question; namely, the propagation or regeneration (reproduction) of its own kind, and the supply of substance to be passed over (this is the typical passover) to the life of another kind. Any other appropriation of the germ is a misappropriation, therefore reprehensible and punishable with the kind of penalty naturally following the violation of the use.

If wheat is produced for the use of planting and eating, and those uses only, then other appropriations are misuses, and consequently damaging. This is the typical limitation of the law of procreation and passover, by restraint. If the grain be left upon the field, it falls to the ground; what the soil can receive goes to reproduction; but none is restrained, because the unfaithful husbandman has allowed the precious seed to waste. There is not a domain of life in the universe to which this law of

procreation and passover, by restraint, does not apply.

The lustful and dissipating pleasures of sensuality have blinded the mind to the sanctity of the potencies of procreation, and the higher uses to which the hidden energies of being should be devoted. Indulgence in sexual pleasures—bringing into existence ill-begotten accidents to populate the world, carrying to waste the great surplus of male and female energy otherwise required to fulfil the divine prescience of economical use—has brought the world to the time of catastrophe; to the period of infliction of the great plagues,—legitimate sequences of the profligate prostitution of sacred potencies.

**There is a Set Boundary Beyond Which Desecrating Pleasures are not Allowed to Pass.**

The devil and satan hold up before you the pleasures of sacrilegious indulgence; and while these grim counterparts in bestial consort grin and point their bony fingers to the corruptible dissolution of your bodies in the grave, and the corresponding disintegration of your spiritual entities beyond the grave, beyond the death of the body, to the corresponding death of the spirit, (for the spirit of the mortal body is as mortal as the body eliminating it,) they are leaving you to your destruction, while they feed upon your dissipation and fill their hungry maws by your discomfiture.

The will, the reason, and the understanding, regulating the affairs of every domain, have set the

time for judgment. The Daniel is appointed for the holy office of striking the final balance, and the plagues written in the book of life's problem are about to be precipitated. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." Does the world vainly imagine that when this Messenger comes thus to judgment, that he will come without authority, and that this authority will not be used to stay the wasteful sex indulgence, practiced without regard to life and for the bestial pleasure of animal passion?

**Virgo Holds the Balance and Constitutes the Fulcrum Upon Which the Arm of Justice Librates Judgment.**

Is there divinity enough in the womanhood of this age, to say that the curse under which we have so long groaned shall be removed? Is there virginal energy enough remaining in this age of prostitution, to declare—by the throne of Almighty God, and by his authority—that "this body at least is mine, and I shall guard it against further prostitution?" Is there power enough in truth to sway the mind of womanhood and impulse her to righteousness? If so, human destiny may mature its fruitage upon the Tree of Life. Shall Euphrates

continue its mad course through Babylon the Great, or shall Cyrus, Emperor of the nations, divert its course and enter, upon its dry bed, within its walls? Shall the mighty Monarch who declares: "The Lord God of heaven has given me all the kingdoms of the world," in his reincarnation reassert his rights; re-establish his authority; reclaim his own; achieve the victory over death and ride triumphantly above the grave? Will he recoil abashed when, in the agonism of final combat, the combined powers of death and hell confront him? No! The concentrated purpose and power of the Great Jehovah meet in him, energizing for the contest of life and death. "He shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts."

Euphrates signifies fruitful; and as the river Euphrates took its course through the ancient and typical Babylon, and needed only to have its course diverted to compel the Babylonians to cease their desecration of the House of Judah, held in captivity, so the modern Euphrates, meaning the fruition of human life, also running through the modern Babylon, needs but to have its course diverted to insure the liberation of the captive Christ (the life of Judah), and usher in the resurrection of the dead. The modern Cyrus shall secure this end; he shall turn the river, and restore the captive Judah to the New Jerusalem and its fellowship in Israel.

