

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Principles of Koreshan Messianism.

Definite Proposition Concerning the Messianic Law; Distinction and Signs of Differentiation Between Christ and Antichrist; the Dangerous Counterfeits of Genuine Truth.

KORESH.

I, KORESH, under the illumination of the primary source of spiritual and intellectual lumen, herewith present an exposition of the subject to be discussed under the statement of what ought to be axiomatic propositions. Proposition first, as having to do the most directly with our subject, defines the character of the Christ of nineteen hundred years ago. The Lord Jesus the Christ came into the world according to the definite law of Messianic manifestation. I shall not in any case attempt to multiply Scriptural statements, for in the verification of any one positive declaration of the Bible concerning any particular phase of doctrine, one statement is sufficient to establish the truth in any instance. "I came not to destroy, but to fulfil the law." The life, death, and salvatory power of the Christ depended upon his personal presence to the world, and this presence depended on the law of Messianic manifestation, in which the Lord fulfilled his function of High Priest after the order of Melchizedek, of which his manifestation is forever perpetuated. He came to fulfil, not to annul, the law of God. This law in its most general aspect is the law of the eternal perpetuity of the order in which the Messianic character, dignified in the Lord at the conjunctive culmination of the sign

Aries with the constellation Aries, its coördinating group, is determined.

All is antichrist that stands against the recognition of the true character of the Christ as the offspring of Deity and the personal Savior of men. Antichrist might stand for truth; this, however, depends upon the verity of the claim to the operation of the Messianic law. If Messianism as a fundamental projection of the Hebrew theology is a truth, and the Lord came into the world as the fulfilment of that law and its predictions, then antichrist is a prodigious fallacy, and demands the earnest work of the true exponent and defender of the citadel of life to determine his character and destroy his influence. We do the antichristian outside of the church no injustice by this designation, for those opposed to the Christ are openly committed to such avowal. The power of antichrist, however, is hydra-headed; it has sundry and subtle phases not so easily determined and defined. There is much which passes for Christian recognition that is but a spurious Christianity, yet having so many of the apparent marks of the genuine that it is not easily defined by the unwary.

In every age of the world there has been the mag-

ical counterfeit of the genuine works of the Most High. When Moses met the Egyptians with their magical signs, he was compelled to subject their operations to specific tests to determine the distinction of the power of God from the power of the devil. Wheresoever the Sons of God appear, the devil appears also; and in no instance of his meeting with the Presence of the truth, is it recorded that he did not have the power to deceive. It is for this reason that we urge upon the student the necessity to investigate the claims of Messianism to the extent that it may be distinctively differentiated from every spurious thing. The Messianic law lies at the foundation of the Messianic science. Whatsoever opposes or misinterprets the true character of the Christ, and the law of his appearing and the function of his mission, belongs to the antichristian power. Antichrist is a spurious and vicious counterfeit of the truth which saves the world. The more exact the counterfeit, the more dangerous its character. There are some significant and distinguishing signs by which the genuine may be discerned, and through which the spurious may be detected.

*Antichrist Distinctively in the Church.*

Antichrist is more dangerous in the church than out of it, because it is not expected that antichrist will avow himself favorable to the Jewish and Christian systems. God dwells within the perfect Man, for "God is in the generation of the righteous." Jesus the Lord was the perfect Man, therefore, God was in him, and he was the embodiment of the Father as well as the manifestation of the Son. Hence the declaration that He is both the Father and the Son, needs no further emphasis. The denial that the Lord is both the Father and the Son, and that he was the fulness of the Godhead bodily, is antichristian.

The Lord Jesus the Christ of God was planted in the posterity of Joseph, the House of Ephraim, and through this House he will bring to fruition the Sons of God, the product of the planting of the Messiah of the Hebrew church and nation. Whatsoever in the so called church of Christ is opposed to the truth regarding the coming of the Lord and the subsequent second coming of the Christ, though associated with the claim of a belief in Christianity, is essentially and practically antichristian. The Lord will come through the posterity of Joseph. The line of descent of the tribe of Ephraim marks the transmission of the progress of Joseph himself through the generations of his career in the development of his perfection for the throne of God. Joseph himself, made perfect for the inheritance of the throne of God, will attain to the immortal manhood through a succession of reëmbodiments until the final reincarnation—at the end of the great cycle—in which he is brought to maturity at his final fruition.

