

# 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."*

Vol. xvii. No. 20.

CHICAGO, ILL., APRIL 3, 1903. A. K. 63

Whole No. 539

## The Origin of Truth and Fallacy.

Book of Revelation, Part XX.

The Paradoxical Position Occupied by the Messenger of this Age; the Character of the Central Sun; the Basis of Exoteric Comprehension; the Danger of Esoteric Influxes.

KORESH.

BUT I HAVE A FEW THINGS AGAINST THEE; THOU HAST THERE THOSE HOLDING THE TEACHINGS OF BALAAM, WHO INSTRUCTED BALAK TO CAST A STUMBLING BLOCK BEFORE THE SONS OF ISRAEL, BOTH TO EAT IDOL-SACRIFICES, AND TO FORNICATE.—Rev. ii: 14. (From the Original Greek.)

"I HAVE A FEW THINGS against thee," does not signify that there is aught against the truths of doctrine in the principles enunciated in the Messenger of the Covenant, nor in the life which these truths inculcate, but that he is still in the mortal state, not having yet put off all the conditions of the mortal manhood. Hence, from him there proceed through the involuntary centers, the forces of evil which all those who are in the esoteric phase of thought appropriate, and thus are enabled to perpetuate the powers of anti-christ.

It should be thoroughly understood that he who enunciates the gospel of immortality, now at the end of the Christian dispensation, does so from a perfect knowledge of the principles and laws of Universology, and that all instruction is upon the basis of exact science. All instruction is consequently presented on exoteric, not on esoteric lines. The reason constitutes the basis of exoteric comprehension. The difference between the employment of the reason from the divine standpoint and the ordinary methods, resides merely in the initiation of the premises. In the ordinary process the premise is assumed; in the correct process the premise is demonstrated. We again reiterate our statement, that all modern science, so called, is predicated upon the bases of assumption, and that the so

called scientists do not deny that all their premises are assumed. If the premise is assumed then the conclusion is an assumption.

One of the fundamentally proven propositions of the Koreshan cult is, that at the heart and center of the universe there is a nucleus at which the light is projected in one direction and the darkness in another; and that the function of producing the light reflects the darkness. Light and darkness are produced by one and the same operation; hence, as there is a correspondence between the forces of Nature and the anthropological operations, in which biological phenomena are maintained and perpetuated, there is, therefore, the anthropological nucleus where there is a constant production of intellectual lumen, voluntarily engendered, where at the same time fallacy is involuntarily produced. Science flows through the reason and through the intellectual faculties, and the *darkness* of fallacy flows by an interior way as an involuntary reflex of that mental operation which propounds the true science.

Truth and fallacy, good and evil, are all produced by the same operation; the truth and good, by the voluntary operation of the will; and fallacy and evil by the involuntary reflex of the voluntary power which generates the truth and good. Fallacy and evil have their origin at the very heart and center of all activity, because the operation which produces the truth and good, produces also the fallacy and evil; hence the center from which flow the energies of the sun to such as are in the light, is the same as that from which flow the energies of the sun to those who are in the dark. Those



who are in the light of the true Sun are in open and natural vision, but those who are in the light of the false sun are in the darkness of sleep;—they are in the “silence,” and have entered the land of dreams where all is visionary. Those in the sunlight see from the reason through the intellect and are awake, while such as are in the “silence” of dreamland allow the influxes of devils to allure them into false felicities of coming beatitudes, and are asleep.

The present Messenger of the Covenant is the center of all the activities of the present time. He is compelled by virtue of being, to stand exoterically within the field of truth and good, and esoterically, in the field of fallacy and evil. It is therefore said, “Thou hast there, those holding the teachings of Balaam.” At the time of the theocrasis the center in anthropology—wherein the false and evil reside, and whence there flow the false and evil principles—will be destroyed, and then there will be no remaining forces of antichrist. When the Messenger projects a truth by his voluntary power of discovery and discrimination, he knows the truth by its contrast with a fallacy which he had engendered; and he also knows that no truth can be comprehended but by the incorporation of its antithetical fallacy. He knows that when he rejects a fallacy by adhering to the truth, that the fallacy must find a resting-place,

and that there must be found the continent of the fallacy. He knows that up to the time of his theocrasis he is in the combat of generating truth and projecting it against evil, which he discriminately rejects.

In the most exoteric sense, and on one plane of thought, Balaam is the force of modern astronomy, because he is the sun in the false light. He (Balaam) is instructing Balak, the church, to accept doctrines and to lead lives contrary to the true principles of immortality. Modern science is a stumbling block to the church, and leads it astray; and the new church, until the theocrasis, is under the influence of this false power. Everything pertaining to the sensual loves is evil to all who desire the higher life. Fornication is the condition of a prostitution of such as are cut off from the true light, and are induced to accept the false light of an unreasonable science, because engendered by a false employment of the reasoning faculties. The sons of Israel constitute the churches; and as one of the churches is denominated the church of Pergamos, they are the sons of Israel, but they are not yet married again to the Lord since their divorce; hence any application of false doctrines which false science induces them to accept and appropriate, is placed on the basis of fornication rather than on the basis of adultery. To eat is to appropriate, and to falsely appropriate is to eat idol-sacrifices.

## Relation of the Spiritual and Natural.

**Spirit and Matter are Interdependent; the Highest Degree of Spirituality is Manifest in the Most Perfect Flesh; Faith Demonstrated by Works; Heaven in Earth.**

BERTHALDINE, MATRONA.

**A**N EMINENT CHICAGO DIVINE was recently reported as having attempted to define the meaning of spirituality. “Spirituality,” he says, “is a question of focus; a man’s spirituality depends upon that which he makes the center of his life. If this center be material, the man cannot be spiritual; if it be spiritual, then the man is spiritual.” Let us consider the instruction of Koreshan Science, that we may appreciate the truth relating to the attainment of spiritual and material perfection in unity. The universe is of one substance in two interdependent general states or conditions, denominated matter and spirit, transmutable through the mediumship of their unity of forces; that is, they are focused or polarized in each other through the mediumship of their conjunctive unity. Their interdependence is practically confessed primarily in humanity, in its primary group, representing the angelic heavens and the earth, viewed as the Lord and his Disciples. Spiritually minded men discerned that the Lord Jesus was the Son of God, the involution of the highest or Arch-natural heavens, in the form of flesh denominated by its begetting spirit as “that holy thing” which, prior to being made flesh had, as spirit, been made one

with the Most High, and was that spirit’s materialization through the mediumship of the Virgin’s soul and body.

The Lord Jesus, desiring to make his own one with himself when he should be restored to Fatherhood, said to them, as a man who had become a living soul, an embodiment of divine psychic force, “Without me ye can do nothing.” If they could “do nothing,” they could become nothing other than corruptible, mortal men with him. That they might be subject to the overshadowing of His psychic force, when he should dematerialize, he polarized their affections in himself, a personal, material man, a living soul, possessed by the begetting spirit of Fatherhood, which controlled it as the glory of God and made it to become the life of his chosen people, the church. As the test of their polarization in Himself, he said to those who professed to love him: “If ye love me, keep my commandments.” To those who loved Him best as the vital, living Man, he imparted himself most forcefully when in the unity of spirit his ascending ego or controlling spirit identified itself with the head of his elect church and the appointed ruler of the heavens in earth. The Word is



made flesh that aspiring humanity may have a visible and tangible focus of Almighty power in which to polarize for the baptism of the divine voluntary power that draws all men into conjunctive unity with God.