Does Koreshanity break up families? What a

serious question in the face of the existence of a forensic prudence, the legally authorized business of which is to break up families! What a serious question, in view of the fact that none will pretend to deny that law firms are growing rich from the prosecution of suits instituted for the sole purpose of breaking the principal bond of the modern marital tie, against which the poor devils who interest themselves in other people's family affairs more than in their own, never complain! Is it wrong for so called courts of justice to disannul the tie, the bond of unity (?) that God hath made? "What God hath joined together, let not man put asunder." Did it ever occur to those who harp upon this quotation, that possibly God never had anything special to do with the pretended unity of the men and women, the accounts of whose appeals to the legal courts supply the annals of forensic literature? Is it not true that thousands of families are held together where there exists no mutual bond; no tie of reciprocal affection; no cause for that germinal blending which comprises the nucleus of a new existence—so far as outward appearance indicates—but passionate emotion, and where pride alone, or mutual love of the offspring begotten under the influence of such a curse, constitutes the only tie?

It is a burning disgrace to modern civilization, to say nothing of so called Christianity, that any tie but that of genuine and mutual love can be allowed to cement a "marital" bond and perpetuate it.

Where true love does not obtain between the so called husband and wife, there exists the most flagrant and vile prostitution of the procreative law, and, in the eyes of God, the most diabolical violation of that central command: "Thou shalt not commit adultery." Social prudence is a farce, the enactment of which has chained and stultified the thought long enough; and it is high time that the cloak of disguise be torn to shreds, and the corruption covered by it be made to appear in all its hideousness. This is one of the fields of Koreshan operation—one of the premises of Koreshan jurisdiction.

**Every Woman has the Right to her Religious Convictions.**

Did Christianity break up families when the Lord Christ brought it into the world? Did any new religious presentation, revolutionary in its force, ever come into the world without tearing asunder the tie made obligatory only by the superficial union of innate passion, financial, political, social, or other prudence, from which the only true principle of unity is expunged? Does not Bunyan's Pilgrim's Progress—which comprises the very foundation of modern Christian logic—declare, advocate, and authorize the separation of families, when the marriage bond offers any interference to the exercise of the so called Christian life? Every marital tie not grounded in the bond of true religious fellowship and unity, when the Lord comes to judgment, will be signally obliterated.

It is not only the right of every woman to say

that her functions of procreation shall not be violated through passional indulgence, but the Almighty God demands of her that the sacred trust committed to her shall be guarded unremittingly from the unhallowed contact of sensual indulgence. Up and into a knowledge of this right and this obligation it is the province of Koreshanity to educate. This is one of the curriculae of the College of Life.

The world has reached a point in its onward rush, a crisis in its career which demands some wholesome discipline; some radical chastisement; some mighty arm to stay the mad torrent of licentiousness which does not merely threaten its destruction, but which has already swamped it in the filthy slough of despair, the unceasing wails of which are ascending unheard by the careless devotee of social respectability. This mighty potency can be found only in the education of woman up to the right which her Creator has reposed in her, the obligation which she is under to prevent the propagation of offspring born as much out of true wedlock as though her womanhood was not protected in legal adultery, by a superficial and man-made ceremony and a legal license to monogamic prostitution. The world's only hope today is that woman can arise, throw off the yoke, lift the curse, declare her liberty, and, from a renewed religious zeal begotten from an impulse of the refining purification of virginal fire, expurgate the final vestige and relic of the curse: "Thy desire shall be to thy hus-

band, and he shall rule over thee." When woman becomes educated to this standard of integrity, every other right belonging to her by virtue of heirship of divine propagation will fall naturally to her inheritance.

American emancipation did not occur from the appeals of the fathers of the Republic to the British Parliament for grant of immunity and representation. It came as the result of stalwart purpose, with sterling political integrity, and the appeal to arms: underlying which was the divine right to the pursuit of happiness through liberty. Woman's emancipation will not come through her appeals to the right of men to grant privileges beyond their jurisdiction. Will she longer degrade her womanhood by cringingly imploring that which man, the usurper, has no right to bestow? Man cannot grant what does not belong to him to impart; and it is degrading to the womanhood of this age to be a beggar when she should be empress. Let her once arise, seek and find God's kingdom and his righteousness, and unto her shall be added all things which are her right to possess.