The conception that the Lord will come down from

the physical clouds is both misleading and vicious. The Lord will not come through the physical clouds of heaven, but he will come through the anthropostic clouds, which correspond to the physical. He appears tangibly in his person as the forerunner of the Sons of God. This coming is the first appearance; the coming of the Sons of God is the actual second coming. The time is definite, and the period is fulfilled for the first appearance; that is, the manifestation of the Messenger of the Covenant. This manifestation is the appearance of Elijah the Prophet; and one function of his mission is to declare the laws through which the Sons of God shall be brought to the new birth, which is the putting on of physical immortality.

The Lord will come in the union of the two sticks; Joseph in the hand of Ephraim, and Jesus in the hand of Judah. The science of this union is committed to the chosen of the Lord, who is no other than Joseph, in whom is the Christ of this age. In the beginning of the age there were two comings—the first and the second. The first was the personal manifestation of the Lord himself; the second was the manifestation of the new birth of the Spirit. When the Lord disappeared by the dissolving of his body and the generation of the Holy Spirit, and the operation of the Spirit manifested in the conditions following, the second coming took place. The first coming was the person of the Son of God; the second coming was the operation of the Spirit. Now at the end of the age, the manifestation will be of quite a different character. The Lord will come through the overcoming of the sins in himself. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." He attains perfection through the process of overcoming; then in his theocrasis and through his baptism to follow, the Sons of God will appear. This will be the process of overcoming applied to many by the power which is transmitted through the function of the High Priest, namely, the Messenger of the Covenant; the putting on of the immortal flesh will be the second coming of Christ.

Let it be understood that there will be a first and a second coming now at the end of the age. The first coming is the Messiah; the second coming is the manifestation of the Sons of God. The great manifestation of antichrist is the resistance to this truth within the church; this will be according to the prediction: "That time will not come except there be a falling away first, and that man of sin be revealed," *in*, not *out* of the church, which is the thing referred to as that which should fall.

When the true Messiah comes he presents something definite in the order of science in contradistinction to what is called science,—a system predicated on the basis of assumption. There can be no science where assumption constitutes the basis of reason. God

knows his universe, and will make no mistake in the presentation of its laws and principles. There will be no uncertainty in the declaration of the laws of the form and function of the universe.

All life develops within the cell. It would be contrary to all the principles of gestative development, to suppose that life could progress through its processes of unfoldment except through cellular progress. Incubation is within the egg. The great egg is the universe, having its central and circumferential limitations. The universe is limited, otherwise it could not be a thing, nor could it exist. The universe has form and function to correspond. To possess form it must be confined to its limitations. The scientific basis of the religion of the new church is a knowledge of the laws of construction, because it provides for the true construction of the government which shall direct the affairs of men during the coming age of the world. The new dispensation is introduced with the true knowledge of the science of cosmogony.

#### *The Religion of the New Age.*

The religion of the new age will be founded upon and grounded in positive knowledge, not assumption. True religion is the retying of man to God, and that process must—in this age of the world—be a scientific union. That creative power which makes and perpetuates the physical universe determines the destinies of men; and if the physical universe is of enough necessity and importance to be instituted and perpetuated, then it is of importance because it is one of the practical factors of being, and as much a necessity as the religion of men. The fact is, there are processes of determining the truths of the universe which have never entered into the methods of the so called scientific mind; and this power comes from a divine illumination, a process which is entirely ignored by those who think they are pursuing the only legitimate process of investigation. Empiricism is not the divine method, but it is the method of what is called modern science.

The throne of God is perpetuated by virtue of the fact that it is possible to raise up the Messianic character from the developing humanity, whence the Lord replenishes his throne. I will support this proposition from one Scriptural statement. "He that overcometh shall sit down with me in my throne, even as I overcame and am set down with my Father in his throne." Here is a statement that the throne is perpetuated through a successive development of the Son within the sphere of human progress, and that at regular intervals there arises a man appointed of God to overcome and fill the throne of God. The principle is too reasonable for any question regarding the law of succession to the throne of God. It does not require any statement of the Bible to substantiate this truth; it is too apparent to admit of any dispute.