Man cannot by any legitimate method polarize in Deity, save as God materializes and is unified with a material center of attraction, to be the mediator of his covenant relations with men. It requires the very highest type of spirituality attainable on any given plane to enable the fully evolved humanity on that plane to discern its involution of Deity in humanity. It requires a very high type of spirituality—the spirituality of the Father God—to discern the Deity in his Sonship or immortal personality; and a still higher type is required—that of scientific discrimination—to discern him in his hiding place—the “man of sin.” “Verily, thou art a God that hidest thyself, O God of Israel, the Savior.” The Lord glorified in the Motherhood can alone reveal to men God identified with fallen humanity.

The psychic force of divine Mother love feels its way to her lost sonship and restores to it the image and likeness of the Father God. God becomes the Son, to seek and to save that which is lost, by bringing many sons to glory after his kind. It is plainly declared that there is no Savior but Jehovah. He constitutes the Bread of heaven, which if a man eat he shall live forever. Jehovah declares himself to be the way, the truth, and the life. Man can become divine spiritual and natural only as he focalizes his affections in and receives his intellections from the man of God, who constitutes his appointed and anointed Revelator. The man of God must be spiritually discerned, and worshiped both spiritually and naturally as such, by fallen humanity, if fallen humanity is to know the value of covenant relations with Deity. For this reason the Lord said, “If ye love me, keep my commandments.” The Lord vividly illustrated what he meant by keeping the commandments, and his illustrations all indicate the practical performance of uses, both spiritual and natural, to the neighbor. The hungry are to be fed and the naked clothed, both mentally and physically.

James, an Apostle of Jesus, who knew God in him, declared: “Show me thy faith without thy works, and I will show you my faith by my works.” James was a rational man, and therefore profoundly spiritual. If we wish today to discover the faith of the Son of God, we must be able to discern it in the man with whom he identifies himself; and he is made discoverable by his works. Without the Son of God was not anything made that is made. The all-comprehending work of the Son of God is the physical universe as it exists. Doubtless the man with whom the Lord is most closely identified will know, when he is perfected as a natural man and brought into covenant relations with the Godhood of his identity, all there is to be known about the universe as to its form and function, the laws of its origin and perpetuity, as a foundation science for the elaboration of all the detailed sciences pertaining to it. The grandest thing for man to know about the universe is its highest product, the seed of its own reproduction,

its origin and destiny, viewed by the light of the science of the law of primogeniture, whose exponent is the first-born of God, in whom the Father-Mother dwells.

The incarnation of Deity is the completion of the unified interdependent efforts of the acme of physical and spiritual forces, and represents the sum total of all universal life—Fatherhood, Motherhood, and Offspring in one form of perfection, potent to transmute and transfigure all degrees of his being to the universal language of symbolism. The universe in its least form is God’s primary Book which he unfolds into a great library of scientific works, of which it is the index and key. When any man can read all Nature in the light of the primal man, and is fired by the love of the knowledge of all things, of which he is called to be the son and heir, he may be said to be an enlightened or truly spiritual man, to whom God speaks by every word in his greater book, and with whom he delights to walk. When God comes to a stand-still, having found a suitable resting-place, the enlightened man may be said to “stand in” with God, and they rest together, absorbed in each other—for God would have the man in his image and likeness, and the man would be at-one with God, the author of all peace and rest in the activities of Almighty power. With enlightenment from the mind of the Almighty who knows the universe, one can see how everything in Nature is an expression or symbol of something necessarily involved in God’s perfected manhood, the seed of his universal power. If a man is known by his works or fruits, then a critically discriminating study of them as expressions of Cause, will yield man a knowledge of his Creator, that becomes an increasing source of delight with its increase.

If the Creator is his own origin and destiny by virtue of his righteous relations to his creation and all creation’s highest products, then for aspiring man who seeks unity with his origin and destiny, he is the best teacher in the universe. The Creator knows that he is just this; therefore does he condescend to men of low estate, and in the “fulness of times,” when there exists in man a deep sense of need, a hunger and thirst which God alone can satisfy, to make them receptive, he becomes a Prophet and arises among them “strong to deliver and mighty to save” all who confess themselves lost and undone. When He comes he always establishes a College of Life suited to their needs; and he opens his mouth—for the Almighty cannot talk to men without a mouth—and teaches them the things that are natural to know and to do. In His condescension he descends into and with them from degree to degree of his involving Word, till they become one with him in body, soul, and spirit, which are the Lord’s. In this age, which completes the fulness of Gentile times and the perfected fruit of Gentile evolution, God the Lord saves his manhood to the outermost; he resumes his Arch-natural form and comeliness, and assumes its power and great glory. Hence, the Father meets the Son in the lowest estate. When the Son comes to himself and declares, “I will arise and go to my Father,” God and man meet in the way of life, the path of the



just, which is a shining light. They meet in the light of the divine intellection which is divine science. Applied for salvation from sin or violation of the laws of life and immortality, it is the way of the Lord—obedience to law.

The scientist of Universology, who establishes the College of Life in this age and reveals himself to be the Prophet of God, adequate to the present needs of the present evil world, proclaims himself to be the circumferential man of God. His feet touch the earth—God's footstool, the resting-place for the ultimates of his being. In the companionship of mortal man, who represents the proliferation and prodigality of His descent into the race, he lays a line upon the earth to measure it, and reasons with the prodigal till he correctly estimates the riches of the Father's house. Fallen man, the man of low estate, says, "I will arise and go to my Father." He goes by the way of obedience to the law, the way of life. In this way a conjunction is effected; the Father meets him, and receives him unto himself. The desire for continuance in the mortal state is sacrificed; the earth Mother embraces him, for he is received into the bosom of the holy church and restored to Sonship and heirship, and the whole earth is filled with rejoicing. Mother Earth is the sphere of the unity of Father and Son, giving them form and comeliness. In them she is no more carnal but spiritual love and gratitude, because she has gotten a man from the Lord, who is his image and likeness, to satisfy her living soul. With a spiritual discernment that is the gift of God only, she beholds in the Son her unity with the Father.

God is the Father-Mother Deity in the Lord, offspring of heaven and earth, the divine unity of spirit and matter eternally employed in the glorious works of transmuting and translating each other from glory to glory through the mediation of him who effects their Deific conjunction. To become highly exalted spiritually, one must become profoundly and scientifically natural. One must get very near to Nature's heart where God hides himself. In the earth at rest with God, "in the secret of his presence," revealed by the Word of his power, man may learn to know God and be overshadowed by him as by "the shadow of a great Rock in a weary land." Rested, man may be revived to be a co-worker with God in the fulfilment of his will, that his kingdom may come and his will be done in earth as it is in heaven—the spiritual heaven of his own intellectuality, which is that of the Messenger of his covenant relations with men. His will is that periodically in the order of law, all things shall be made new.