Woman, hold to your religious integrity, your God-given right, maintaining the family relation so long as you are allowed your religious freedom, and until God provides a means of escape, when there can be no religious fellowship; but never hesitate to leave the man calling himself husband, who brutally drives you from your home because you

refuse to lend your body for prostitution! These are the circumstances under which Koreshanity declares the duty and right to disannul the bonds made, not by God, but by the devil and satan, who have the power of death and hell; and future generations will bless the day of the inauguration of Koreshanity.

**Immortality Must Come as the Result of the Husbanding of the Surplus Pneumic and Psychic Potencies and Their Scientific Utilization.**

As the vegetable kingdom produces both for reproduction and the supply of other life, so the masculine (pneumic) and feminine (psychic) potencies in humanity generate, in their respective laboratories, for two specific ends or uses, and should never be wasted for sensual indulgence. God is about to fulfil his purpose with, and promise to man by ushering in the resurrection, the reincarnation of the dead. The dry bones (doctrines) of Israel are to arise and be clothed upon with the flesh, not of sensual, corruptible humanity, but the new, incorruptible flesh of the Lord Christ.

**How is the Corruptible Flesh of the Dying Humanity Produced?**

Said the Lord, "I am from above, ye are from beneath. I came forth from my Father, you are of your father, the devil." The devil's flesh, the decaying flesh of sensual humanity, comes through the vivification of the germinal beginning as a nucleus of formation, then the building up of the tangible fabric with that which otherwise goes to mate-

rial waste. It is the woman's province and office to preside over and mature this fabric. The devil's flesh is begotten through sensualism, and through the prostitution of woman's office. All flesh is devil's flesh that can go to corruptible dissolution, or, in other words, can rot in the grave.

**How Shall the Lord's Flesh be Substituted for Devil's Flesh?**

Place a check upon the pneumic (spirit) and psychic (soul) potencies, that is, upon the male and female substances of germination and construction, by so intense and well-directed a desire of the male and female minds, as to divert the tendencies of these substances of formation from the old to the new channel. This can only be accomplished through a restraint imposed by substitution. Such substitution results from a desire for the higher life, to be attained through the baptism to come from the theocrasis of the Messenger of the Covenant, whom God has appointed and anointed for this unique mission. Sin came through transgression, and death by sin. Man is yet in the fallen state, still under the curse. If a portion of the curse was, that the woman's desire should be to the husband, and he should rule over her, she is under the penalty of the law and subject to the curse so long as the man dominates. All the marriage laws made by man are founded upon the provisions of the curse, and not on the commands of the Lord, as may be perceived by a careful comparison of the

laws with the Biblical statement of the fall of man.

That union of the male and female through which was established the higher and divine conjunction of the two principles of man's being, constituting him an integral structure, and through which the man was induced to leave his father and mother and cleave unto his wife, is by no means to be regarded as the foundation of the law of man governing the institution of marriage. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. ii: 21-25. In this is noted the relation and state *before* the fall. If in this case there be any subjection, the indication is that the subjection is on the man's part and not on the woman's. After this came the transgression and the expulsion from the Garden. The record of the fall of man is either true or false. The redemption of man through the incarnate Messiah, as a law of being and a doctrine of immortality, rests wholly upon the authenticity of the announcement that man did fall, and that through disobedience he was expelled from Paradise. Now, before any claim can be made

for sanctity, as pertaining to the so called marriage relation and ceremony in the world, it must be proven that man has regained the Paradise of God from whence the expulsion was made, and where the curse was pronounced.

Every particle of testimony that can be brought to bear upon this subject, proves that the effects of the curse are as completely operative today as in any age of the world's history. This being a fact, there cannot be brought as an argument any *Biblical* statement in favor of the marriage system as having divine sanction. If it possess any special sanctity, if its relations and obligations embody any binding force for the benefit of the human race and the regulation of society, those principles must be found in the provisions of the curse, and not in the divine command. That the desire of woman should be unto her husband, and that he should bear rule over her, is the express statement of God's *curse* upon the woman; and whether the statement is an authentic record, symbolic or allegorical description, or a mere fabrication, the fact remains that the marriage institution exists; that the woman is bound by it through man-made laws favorable to the man, and that legally and in every other way he does bear rule and control the woman's desires; and also, that the legal provisions of the statutes of the world pertaining to this question have their origin in the curse, as recorded in the Bible.