God is the heart and center of the human race which has proceeded from his own creative power, which is merely the putting forth of himself in the development and perfection of man. It is for this reason that God makes man in his own image and likeness; that is, he makes man like himself because he is the man. The macrocosm, the great universe, is man in his greatest form. When the microcosmic man is perfected, his form and function are the form and function of the God who creates in his own image and likeness.

The prime office of the Christ, that is, the Messiah, is to teach the laws of the attainment of immortality. This is a condition to be reached in the body, for immortality is but the transient state. It is, however, the means of attainment of eternal life, which is the life beyond the visible, which is to be attained without the death of the body. We are rapidly drawing to the close of the great drama, in which the predictions of the coming of the Sons of God are to be fulfilled. To all that believe in His name gives he power to become the Sons of God. To possess the power to become a Son of God, is to have the power for the corruptible nature to put on incorruptibility. It is a scientific proposition, at this time in the progress of the race, and cannot be accomplished but by the application of scientific principles. Messianism involves this scientific exposition of the principles of religion. The science of religion, or the science by which man is retied to his God, is the basic science of the age; hence Messianism involves this new science.

#### *The Great Shepherd from Joseph.*

The Son of God to be raised up at the end of the dispensation, shall and does come from the posterity of Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (FROM THENCE IS THE SHEPHERD, THE STONE OF ISRAEL)." From Joseph and his posterity comes the Shepherd of this dispensation. One Scriptural statement is as good for the support of the truth as a thousand would be.

Any person who will deny that the Lord comes from the posterity of Joseph is antichrist. The Lord comes from Joseph, and through the House of Ephraim. To find the posterity of Ephraim, or the lost House of Israel, is to find the channel through which the Lord comes in the end of the Christian dispensation. Not only do the Scriptures determine the channel of the Lord's manifestation, but the principles of astrology, as founded upon the Cellular Cosmogony, confirm and corroborate the testimony of the Scriptures.

"In that day shall the children of Israel return and seek the Lord their God and David their king, whom I

shall raise up among them." The Lord their God will be raised up among men; this is a Biblical declaration; it is also a scientific fact. The Son of God to be raised up among men, arises to inherit the throne of his Father, a throne which would perish were it not for the fact that the operation of the law of Messianism provides for the perpetual rejuvenation of the throne of the Father by the raising up of the Son to inherit and to possess it.

The Bible leaves no one in doubt as to the name and character of him who shall fulfil the functions of the Messianic presence, now at the end of the Christian dispensation, nor of the central principle around which all

the laws of immortality revolve. Chastity is the keynote of the fulfilment of the law. It is the secret of the sanctity of the Sabbath which is to be observed in holiness; it is because of this that it was made the central point of the life of Joseph, the characteristic which made him the chosen vessel for the central influx of the spirit of the thousands who are gathered into him as the heir of the eternal throne. Let no student of the Koreshan cult fail to become familiar with the "SCIENCE OF THE DECALOGUE," as presented in booklet form from the Guiding Star Publishing House. In it will be found an elaboration of the processes for the attainment of immortal life.

## The Great Harvest of Human Perfection.

The Present Evil World and the Coming Age of Righteousness; a View of the Life that is Worth Living; Redemption of Woman from the Curse.

BERTHALDINE, MATRONA.

THE DESPONDENT at times vent the spirit of death in the exclamation, "Life as it is seems to me is hardly worth living." The genuinely alive know no despondency, for it is the portion of the dying. The first man Adam, the Lord Jesus, is the sole *living* soul of whom history preserves an authentic record. "The soul that sinneth it shall die." All have sinned, hence all die; death is eternally the portion of the sinner, and there is just one way out of hades, the realm of death, and that is to quit sinning. The quitting is the difficult part. A man must know what sin is before he can quit it—not think he knows, but *know* he knows. It will not profit to blunder, save it reveals to man his ignorance. Men do not enjoy mortality; their forces are exhausted in vainly trying to escape death, and they at least hope that immortality and its consequences, eternal life, are in some sense potentially inherent, and the power to express and enjoy their forms and states of being, attainable.