It is God's determinate purpose that the New and not the old Jerusalem shall claim our ardent devotion; that the New Jerusalem shall find a new habitation in earth, whose builder and maker is God, with a new name hitherto unknown to men; a God whom Jehovah as to his personal life, died to bring men to a knowledge of; a God who can destroy the works of the devil and restore to humanity his divine image and likeness. We sinners have a pitiful need of the rest of a rational faith

in the Lord God. Our present estate is unnatural and inhuman. We who were purchased by the Pearl of great price are food for swine; we are feeding them with ourselves, giving them our time, our talents, our physical energies—all of which belong to God. The swine of humanity are the hogs of usury, the robbers of God, whose greed of gain means the effacement from humanity of every semblance of Deific origin and destiny.

It is time for humanity to eat of the fruit of the tree of the knowledge of good and evil, and to know God as the author and judge of both, and to witness his triumph over fallacy and evil in the power of his goodness to men. His kingdom will come in earth, which will yield her increase of Jehovah's holy seed of Arch-natural life—the life of God in the flesh, at once the most celestial, the most spiritual, and the most natural of all the forms of life which expresses the degrees of his being in the language of men who serve as revelators of God. Spiritual things are learned through the language of natural correspondences; hence, the spirit of the natural is imparted to men that the eyes of their understanding may be opened to perceive the things of God which speak concerning him. By the laws of correspondences, He is intellectually discerned; and by the operation of the law of transmutation, he is affectionately appropriated and infolded. The at-one-ment which follows perpetuates the eternal life of God in the human race—for God lives eternally by virtue of the periodical marriage suppers of the Bride and the Lamb. The Tree of Life yieldeth her fruit, and it is the flesh of mighty men prepared for absorption into Deity, whose throne is the intellectual principle in man.

He who subdues and controls all the kingdoms of the world of which he is the representative man, and overcomes their last and greatest enemy—death, sits down in the throne of a kingdom which has no beginning and no end, the kingdom of the earth's Motherhood, where the wisdom of experience is eternally gathered, where seed time and harvest abide forever. The Overcomer sits down in this throne; and with the eyes of God which are in every place where man is, to name his name in his own order, he spiritually discerns the spirit of everything good after its kind, and tries the spirits, and judges not according to the wisdom of men in the flesh, but according to the wisdom which cometh from God only. The pure in heart shall see God; therefore, let your affections be for that only which hallows his name. "Keep thy tongue from evil and thy lips from speaking guile." "Let the words of my mouth and the meditations of my heart be always acceptable in thy sight, O Lord, my strength and my Redeemer." Men seek spirituality in vain through the study of the occult, when it is attained only through the study of the revealed. Study the revelations, the unveilings of God; see his face and die to all that separates you from him—your sins, your uncleanness, every fallacy and every evil; and live and move and have your being in Him who is the way, the truth, and the life; then shall you be spiritual and natural and useful.



# Human Progress Through Dispensations.

Periodic Concretion of Divine Thought in a Central Personality; the Essential Germ of Life; the Divine Impulses at the Beginnings of Dispensational Periods.

AMANDA T. POTTER.

THE CONSTELLATION ARIES transiting the sign Aries, forever has been and through the endless continuity of time will continue to be, the signal of those human conspiracies which are recorded as the history of the Jewish dispensation. The boundary points of this period are the beginning and termination of the effort to produce the perfect seed of the universe. The Jewish dispensation thus begins and ends, because these primal points circumscribe the congeries of circumstances which effected the supreme issue; all the intermediate happenings being but so many sequences to become focalized in the consequence.

The externally dominating figure of the Jewish age, the personality through whom these coöperating agencies wrought, without whom the desired issue were barren, whose inexistence had coupled with it the Abrahamic age, was Abraham. He, an imperfect seed of the universe proceeding toward perfection, was sown and gathered, cultivated and culled down through the tenure of a timic epoch which fixed not these processes, but was rather determined by them. At the close of the dispensational cycle, the appointed time of gestation, he appeared as the perfected seed; for our Lord, though in general sense the seed of the universe, was specifically the seed of Abraham, who, being a type of Deity, was the continent or tabernacle of the Father. Through Abraham God impulsed those activities,—the chief of which was the husbanding agency of circumcision,—that culminated the substance of desire in a concrete form, the person of the Christ, at the end of the age. And this supreme effort was not more true to universal law than the wheat germ is to the wheat harvest.

And what was the substance of the desire which materialized to form the immaculate flesh of the Son? It was thought—the thought of Abraham with whom God's thought was coalesced. The thought of God—descended into Abraham's thought as a qualifying and dominating force—was the moving and vitalizing potency of that timic era. It wrought in a manner analogous to the working of the energies which propel the germination to its fruition in the vegetable world. The truth—Koreshanity, teaches that the universe is composed of one substance in the two qualities termed spirit and matter. The apex of their supremacy and power dwells in Jehovah, the Son, the perfect flesh which environs the perfect Spirit. The interchangeability of these two qualities of substance is proven in that the Word was made flesh, which later was returned to Spirit and inbreathed by the followers to whom He had promised himself. Thus they imbibed the thought of God.

We are desirous to enlarge upon the conception of thought concreted; to present it as the source of uni-

versal form. Concrete thought should exist in the mind not only as the habitation of the Deific Spirit, but in possession of the common humanity it should be understood as solidifying into forms whose qualities are concomitants of its degree of integrity; for every thought, be it of the Supreme or of the sensual human, is a spirit entity whose person is its qualitative likeness. Hence the law of spirit concretion, whose operation is recorded in the first chapter of John in its relation to the Supreme, has its correspondential law operative through all the intermedial, from the center to the outermost bounds of humanity. And in the alchemico-organic, that great correspondent of the anthropostic universe, the same law prevails in analogous relations. A system of disintegration (resulting in the production of an energy which corresponds to spirit in the human realm) and solidification proceeds through the entire congeries of activities from the central sun to the outermost lamina, whence the return proceeds to the great Throne and Altar whence it was projected. Through these processes is outwrought God's promise to create all things new. Nothing seen and nothing possible to conception proceeds from aught but the thought of God. Koreskans do not hold that God is in all things otherwise than as herein set forth, which, tersely put, reveals all things, visible and invisible, below the integrality and hence the perfection of the Almighty, as a precipitate from Deity.

These processes of creation, more aptly termed recreation, are constantly in progress. They are subject to accelerated impetus through recurrences denoted by that great clock of the universe, the starry Zodiac. Such impulse occurred in the middle of the lap of Aries and Pisces which heralded the theocrasis of the Lamb of God. The effect of His translation, which propelled every quality of the universe, will be best understood in its relation to the physical kosmos, and so is best spoken by its great Enunciator: "The Holy Ghost shed upon the world (the church) in the beginning of the age, proceeded from the visible Lord in his conversion from matter to spirit. If the Lord had not been personal, there could not have obtained the dissolution of his body and its conversion to Holy Spirit; and therefore the afflatus—the 'oversoul'—could not have obtained. But the vortical involution, the anthropostic, took place in alchemico-organic (physical) space; therefore it involved the material elements not included in the organo-vital structure, and the vibrations were communicated to the elements and essences of the alchemico-organic kosmos, converging toward and into the stellar nucleus of the alchemico-organic world and radiating to its circumferences. It is thus that the conscious mental nucleus of the anthropostic imparts momentum to the activities of what has been denominated the physical universe. The impulse ceases to be mental energy as soon as the influence of correlation has mutated the vibration of mental force to the vibration of alchemico-organic (physical) motion."