The fact that the human animal is to be per-



petuated through all ages, through the exercise of the sex functions, regulated and restrained through man-made statutes, we do not dispute. But that there is not to come a time in the world's progress when the firstfruits of a regenerated harvest will rise above the power of the animal passions and propensities, we do dispute. The time has come, and already the cry goes up for deliverance from the curse of the law. Those who prefer to continue in the line of animal life will continue to propagate through the animal propensities and organs, while those who desire to rise out of the propensities of animal life, into the divine conjunction and unity, will overcome the passion.

The argument is often employed: "Celibacy has been applied individually and in collective bodies through time immemorial, and it does not even increase longevity. Upon what basis, then, do you advocate the celibate principle as in any way conducive to *immortal* life." Virginité was the law which gave to the world the Lord, the Christ of God, as the firstfruit of the Tree of Life, the firstfruit of the resurrection of the dead. Virginité only can give to the world the firstfruits of the resurrection, in that proliferation of the Tree of Life which brings forth the sons of God as the product of the divine planting. Not only must the potencies of sex be restrained, but they must be polarized by direction of the thought toward a tangible and visible center, a center in which is sufficient scien-

tific religious energy to insure the integrity of the substance and its terminal transformation to the flesh of another degree and domain.

To show something of the double process of transmission, in its separated or discrete degrees of transference, we will go back to the conception of Jesus. The ovum of Mary was parthenogenetic (virginally generative). Through the virginal state the Word came forth in His flesh degree, not yet the fulness of the resurrection. From this degree of generation (the incarnate degree) the Lord acquired the maturity of manhood, when he became fitted for the *insanguinate* degree of his generation, and this was communicated through John, not by oral transmission, but by the actual flowing over from John of the pneumatic force, by which Jesus was baptized for his high and holy work as the Savior of men. Mary brought forth the body of God, while John was the instrument or channel through whom came the breath or pneuma, which reunited with the organic form to complete the union by which the Lord came into his own concrete, united, or continuous degree. As these two degrees came together through two distinct channels of convergence to the biunal and perfect degree of created humanity,—the virgin, or non-sexual degree of being,—so when transmitted for the purpose of the propagation of the Word by which the sons of God are manifest, as multiplied from the planting of the Logos or Word, there must be the

two channels or conduits of transmission; and these outflowing channels must, in the universal, agree with the corresponding channels of transmission of brain forces from the individual head into the individual body.

#### The True Messiah.

Desire is substance. It cannot be utilized except through its polarity in a conservative center; this must be Messianic. If there be any truth in the Bible, there can be no question as to the name, parentage, and birth of the genuine Messenger of the Covenant. "That saith of Cyrus, *He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, thou shalt be built; and to the temple, thy foundation shall be laid.*" Isaiah **xliv**: 28. "Thus saith the Lord to his anointed [Christ], to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut." Isaiah **xlv**: 1. The Bible being true, there is no escape from the conclusion that when the Messiah comes—when the Messenger of the Covenant is manifest—this will be one of the God-ordained credentials; for thus it has been declared by the prophet Isaiah. **CYRUS** needs not these arguments to authorize his work; he is not here to beg the world to accept his mission and his doctrine; he comes to *declare* the decree and command obedience, and the world will fall into line.

#### The Koreshan Unity.

"Are you Theosophists?" "No." "Are you Nationalists?" "No." "Are you Spiritualists?" "No." "Are you Materialists?" "No." "What are you?" We are Koreshans, the product of the involution and evolution, first of Judaism into Christianity, thence Christianity into the system of organic life, holding for its central doctrine the reappearance of the past in the manifestation of the blood of the covenant in the personal **CYRUS**, the Messenger of the Covenant. In him we behold the stick in whom is united the stick of Judah in the hand of Judah, and the stick of Joseph in the hand of Ephraim. We behold in **CYRUS** the unity in one of these two sticks, and therefore the reappearance of our Prince, our King, our Emperor. Through obedience to him, we look for our own awakening into that immortality and incorruptibility which we know can only return through our obedience to the laws of life as grounded in chastity.