It is a weakness of mortals to make believe they possess, without sacrifice, that which can be obtained only by sacrifice. "Making believe," or self-psychology, is a form of popular mortal enjoyment; and being fooled or "made foolish" is its most natural consequence. No man has a right to make a fool of another man, unless he can also make him wise unto salvation from his folly. When the Prophet of the Lord comes to teach men the science of immortality and eternal life, he turneth wise men (wise in their own conceit or self-psychology) backward and maketh their knowledge foolishness unto them. He sweeps away the "refuge of lies" which they have constructed for themselves; turns the search-light of truth on the filthy rags of their self-righteousness, and pierces their soulless bones with the ultra-penetrable rays of his clear perceptions of their mortal rottenness and its cancerous seat of iniquity. "Venus" blood will tell the story of the fall of man

into the mire of sin, for it proceeds from satan's seat—from the woman who lends herself to the proliferation of degeneracy. Woman it is who may rock the cradle of the liberty of the Sons of God, or of the licentiousness of the children of the devil, the dying souls of mortal men. Woman must be enforced to realize by the mighty One of forces, that she is called to be *Haveh*, the Mother of all living; and that the call unheeded is her ordination to the motherhood of all sorrows of which death is the origin and destiny.

Man falls or rises as woman opens or closes the gates of life, by her holy aspirations for conjunctive unity with the Lord and giver of life, or her unholy inspirations of the power of death and the devil, "zeal without knowledge." Zeal without knowledge is the power to be feared, which can cast both soul and body into hell and hold them there till He who has the keys of knowledge takes them out. This present evil world is a hot-bed of sin and misery, and its so called wise men are exhorting woman to continue under the curse that makes it so. They ask her to continue in sin that profligates may abound; that the armies may be filled with thousands who thirst for blood and the spoil of nations; that the shops and mines may be filled with victims of the greed of gain; that Rachels may mourn for children who have ceased to be; and that children may cry for bread, and die, paving hades with the bones of their infant bodies.

This is no picture of a crazed fancy. The statistics of every great city tell the facts, and aver the brevity of mortal existence. Yet the powers that control the affairs of mortals and revel in their control, find voices to keep up the cry, "Continue in sin that grace may abound." There be a few, however, in the world who give thanks unto the Lord that the age of grace, like the physical universe, has its fixed limits, and that judgment has set. They rejoice that the great and

dreadful day of the Lord is come, and that an age of reason, an age of science, is present in its beginning, and that in it woman will reason with man, and bestow her love according to knowledge, the almighty power of God, and man will adore her only as the Goddess of Wisdom, and despise her always as the slave of his lust. He will enthrone her and be enthroned by her as her king and her priest. "There shall be no more curse," and the reason or reasonable cause of the curse will be scientifically understood and dealt with in the order of law—the order of scientific emplacement which assigns to everything conceivable by the Almighty, its legitimate time, and place which is fixed by limits. Mortal motherhood has served well its purpose in the age of grace, and has given safe conduct through the hells, as the schools of experience, from which the wisdom of God is born again into newness of life in the children of the kingdom, which were cast from the heavenly state of the Lord into the outer darkness of mortality, where there are the weeping and wailing and gnashing of teeth, which teach men to know the wisdom of obedience to the laws of life.

This era of learning exists in the order of law, that the children of God, who stand again as the Gods in the fulness of their cycle of Deific life to perpetuate its being, may learn to know their God origin and destiny of form and function. They draw this pabulum of divine nourishment from that fount of eternal blessing, the bosom of the Mother church, fashioned from the wisdom of God whose love is life. When the church militant yields all its warrior Gods—Sons of the King who came not to send peace but a sword, to the bosom of the Father, the great Head of the Church-Triumph-ant, his inherent Motherhood—the life-giving matrix of all living, clothes him with light as with a garment, and he stands upon Mount Zion, and with him a hundred and forty and four thousand Sons bearing his name. These give honor to Wisdom, by whom they are created and preserved as the increments of God, and wisdom is justified in her children—the children of God who are accounted worthy to obtain the resurrection of Jehovah. These neither marry nor are given in marriage, because they are eternally married in the Lord for their own periodical renewal in his image and likeness, the acme of all divine-human attainment.