## PARKER ON UNIONISM.

*Koreshan Criticism of a Sweeping Verdict Rendered by  
the Eminent Jurist.*

JUDGE ALTON PARKER, of New York, who has been mentioned as a presidential candidate, has recently rendered one of the most radical and sweeping verdicts which the history of jurisprudence can report. He denies the right of the law to curtail the power of the labor-unions or to interfere with their prerogatives. What those prerogatives are, in his opinion, may be briefly stated. He asserts that any man or body of men has the moral and the legal right to refuse to work with others who may be employed by the same company or firm; and he says that notice to strike in the case that certain men be not discharged cannot be considered as intimidation or the use of unlawful threats.

How would you like it, Judge Parker, were you a scab workman, trying to make an honest living and to put bread in your children's mouths, with no friends but your two hands to aid you in the struggle? The laws of this country are supposed to be framed to protect its citizens in the enjoyment of their full prerogative as citizens. They are not supposed to discriminate against a man because he has refused to join any secret or commercial organization. The scab workman and the union workman have an equal right to labor and support their families. To say that the scab workman shall be crowded to the wall because he is willing to work for lower wages rather than combine in a manner which he thinks tyrannical, is to interfere with his liberty of judgment—the very prerogative which this country is most proud to confer upon her citizens.

What a spectacle for foreign nations to contemplate, is the scab workman carrying his gun as he goes to his work in the morning, keeping it stacked beside him through the day and, finally, when his toil is done, shouldering it once more to protect him on his homeward way! When he bids his family goodby in the morning, it is in no certainty that it may not be a last farewell. The little ones crowd around him, but he knows as he hears their merry laughter that his life is insecure. The next hour he may be a bleeding corpse,—all because he does not approve the aims and methods of a great and arbitrary combination of force.

The scab workman, as Carlyle would say, "has also a soul quite other than his stomach." He has also the intellectual capacity to reflect upon the laws and institutions of a country ostensibly free, which has invited immigration. The European peasant may be very poor, very miserable, but he is not wont to protect himself from fellow laborers by firearms. Let America justify her Constitution and keep faith with her citizens. Let her see to it that the pledge of liberty, both commercial and religious, which she holds out as an inducement to the oppressed of all nations, be not violated!

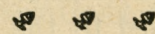
## The Koreshan View of the Horizon.

IN KORESHAN SCIENCE the horizon is defined as the point where the vertical space between the eye of the observer and the surface of the earth or water disappears. It is the vanishing point, and its remoteness depends not alone upon the elevation of the eye but also upon the spectator's power of vision. How does this differ from the ordinary physicist's definition of the word? The Standard Dictionary defines the horizon as the line on the earth's surface which bounds the view. Astronomers distinguish between the sensible or astronomical horizon and the geocentric or the rational horizon. The former, they define as the plane passing through a position on the earth's surface at right angles to the line of gravity. They assume that the line of gravity falls toward the center of a convex earth. They also say that the sensible horizon is the great circle in which the plane passing through a point at right angles to gravity cuts the celestial sphere. Both these definitions assume the shape of the earth to be convex.

The horizon line which bounds the view is a constant testimony to the optical fact that perspective foreshortening is in direct ratio to the power of vision. It effectually disproves the supposition that an optical line is a right line, showing that two men of different height will survey a different sight line; hence that no dependence can be placed upon a line surveyed by the use of optical instruments, carried over a long stretch of territory.

The geocentric or rational horizon is said to be the plane, parallel to the sensible horizon as above defined, which passes through the center of the earth. The angle of depression of the visible below the sensible horizon is called in astronomical terms the dip of the horizon. It involves the supposition of the earth's convexity, which exists only in the imagination of those who have never determined the true shape of the earth by actual, mechanical experiment, and therefore lack a basis of fact for their arguments.

The word horizon is from the Greek *horos*, limit or bound. The same word in Egyptian is used to express one of the characteristics of Deity. The horizon is the limit of lateral vision in the earth's concavity. It shows where God has set bounds to the power of vision—the human eye. Christ is the Eye of humanity, and he also is limited, both in knowledge and in power, because the sum of knowledge and the possibilities of intelligence are fixed and definite. They are attainable not illimitable.



## An Arraignment of Modern Education.

LONG AGO it was said that the dumb should speak, but the most wonderful exhibition of recovery of speech on record since the miracles wrought by our



Lord, would seem to be the use of articulate language by Miss Helen Keller, the Radcliffe College girl, deaf, dumb, and blind. The whole country is ringing with news of her speech before the Massachusetts legislature in behalf of the blind. She enjoys the distinction of being the first woman to plead the cause of the afflicted with lips that have been unsealed. She has learned to speak after enforced silence since infancy or over twenty years. By placing her finger upon the lips of her devoted teacher, Miss Sullivan, Helen Keller can understand all that is said to her. Her mind is gifted with quick perceptions and her thought is clear and ready. Strangely enough, however, one of the first uses which she makes of her new found powers is to decry the training which the schools are giving her. She regrets the loss of the quiet moments before her mind was crammed with the thoughts which "jostle each other like hailstones" in her poor brain. Once she could sit down and think with joy, but now she longs to break the idols as she calls them, which invade her privacy of judgment and prevent her mind from acting in the old way. It is a strange protest to come from one who has seized upon education with avidity and, with every disadvantage to cripple her progress, has attained the standards of modern culture, passing her entrance examinations for college with credit and maintaining her rank among girls unhampered by physical disabilities.

Modern education is analytical. It fills the mind with a multiplicity of facts; but it lacks the corresponding power of synthesis. It needs the proven premise of demonstrated knowledge to unify these facts so as to show the relation of all things and the subordination of many parts to one end. There can be no enjoyment of knowledge without order and harmony. The various ideas which jostle each other "like hailstones" in the mind when they are taken in without consecution or arrangement may be laid with symmetry, fair as the foundation stones of a temple. Given the rational basis of the Koreshan System, and from it may be logically deduced the concept of the universe. This is sane, healthful, and uplifting. Truth revivifies. The grandeur and simplicity of the main idea fall upon the mind like a benediction of peace. Why is it that persons will rummage in the dusty lumber rooms and attics of past delusions, filled with the mental furniture of defunct generations, when the large and airy rooms of truth invite them?

*The Microcosmic Pole of Universal Impression.*

WHEN THE INDIVIDUAL is ripe, the cells of his brain have taken an impression of the universe. The objective world has become the subjective. He has subjected it to his mentality. The outer has become the inner. Through experience gained in many embodiments, he is ready for the throne of universal dominion. By a marvelous species of photography, an image of the whole world of phenomena has impressed itself upon the sensitive film of the retinal coat, thence

to be transcribed upon a cell. Cannot these images impressed upon the brain be transferred by some coördinate process to the outer world? Thoughts are spiritual entities embraced in the mind. The pictures in the brain are living pictures. Spirit photography may be the materialization of an image held in the mind, or the actual conversion of spirit-life to matter.

What a wonderful thought it is, that the microscopic cells of the brain should be able to receive and to hold the marvelous life of the cosmos! That a single cell should take the imprint of a whole landscape! In order that the mind may grasp the unity of life and entertain the concept of the universe, the whole brain must be polarized in its true Creator, the God-Man. The primary thought which ultimately reduces the hells, both spiritual and natural, to orderly conditions, is the glorious concept of the unity of God and man.