Koreshanity is the union of church and state, the re-establishment of the divine supremacy in the earth, the restoration of the kingdom of righteousness. It means the coming of the King of kings and Lord of lords, and human recognition of his authority. It does not mean a Godless effort toward a new national life from which the religious bond or obligation is expunged. It is the kingdom upon the side of which Michael and his angels are massed for victory, in which Christ the Lord is held

supreme, and in which there is a full and free confession of the personality of Deity and the humanity of God in the Lord Jesus, the Christ of God, yet to be manifest, consummately, in the Motherhood.

The Koreshan Unity embraces four general departments: These are the Ecclesia, the College, and the Society. The Ecclesia is the Church or home department; the College is the College of Life; the Society is the Society Arch-Triumphant. The fourth is the disciplinary arm of the System, attaining its greatest mobilization in the battle of Armageddon, where we triumph over death and hell. To the White Horse Army those belong, who will voluntarily place themselves under military discipline and authority for the propaganda of the Koreshan doctrine. The Ecclesia consists of groups or ganglia, the husbanding centers of celibate potency, elaborators of pneumatic and psychic energies for distribution as the forces of life throughout the body, which in its body of integralism provides for the equitable distribution of all things pertaining to the kingdom of uses in the world.

### The True Foundation.

Commerce is piratical when deviating from its only legitimate use; namely, equitable interchange. The fundamental law of the competitive system of impulse is inequitable exchange. It is the world's system; it is pagan and antichristian; it was condemned by the Lord Jesus, and when judgment sets and righteousness is instituted, every vestige of it will be eradicated from the transactions of men with men. The radical difficulty attending human efforts at reform, is in the attempts to patch up and perpetuate the old system. There must come a revolution; it must be complete and thorough. The theoretical and practical must march hand in hand. A theory that cannot be made practical is useless. If a theory is good, it can be applied when the laws of its application are discovered.

The law of polarization is one of the first applicabilities of organic unity. There must be some central bond of obligation, by which the cohesion of the particles entering into unity are attracted and held to the body. There is no bond of unity but the religious, having sufficient organic power to hold in association bodies of men on the social and communistic basis. There is but one love stronger than the love of God, and that is the love of money. The love of money may induce men to enter into co-partnership, and to form corporations for the

processes of legalized swindling; but there can be no true socialistic or nationalistic unity that is not pivoted in the central impulse of human life—the religious sentiment and love. The scientific, and therefore genuine, religious formula must comprise the constitutional bond of unity in a true consociation of men and women. For the foundation of such a compact, the Koreshan Unity embraces the law of God as thundered from Sinai, confirmed by Jesus the Christ, and ratified in the testimony of the Holy Spirit bearing witness with those who received it, that the Mosaic law is the basis of organic force.

The name Savior (Jesus) will be confessed by every one worthy to enter into the household of faith and to become the son of the Most High. The disposition on the part of any reform movement to disparage the name of the Lord Jesus and to question his title to his inheritance—the dominion of the world, designates that movement as identified with the power of antichrist which should arise as a concomitant of the events denoting and fulfilling the end. The Stone which the builders reject is the Head of the corner of the successful inauguration of the kingdom of righteousness. All other systems leave the Lord of Glory out. Koreshanity builds upon the foundation of the Patriarchs and Apostles, the Lord—the God-man, being the chief Corner-stone.

## KORESHAN LITERATURE.

**T**HE LIBRARY OF THE KORESHAN SYSTEM contains brief expositions of the Universology of Koresh, in its unique interpretation of the Laws, Phenomena, Forms, and Relations of Being and Existence, and in the scientific revelation of the character of God and Man and their relations. This Unique Literature is specially adapted to meet the demands of the truth-seeker and to satisfy the commendable curiosity of the modern mind.

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Koreshanity differentiated from all other systems.....\$ .10	A discussion of the Sex Question..... 5
<b>The Science of the Decalogue</b>	The Covenant of Life..... 2
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	Mnemonics..... 2

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