To neither marry nor be given in marriage is the first stepping-stone to the Temple of immortal being, which is the door to the eternal life of the divinely married, the unfallen individualities of the order of Melchizedek, to whom life is eternally worthily lived and worth living; they alone possess its divine being. These worship the Bride within, whom once in every twenty-four thousand years they materialize in the form of earth, that all creation may worship and adore the Queen—Mother of all living. Into this divine Motherhood the psychic forces of all women who regard their bodies as the pabulum of the temple of the Holy Ghost, the image and likeness of the Lord, and suffer them to know no sacrifices to the lusts of men, ascend. Such thus conserve their energies that they may know the power

of God to reason with men, that "though their sins be as scarlet they shall be as wool; and though they be red like crimson they shall be whiter than snow." So may woman become the Savior of man, and man the Seed and Savior of his God, the divine Woman, the Mother of all living.

"The time is short," declared a voice of wisdom; "Let those who have wives be as though they had none." "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." The Savior of his Seed in the name of Christ becomes the born Son of God, the eunuch for the kingdom of heaven's sake, to whom is given a name better than that of sons and daughters, an everlasting name that cannot be cut off. The call of Koreshanity is the call to the marriage supper of the Lamb, at which the mortal sons of men may become the immortal Sons of God. The wedding garment of the Son of man and the Son of God emanates from the conserved potencies of life and light generated by the celibacy and chastity of mortal aspirants for immortality, polarized in the storehouse of God, "that Prophet" who is the Messenger of the Covenant of the law of Moses, the Decalogue or commandments of God involving the promise of immortality and eternal life.

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*Prophecy Concerning Judah and Joseph.*

FROM THE WRITINGS OF KORESH.

THE first blessing—the blessing of Judah—has direct reference to Christ in his "first coming," and the work of his offices as king and priest, which is to continue until the "second coming." This blessing upon Judah was not fulfilled in the reign of the house of Judah culminating in David, or David's House; typically, it was fulfilled in David. The blessing of Joseph has direct reference to the present coming of Christ, or the manifestation of the Father in and through whom the Son is to perpetuate his kingdom. Typically, the blessing of Joseph, which points to the second coming, was fulfilled in Solomon. David was the typical Vine, and Solomon the type of the Branch. David was not a type of the Shiloh, but Solomon was. The Shiloh is the present coming,—it is the fulfilment of the blessing upon Joseph. The blessing upon Joseph is not only confirmed by Moses, but the blessing of Judah is added to him. "And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath: and for the precious fruits brought forth by the sun; and for the precious things put forth by the moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: *with them he shall push the people together to the ends of the earth:* and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

# New Century Studies and Reviews.

LUCIE PAGE BORDEN.

## THE TREASURES OF SCIENCE.

*Why the Revelation of the Ultimate Truth was Withheld Until Now.*

THE LORD JESUS was the philosophic germ and center of the divine kingdom yet to come. Though He infolded the scientific degree of the Word, he did not expound its content. The time was not ripe. Men's hearts were not ready. Another cycle of development had to pass ere it could be unfolded. At last, the unsearchable riches of Christ are made known. Think what it means to an age steeped in materialism, to learn that there is a scientific basis for the religion of Jesus Christ; to find that every event in the life of the Savior is easily explainable from this basis; to learn, also, that in his second coming the Lord will justify the hopes of his followers and bring those who received the Word nineteen hundred years ago, into full unity of fellowship and oneness in the Godhead!

The unsearchable riches of Christ are made known through the scientific exposition of the Decalogue. By this means man is taught how he may enter into his inheritance—immortality. The science of overcoming the grave is not to be found outside of Koreshanity. Those who desire to enter upon a degree of existence far above that of the present humanity are specifically enjoined how to accomplish that purpose. Some may ask why Jesus, if he were indeed the Lord of life and glory, did not make these revelations while present in the flesh. This He could not do because he had another mission—nothing less than to plant himself in the wills of men that they might, in process of time, come to desire the accomplishment of the perfect will of God through their mental conjunction with that will in the person of the Lord. By renewing the wills of the sensual humanity in which he planted himself, Jesus brought it to the status of desiring that the natural or outer degree be opened. This includes the redemption of the natural body. The Lord Jesus came to save souls. The seventh or outermost stage of conjunction, represented by the Messenger of the Covenant, will save the whole man alive—spirit, soul, and body. Thus he enters into his inheritance of life.