*Essentials of Human Culture.*

THE PERFECTION of nature and the delicacy of her handiwork are designed to stimulate man to perfect his character by adding the charm of external polish and culture to the graces of the spirit. Everything in Nature has its distinctive virtue. It has also its own particular beauty. A thousand lessons may be read from even the smallest of her books. The dividing line between culture and boorishness is nowhere more defined than in language. The man who in his daily speech, in his family or in his office, is accustomed to indulge himself in lapses from good taste will be very likely to commit the same blunders in public under the influence of temporary embarrassment or strong excitement. The only safeguard in manners as well as morals is to be thorough. Culture presupposes a correspondence between the inner and the outer. Certain branches of the finest shade trees are cut off lest their symmetry be marred by superabundant growth in one direction. The apple tree bears better fruit when judiciously pruned. It looks better and it yields better when it feels the knife. Culture is genuine when it is ruled by the interior motions of a loving heart.

*Capacity and Contentment.*

THE LOVE which comes down from above desires that all may share in its benefits. It knows that all cannot share alike; but it also knows that each will be satisfied according to his capacity, be it that of the pint cup or the dew drop or the broad surging ocean. All the little tender buds may open wider and wider until the tree bursts into full leaf, but no two leaves will be exactly alike. The same sap flows freely in the veins of all. They are bathed in the same air and sunshine; but their power of appropriation is different.

Wheresoever the divine love comes it brings contentment. Variety in unity is its expression, and for this reason its expression is beautiful. It was on the mount or in the exaltation of love and wisdom that Moses was shown patterns of holy things. All parts contributed to render the tabernacle perfect. Each was essential, and lacking any one of them, it would have failed to set forth the ideal. So the members of the body of Christ of which the tabernacle was an image, are all different.





## In The Editorial Perspective.

THE EDITOR.



KORESHANITY is a religio-scientific and social system which promises to do wonders in lines of world-reformation; if its claims be true, it is the beginning of the greatest movement in all history, and is entitled not only to the attention and respect of the world, but also the support and sacrifice on the part of the millions who profess interest in the welfare and progress of humanity. But the modern mind is skeptical on account of the failure of numerous attempts to reform the degenerate elements of the world. Modern pessimism is a deterrent to progress, while optimism is blind; the pessimist sees no hope of the world ever growing better, while the optimist considers the world very good as it is—a few touches here and there would make it the perfect ideal. So far as the world can see, Christianity has failed in its mission in the world. It is little wonder that the unenlightened mind should consider all systems which look to complete and radical changes in human affairs to be mere chimeras. It is a fact, however, that the Christian system has performed the work it was designed to perform. If we could not see the plant, and the seed borne at the end of the season, we might consider that the death and corruption of the seed planted are evidences of failure of the seed to perform its functions. The Christian church was destined to fall; but in and through the fall the forces of divine regeneration were operative by way of preparation for the new era with its perfect system of life and truth. The Founder of Koreshanity is fully aware of the difficulties which he confronts in his endeavor to establish the new order of things, and knows that if no more factors may be employed than those recognized by the educators of the present, the task would be hopeless. We are sometimes asked what assurance we have that the Koreshan System is practical, and that its plans are practicable. Let us observe what the words practical and practicable mean. They are derivatives from practice, which is from *praktikos*, fit for doing or performing. A thing that is practical is capable of being turned to use or account, as knowledge applied to some use or end. A plan or undertaking that is practicable is something to be done through known means or resources. The people of the world may consider a thing impracticable, if they do not recognize the possibility or desirability of the end to be attained. The practical things of modern life relate mostly to the making of money; things beyond the sphere of modern business men are considered to be for purposes of entertainment, pleasure, or pastime, or in the realm of the fanciful and mysterious. We proceed upon the basis that all scientific truth is practical—capable of being applied in the interests of human life and happiness. Certainly, the universe exists for some great purpose—this fact is obvious; it is equally obvious that a knowledge of the universe, a comprehension of the laws and principles, opens to the mind means and resources unknown to the world, through which great wonders in lines of world-reformation may be achieved. Koreshanity deals with vital subjects and substances; therefore, primarily, it is a great system of life, or the knowl-

edge of the application of law to life. As an example of how practical it is in dealing with the problems of life itself, or the attainment of a higher state or condition of life, we instance the means it employs for the conservation of the most vital substances of one's being, and the polarization of the same in a medium of transformation or central pole of activity. Let him who has sufficient penetration to perceive that a constant waste of vitality through sensualism is conducive to disease, consider the vital effect that absolute continence and chastity would have upon the health of the individual. Koreshanity seeks to turn the vital essences of human life to practical use through conservation and application, that a surplus vitality may be heaped up, transformed, and distributed as the potent forces of the new order. The resource of life is *life*, which, when conserved and properly utilized, will constitute the substance of the coming baptism, without which nothing practical can be done in the way of reforming and purifying the world. A new impulse must go out and work upon the human heart and soul; such a work is necessary for a realization of the highest degree of refinement in society and the most perfect order in the conduct of human affairs. All true knowledge is practical; the end of all learning is life. We know that Koreshanity is practical because it is true. The age of science is the age of application of such principles and laws as will enable a Man and a class of men to seek the heights of destiny and become the source of all the vital substances of life and mind, to purge the world of its impurities, and liberate it from its present bondages to evil powers.

The civilized world has been called upon a number of times to sympathize with the people of Ireland. For over a thousand years, the sons of Erin have been horribly oppressed—subdued many times, but never yet conquered, for the spirit of rebellion is still strong in them. After the Crusades they were miserably governed by the British; the Tudors looked upon the Irish as a race to be robbed and plundered at will. A rebellion against British misrule was put down by Cromwell, and a later one by William III. They have felt the strong hand of subjugation, the yoke of tyranny, the power of despotism—they have been forced to endure the galling chains in forms of slavery. Many attempts have been made to ameliorate the condition of the Irish; Gladstone desired to give them home rule; but strong advocates of Irish liberty have lived and died without achieving aught that is lasting for the oppressed Celts. Almost the entire island has been reduced to a system of tenancy; landlordism prevails. Excessively taxed and burdened by rents, and disappointed by broken promises, the Irish are well-nigh disheartened. Recently a step has been taken to remove the great bone of contention—landlordism. The Irish Secretary, the Right Honorable George Wyndham introduced in the House of Commons, the new Irish Land Bill, which proposes a free grant of \$60,000,000 to place tenants in possession of land which may be sold to them. Through customs and laws which have prevailed,



certain classes of the Irish have been debarred from owning land at all, and they have been forced to toil for the benefit of others. Now what a spectacle Ireland presents of the fruits of Christian civilization! The landlords of Ireland are Christians in popular standing among the British people. We assert that the present movement to liberate the Irish from a form of slavery does not originate in a righteous desire to elevate the people; and those who hold that true reform is to grow out of present efforts to adjust difficulties on compromise bases, will be sadly disappointed. The keynote of the proposed Irish Land Bill is the fact that the burden of landlordism was a little too great for the Irish people to produce enough to pay the landlords who, from a financial point of view, were choking themselves! The British government has undertaken to adjust the matter, letting the landlords out of the business with as little loss as possible; and at the same time the government bids for Irish favor and support by making each Irish tenant owner of a few acres of land. After that, what? Why, the Irish will simply find themselves burdened by mortgages and other things from which millions of people in Europe and America are struggling to be free. The Irish have been chained to the wall; it is well to be rid of the chains; but they will find their freedom restricted to the little room they occupy—not yet the liberty of the individual or the nation.