The beauty of holiness is the perfection of the integral structure when the bodily form becomes the brightness of God's glory and the express image of his person. Then, and not till then, does man become an individual, beautiful with the undivided lustre of the personal Lord, holy in that he stands forth male and female in one organism, pure and chaste beyond the power of words to describe, because all the lusts of the flesh have been destroyed, sinless, for he has no desire to sin.

The unsearchable riches of Christ comprise all the treasures of wisdom and knowledge,—secrets which men have tried to grasp through the ages. Wealth and dominion are the most coveted prizes. How to mold

the hearts of men, how to gain honor and distinction, how to surround oneself with luxury—these are the problems which engage the attention. What is the underlying motive? Is it not to gain happiness? Ah, yes! But happiness like a will-o'-the-wisp ever evades pursuit. The great desideratum is to find out how happiness is to be caught. The secret is revealed in Koreshanity. The hidden treasure is found. Happiness is something more than the bright fool's fire which leads its victims astray. It sits above, there where Christ sitteth on the right hand of God in glory everlasting. The scientific content of the Word shows men how to become Christs. Happiness must be reached through fire,—that is, through the alchemical combustion of the physical body.

## *The Fourth Dimension of Matter.*

THE FOURTH DIMENSION of matter is its duration in time. It follows, therefore, as a corollary to this proposition, that matter may be converted to spirit. According to the laws of expansion, a body may exist in a rarefied state occupying a relatively greater space than it once did. This, however, is not a substantial change. The atoms and molecules of water when it has been rarefied by heat have not suffered dissolution. They have only been pushed farther apart, but the constituents remain. The introduction of a current of cold air or contact with a cooler surface will cause drops to condense and perhaps to fall. In its gaseous state matter is simply more diffused. It occupies space; it endures in time. There has been no alchemical union of different elements. Not so, however, in the case where a zinc bar is plunged into a bath of acid. Here a fire is kindled in which matter is destroyed. A portion of it is converted to spirit. It has ceased to be matter and no longer partakes of its properties. It is not capable of being weighed nor handled. As an abstract force it is impalpable to the senses. Its voltage or intensity may be tested by its effects upon matter. Electricity is a subtle, invisible spiritual essence capable of acting upon matter. It will continue to be produced as a working agent until its material basis of supply is exhausted,—that is until there is no more zinc to be converted to electricity. Matter, passing out of existence in its own sphere, becomes the medium of supply for another world which occupies no space.

Gas is a rarefied condition of matter in which its molecules are widely separated without, however, undergoing alchemical change. Gases may be weighed and their specific gravity ascertained. Light, heat, electricity, and magnetism are varieties of physical spirit. They are so named to distinguish them in Koreshan terminology from the various qualities of mental force which constitute the light and heat of the mind.

When a lump of sugar is put into a glass of water,

what happens? The sugar is dissolved; it disappears. Is there an alchemical union formed? If so, there must be combustion or burning, for only thus are substances destroyed and other substances created. In every combustion matter is converted to spirit. To dissolve is to disintegrate, and water acts thus upon the substances committed to it. Combustion is enkindled,—the only means by which union is effected.

By the application of heat, cold or pressure to material substances, they may be converted to spirit. Or, if the process be not sufficiently extended, matter may be simply rarefied or liquefied without alchemical dissolution.

Too much stress cannot be laid upon the fact that spirit and matter are simply two forms of universal substance; that neither could exist without the other, and that they are always, in all circumstances, interconvertible by using the proper means. Given this universal law, and the dematerialization of the body follows as a matter of course. The whole question in regard to the possibility of the materialization of spirit entities and their reappearance in the objective world is settled. Thus by means of a few fundamental truths Koreshanity solves all problems.