From the time of the earliest departure from the principles, policies, and practices of the primitive Christian church, men have endeavored to restore the original conceptions taught by Jesus and the Apostles. Numerous sects have been founded upon mere scraps of the Bible—upon scattered texts jumbled together in statements of doctrine. Luther thought to purge Catholicism of some of its corruptions, and finally embarked on a line of his own. The Reformation was the beginning of a period of church division, of wholesale segmentation. In modern times attempts have been made to restore the primitive Christian doctrines and customs, and we have such movements as those begun by Alexander Campbell and heads of other sects. These men have taken Bible texts here and there, and endeavored to form some conception of what was really taught by the Apostles. How meagre in many cases, is the information contained in summaries of sermons by early Christians! We do not believe that any man, apart from direct appointment and illumination from the source of all truth, can take the New Testament, and arrive at true conclusions concerning the laws and principles of human salvation. The mere running together of texts is patch-work, and amounts to nothing so far as the absolute truth is concerned. Whence did Jesus obtain the truth? Did he learn all he knew from the Old Testament? Many people who claim a desire for a "thus saith the Lord," have concluded that the Almighty has forever closed his mouth, and now says nothing, but points to that which is written. Did not the Almighty speak nineteen hundred years ago? Has he not dotted the dispensations with prophets? What has happened to the Almighty that he should not be able to speak today as in the past? If the lost Word was restored nineteen hundred years ago by means of a divinely anointed and appointed Teacher, may it not be restored today through an authori-

tative Messenger? The time has come for declaration of the whole truth in its ultimate or outermost degree, which is scientific. The Man, not the Book, contains the entities of life.

During the past four years the Methodist Episcopal church has raised a \$20,000,000 fund for the extension of Methodism in the world. It has perhaps seemed to many that with \$20,000,000 in hand for religious purposes, there should be a great revival of religion—but it is not so. It has been reported that during the time of the collection of this fund, two millions of converts were made to the church; but some representatives of the denomination are vainly endeavoring to find what has become of them. About \$7,000,000 of this fund was given to colleges and universities, and nearly \$2,000,000 to theological seminaries; and charitable institutions have been endowed, and much money devoted to various philanthropies. The church has made a great show of wealth, but not of works that will endure. A few simple facts, with the powers of destiny to give them force and meaning, will work a great change in the affairs of the church, and demonstrate the failure of the great apostasy to maintain its standing in the eyes of the world.

Koreshanity is the only system that recognizes and teaches the Messianic law as essential to the recreation and perpetuity of the universe. In the modern Christian system the coming of the Messiah nineteen hundred years ago was merely a special favor of the Almighty, contingent upon the fall of man which, according to some, might have been prevented in the beginning. The rise and fall of humanity are as inevitable and regular as the rising and setting of the sun. The Messiahs are the planets of the anthropotic domain—the points of sealing or involution of the most progressive life of the human world.

It is estimated that there are visible through the most powerful telescopes, about 1,500,000,000 stars in the physical heavens; and it is also estimated that the number of inhabitants of the earth may be expressed by the same figures. This is in conformity with the Koreshan idea that every individual during the most prolific period of human generation, corresponds to a physical star. If this be so, it necessarily follows that the physical stars are related to the earth as mental egos are related to the external human world.

The modern Christian idea is that the laws of the universe were made, and are subject to change by the will of the Almighty; while the agnostic holds that laws develop as Nature progresses, but that the laws cannot be understood. Koreshanity holds that the laws of the universe are eternal; that they are not made but obeyed by the Almighty; and that a knowledge of these laws is attainable for purposes of application to human life and relations.

No societal structure will stand that is not made to conform to the plumb-line of absolute righteousness.

The Creator and the created belong to the same system of existence.



# The Open Court of Inquiry.

THE EDITOR.

## The Koreshan Definition of Words.

EDITOR FLAMING SWORD:—I am led to the conclusion that to many of the terms used by the so called new thought, Koreshanity gives an entirely different meaning from that given them by new thought advocates. My greatest difficulty in reading new thought literature is to arrive at a clear understanding of many of the terms which its advocates seem to use synonymously; some of the terms are assigned specific meaning in one line, and in following lines they are used interchangeably, greatly to the confusion of the reader. Now, I am greatly interested in the subjects to which you have evidently given years of study; but I realize the importance of understanding the terms as you do, if I ever expect to read your literature understandingly. Therefore, I am going to ask you to make me acquainted, in some manner best suited to your convenience, with the conception you have, or the meaning you attach to the following terms, when used in discussion or in consideration of any subject from the Koreshan standpoint. The terms are: God, spirit, soul, mind, intelligence, vitality, life, law, principle, energy, force, vibration, and motion.—H. P. T., Gridley, Cal.

The reason Koreshanity differs from the new thought movement and other movements of modern times, in the use of words concerning things involved more or less in mystery, is because the unenlightened modern mind has lost the true conception of the things to which the words refer. The Koreshan conception of language is that it is a form of expression of life; language is not artificial, and neither language nor prophecy is legitimately of any private interpretation. We employ words according to their meaning—that is, the meaning inherent in and conveyed by the words as recognized by highest authorities on language. A prime conception of a word may be determined by tracing it to the root from which it is derived. Every word has a distinct meaning of its own, because it embodies in its particular word form an individual conception. Synonyms are such words as convey the same general idea, but there are specific shades of difference between synonymous words, because their orthographic forms are not the same; if they were so, the words would merge into one. So, at the outset, it may be understood that we use words in such a way that they can be understood by those who know

the authoritative definition of words, or the principle of determination of the meaning of words from the roots from which they are derived.

No one has the right in truth, regardless of the testimony of facts and language for thousands of years, to affirm that all is God and God is mind; that there is no evil, no death, no matter. No one has the right from any scientific, Biblical, or etymological point of view, to say that God, spirit, mind, intelligence, soul-force, vibration, etc., refer to one and the same thing or condition, because they are not the same in fact, nor in any of the forms of the words employed to convey conceptions concerning them. Koreshanity is the most natural and rational system of conceptions of things visible and invisible. We are not occultists, nor materialists, nor spiritualists; but we believe that there are activities invisible; that matter is the base of all activity, and that spirit is always in its co-ordinate material base or pediment. Words are meant to convey definite ideas concerning the relations, characteristics, and qualities of the things material and spiritual.

Let us preface our definitions by a few general statements: In order to fully understand the exact meaning of a word, we must reach the conception in which the word itself originated, and understand the fundamental principles and laws of activities of the thing to which the word refers. In other words, nothing less than the absolute truth can lead to a *correct* understanding of what a word conveys. The original conception must come into conjunction with the word, else the word cannot convey to the mind its correct meaning, because the mind is unable to form a correct mental picture or conception of the thing to which the word refers. There are thousands of things definitely and emphatically stated in the Bible, as well as expressed in Nature, of which the modern mind has no true conception—and this fact may be demonstrated by the most casual consideration of the conflicting opinions of modern schools of thought.

The word God, traced to its San-

scrit source, means the shining One, the central Sun of humanity; it is the Deity, from *Deus*, which is from the root from which day is derived. In the Greek the word is *Theos*, the divine Being, from *theo*, to move swiftly. *El* or *Eloah* in Hebrew, means the mighty One; *Jehovah* is lord or bread-keeper, and refers to God's perfect Manhood, the Bread from heaven—the immortal flesh. God is spirit, and God is the Man; he is the central life and mind of the human race, and periodically manifests himself in the external world in personality. *Jehovah* is the perfect embodiment of divine life; hence *Jehovah* is the visible and tangible Godhead and Godhood, the seed of all life, the Savior, perpetuator, and Creator of the universe. God as spirit is in humanity, never outside of his anthropostic pediment; he does not inhabit space independently of the human world; he is not mind nor intelligence existing in air and ether.

Spirit is the product of the destruction of matter. Substance exists in two general states—spirit and matter. Every quality of spirit has its co-ordinate material base in which to act. Spirit is the sublimated substance of matter; the highest quality of spirit is the divine spirit; the lowest, is physical spirit or energy in the domain of physics. Energy is spirit at work; and force is the volume or power of energy; measured force is the measure of momentum. The spirit of man is his intellect, the spirit of the nerve. The soul of man is the affectional principle, the spirit of the blood. In the broadest sense, the soul is the man, the corporeal being. Spirit and soul are divine or diabolic according as the man is of the divine flesh or of the flesh of degenerate mortality. All mental substance is the result of activities in the brain. Mind is the formulator of thought; it is that which conceives; the base of all mentality is the brain. The mind conceives; male and female entities in the mind are parents of thought, which is generated or produced through specific functions.

The intellect is the rational principle,



the power of understanding or of comprehension; it is the seat of wisdom. Intelligence is the act of understanding, and involves also information communicated. Vitality is the principle of animation, and belongs to the outer or animal life; it is the state or quality of being vital. The most vital energies of man are the sex energies, for they are the basic resource of all life, human and divine. Seed is vital because it has power to perpetuate its life through the reproduction of itself. Life is conscious and unconscious activity in form and function. To live is to exist, to be; life is inseparable from form and function. The word life is from the Anglo-Saxon *lif*, meaning body. The most central degree of the life of humanity, which is life indeed, is God, as related to his own being and existence, interiorly and exteriorly.

Law is mode or rule of action; law is eternal because operative in the eternal universe. Law is not God, but law operates in God, and God lives according to and obeys law. Principle refers to activity or to fundamentals; also to fundamental truths or tenets as related to things active. Vibration means swinging to and fro. Atoms of matter vibrate when reaching the point of dissolution where they are converted to energy or spirit. In vibration there is attrition of atoms, by which they are reduced to their vanishing point. Wherever there is vibration there is combustion of matter, and consequent generation of energy. Energy is always active in matter. Mental vibration is the generation and communication of thought. Two minds are *en rapport* when the basic cells vibrate in the same key and establish mental communication.

Motion is the act or process of changing place. Matter moves. The cause of motion is the action of energy in matter. The prime cause of all motion is Deity; all motion is derived from mental impulse, but the impulse is through matter. The interaction of spirit and matter produces life and motion in all planes of existence. These definitions are in accord with the root meanings of words, and in accord with the principles of activity in the things to which the words refer. Koreshanity restores the original conception of the universe and its relations,

because it reveals the truth concerning the one Word in which all words are involved; that Word is the perfect Manhood of Deity, as manifest in and to the world nineteen hundred years ago, through the man Jesus.

✻ ✻ ✻

#### Builders' "Proof" of Convexity.

EDITOR FLAMING SWORD:—I have read and studied your CELLULAR COSMOGONY, and have made a number of converts thereto! There is one man to whom I have presented the subject that I have not succeeded in convincing. He is a builder, and a very practical and intelligent man. He said: "If I construct a brick or stone building, and work exactly and truly to the plumb-line, when I get to the top of my ten stories, and measure the width at the top, I find that the building is always a little wider at the top than at the bottom—only a trifle, I admit, but sufficient to establish the principle herein explained, that we build on the outer or convex side. If we build on the inner or concave side the tendency would be to the contrary—the building would become narrower at the top." As you say on page 42 that you are familiar with all the phenomena claimed to be corroborative of the prevailing theory, you will kindly explain this quite apparent kink in this important problem.—PROF. G. S. B., San Francisco, Cal.

The greatest wonder about such a "proof" of the earth's convexity, is that a very practical and intelligent mechanic should think of offering it. We have exploded it many times—there is absolutely nothing in it, so far as proving that buildings are constructed on the *convex* side of the earth's shell is concerned. It requires but a little mathematical calculation to show that the difference of distance between the top and bottom of buildings, if they *could* be constructed absolutely true to the direction of gravitic rays, would be so small as to be immeasurable.

Let us ascertain the amount of divergence of two radii extending from the center of the earth, on the basis of 7,920 miles diameter. On a circumference of 24,880 miles, 1" of arc equals about 100 feet; therefore, if the angle between two radii were 1" of arc, they would diverge from the center at the rate of .0000582 of an inch per foot of perpendicular space. Hence, two plumb-lines 100 feet in length, suspended 100 feet apart at the earth's surface, would show a divergence or convergence, as the case may be, of only .00582 of an inch—and this is perhaps a smaller bit of space than

builders are accustomed to measuring! Thus it may be seen that if the walls of a building 100 feet wide and 100 feet in height, were constructed absolutely true to the direction of gravity, the difference of distance between the walls at top and bottom would be so small as to defy detection.

But what of the prevailing belief among builders that buildings are wider at the top than at the bottom? In the first place, it must be apparent that if by actual measurement they are found to be so, the difference is not less than a hundred times greater than the divergence of true plumbs. Without actual test on our part, we should not feel disposed to dispute the claims of many prominent builders that the results of their measurements show an upward divergence of the walls of buildings; but any upward divergence is certainly not due to making the walls true to accurate plumb-lines, but to some other potent cause involved in the work of construction itself. The work is done between the walls; workmen walk upon the scaffolding and floors; the weight and stepping of the workmen, and the drying of the mortar from the outside under the influence of the sun's rays, are sufficient to cause any observed divergence of freshly built and freshly mortared walls.

In contrast with such "proofs" of the earth's convexity, we point to such extended experiments as were conducted in 1901 and 1902 in the shafts of the famous Tamarack mines, where plumb-lines nearly a mile in length were suspended from 12 to 20 feet apart. To the surprise of the mining engineers and to all scientists interested in the experiments, the space between the lines in at least twenty specific tests, was appreciably and measurably wider at the *bottom* than at the top. These experiments are matters of scientific record, and completely corroborate the Koreshan conclusion concerning the earth's concavity.

✻ ✻ ✻

#### Cause of Volcanoes and Geysers.

EDITOR FLAMING SWORD:—What causes earth eruptions, such as volcanoes, geysers, etc.? Why are dry eruptive volcanoes more numerous on island belts than extensive land districts, while it appears to be the reverse with inland eruptions, in which more water is thrown out?—J. Q. A., Cedar Rapids, Ia.

The volcanic systems constitute the termini of the great alimentary canal of the physical universe. At these termini fires burn the offal or waste of cosmic activity; the fires are the *gehen-na* of the mineral kingdom. The eruptive zones are connected, by openings



in the earth's stratifications, with the alimentary or planetary system, in which the mercurial discs amalgamate substances. The worn-out discs pass upward into the volcanic regions, and are discharged as burning lava. But the underground fires, while connected with the alimentary canal, burn and purify other substances; the fires spread along various channels, and burn under oceans as well as in the bodies of continents.

In the great bodies of land called continents there is a complete system of circulation of water. Two great outlets of this circulation, which we may mention, constitute the source of two great oceanic currents—the Gulf stream beginning at the southern point of the Florida peninsula, and the north Pacific stream beginning in the China sea. Some of the underground streams of water come in contact with the underground fires which have openings at the surface of the earth. A pressure obtains through the generation of steam and gas, and geysers result; and many inland volcanoes throw out water because water is present beneath the surface.

Island volcanoes are for the most part dry eruptive, because no water enters the volcanic channels beneath the ocean beds, and water from the oceans does not percolate through the island cones to any great extent; hence, island volcanoes are mostly free from spouting of water. There are exceptions of course; Mt. Hecla, in Iceland, outside of the volcanic belt, sometimes throws out water and mud, as well as lava; and on the island also are a number of geysers and beds of hot mud. The so called dry eruptions derive their explosive force from gases generated; and explosions of gases under both land and sea are potent causes of earthquakes. The Koreshan System adequately accounts for all volcanic and seismic phenomena without supposing that the earth is a vast globe of fire, with vents here and there through a thin crust encasing the whole. The fires are local and exist for a great purpose in the economy of the universe.

#### ENCOURAGING WORDS.

EDITOR FLAMING SWORD:—Your masterly vindication of the Book—the Bible—thrills me to the very depths of my soul. I am so glad that that blessed Book has found an able advocate in Koresh—one who can fathom its wonderful depths and bring up the pearls that have been hidden there so long, while others have found only shells. I thank God that I am able to see that the Koreshan interpretation of the Scriptures is so logical and convincing, while so many people are blind to these beautiful truths; to them Koreshanity is an unknown tongue. Truly, the world has come to judgment, when every man's work is to be tried.

The making of all things new has commenced, and the way of the Lord is being prepared.

Please tell me if there is a Koreshan Society in San Francisco; and if so, when and where does the Society meet? I am going to San Francisco to live, and should like to attend the meetings. [For information concerning the San Francisco meetings, address Mrs. N. C. Critcher, 1410 Fillmore street, San Francisco. Doubtless other readers in that section are desirous of knowing the address of our San Francisco representative.—EDITOR.]

I am looking for great developments in Koreshanity in the near future. I wish I could do more to help the cause along. I am sixty-nine years of age; but I hope to live to see the great conflagration. God hasten the time!—S. L. B., Clipper Gap, Cal.

#### The Flaming Sword's Exchanges.

THE EDITOR.

American Monthly Review of Reviews.—The April *Review of Reviews* is well stocked with good articles on live topics. The Editor in his "Progress of the World,"

#### Lectures in Chicago.

We are pleased to announce that Rev. E. M. Castle has returned to Chicago, after a tour of the West in the interests of the Koreshan System.

Rev. Castle will lecture before the Society Arch-Triumphant, Tuesday evening, April 7, at our Hall, 315 Englewood avenue. After that, until further notice, she and Professor Morrow will lecture alternately on Tuesday evenings. Chicago friends are cordially invited to attend these meetings.

discusses the financial side of the Panama canal proposition, which was taken quite out of the category of academic questions by the senate's action in ratifying the treaty with Colombia. The Delaware situation and other matters of political and social interest are also editorially treated. The award of the Anthracite Strike Commission is reviewed and analyzed by Dr. Walter E. Weyl, and proves to be an important paper. Professor Harry Pratt Judson sets forth the municipal situation in Chicago on the eve of the city election. "Political Conditions in Russia," is an article by N. I. Stone, apropos the Czar's recent manifesto. In this number of the *Review* appears a reproduction of the famous Sargent portrait of President Roosevelt, recently completed, about which so much has been written. 25 cents per copy. 13 Astor Place, New York City.

The Arena.—The April number opens with a thoughtful and timely paper by John M. Berdan, Ph. D., on American Literature in High Schools. This is followed by a brief but suggestive Plea for

Simpler Living, from the Mayor of Toledo. Hamlet, the Prince of Denmark, is the title of a profound essay by Dr. Axel Emil Gibson. Other articles are: Democracy or Autocracy—Which? The Message of Mazzini; A Study in Advertising; Modern Dramatic Realism, and others. Topics of the Times and Books of the Day are unusually interesting and instructive. 25 cents per copy. Alliance Publishing Co., 569 Fifth avenue, New York City.

Mind.—The April number of *Mind* begins the twelfth volume of that well-known metaphysical review. It opens with a fine poem by Edwin Markham, entitled "Peace Over Africa," and the poem is accompanied with a portrait and biographic sketch of the author. This article is followed by the first of a series of important papers by John Hazelrigg, author, editor, and astrologer of reputation, on "The Sun Book: an Astro-Metaphysical Study." The April number is full of interest, containing an abundance of new thought matter by well known writers. 20 cents per copy; \$2.00 yearly. Alliance Publishing Co., 569 Fifth avenue, New York City.

The Harlequin.—Those of our readers who are acquainted with the character of Richard Mansfield as actor and man, will enjoy and appreciate the tribute paid to him in the March 19 number of this literary, social, and political weekly of New Orleans. The title of the article is "A New Creation of Genius; Richard Mansfield's Original Brutus." Mansfield is now playing the character of Brutus in "Julius Caesar," in a most masterful manner. 10 cents per copy. Room 6, Cotton Exchange, New Orleans, La.

Mind.—A few of the articles appearing in the March number are: The New Thought and Evolution, by Henry Wood; The Heathen Hindu, by Bara Premanand Bharati; and instructive lesson on the Significance of Letters; Causes and Conditions of Happiness; and The Strenuous Life, from a psychological point of view. Much more matter of importance appears, including the editor's departments. 20 cents per copy; \$2.00 a year. 569 Fifth avenue, New York City.

Our Race News-Leaflet.—Our readers will remember that several years ago we wrote an editorial on the number thirteen, in which many strange and remarkable coincidences were shown. Professor Totten's February number is devoted to "Our National Number, Thirteen," and analyzes the great seal of the United States, on which thirteens are both conspicuous and numerous. Send 13 cent for February, 1903, to Our Race Publishing Co., Milford, Conn.

#### Summary of the World's News.

AMANDA T. POTTER.

March 25.—Seven packing concerns purchased last summer by Armour-Swift-Morris interests merge in National Packing Company; \$15,000,000 capital; "may be forerunner of general consolidation of packing interests."—Temporary injunction issued in federal court to restrain combination of Indiana coal men.—Sixty students of University of Michigan shorn of their locks; victims of hazing.—March 26.—Irish land bill in Parliament is expected to be unopposed; thought to be of world-wide importance; forerunner of Irish home rule.—President Castro withdraws his resignation.—March 27.—Senator Allison