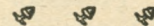
*Elements of Progress in the Koreshan Work.*

THE TRUE DEGREE of progress must be gauged, not by numbers but by force. The inherent strength or weakness of any movement is not apparent to a casual observer unable to look below the surface. Nobody would have thought in the old Grecian days that Leonidas and a little band of Spartans could withstand the vast overwhelming force of the invading army marshalled by Xerxes. The Persians, however, were enfeebled by luxury and greedy for spoil, each for himself. The Spartans had but a single thought among them—save Greece or perish in the attempt.

The Koreshan movement differs from every other previously inaugurated, in that it looks for the redemption of the perishable body. This prey must be wrested from death. The intensity of desire by which this task is to be effected cannot be gauged by any external means, but it exists and is quietly doing its work. The longer the storm is in preparation, the heavier it will be when it bursts.

The Koreshan movement is not in accord with the competitive system. It has nothing in common with the reform efforts by which the modern church is endeavoring to keep the latter alive. Church and state in their divorce are yet at one upon a single point, and that is in their profound desire to perpetuate the money power in its iniquitous methods. All its ravages upon society are carefully repaired by the church. She follows in its wake with plasters and lint for the bruised and wounded. The Koreshan idea is to stop the ravager and destroy him in his course by inaugurating a righteous system of united life. Then there will be no need of charitable societies. When the world is properly organized under righteous laws, there will be no

need of prisons and reformatories. While sociologists are talking, Koreshanity has gone quietly to work building up a city in the South, where it intends to give the world a practical object lesson in the shape of an example of brotherly love. This is only possible through the introduction of a new spirit. The first effort, then, must be toward the diffusion of such a spirit as impelled the early Disciples when they had all things in common.

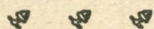


*A Call to Aid Agnosticism!*

THE ADVOCATES of the agnostic platform are desirous to find a person who will push their work with the same ardor displayed by the advocates of Koreshanity. They want to set on foot an agnostic propaganda which shall convert the world to their way of thinking. It would indeed be an inspiring subject—to stand on the street corner nightly and proclaim to listening throngs the message of hope and good cheer to elevate their souls; to say to every weary, thirsty traveler on life's highway, "Come unto us and we will give you rest. We will show you beyond a doubt that all your hopes of learning to unravel even the slightest of life's mysteries are but a dream, a hoax. Cease then to search, bend not your ears to knowledge, for lo, she is a delusion. We are not framed to penetrate the secrets of Nature. Cease trying, for there is no hope. Man never has known, never can know, never will know what he most longs to discover. We are the Know-nothings. Join us and be at peace."

With such a message any body would be inspired to work long and diligently, to fare ill and to sleep hard! No doubt the advocates of Koreshanity, which proclaims the unravelling of all mystery, will eagerly press forward to answer this call for agnostic workers. Go into the vineyard and cry, yea, cry lustily: "We are all mortal and there is no God. We cannot see, hear, taste nor handle Him, therefore he cannot exist. Come all ye people and believe as we do. We only know that we do not know anything which we want to know."

So wise, truthful, and inspiring is this doctrine that it ought to appeal to those in the exercise of reason. We recommend it as a sedative, sure in its effects, unailing in its power to lull into an age-long slumber any who might otherwise be inclined to progress.



*The Rights of Non-Union Labor.*

AN ORGANIZATION has been formed among the business men of Omaha to check the tyrannous exactions of organized labor. A society of eight hundred has adopted the free platform, claiming liberty to employ union or non-union workers without restriction of any kind upon their rights in this matter. The Omaha platform is one which would guarantee the right of the non-union workman to earn his bread in a free land. So long as he is denied this privilege, America has abrogated her title of "home of the brave." It is a cowardly thing to deprive any citizen of his right to work simply because he does not choose to identify himself with a certain combination of interests. So long as America invites immigration, she must protect the immigrant. She cannot invite him to her shores and then suffer him to starve, or leave him to the mercy of the labor-unions. They will endeavor to force him into their ranks. Woe to the hapless wight who resists their order. The Knights of Labor, like the Knights of old, should be known as the champions of the oppressed.



## In The Editorial Perspective.

THE EDITOR.



AN ASTRONOMICAL TRUST is in process of formation, though yet in its stage of inception, for the ostensible purpose of promoting and facilitating research in the field of astronomy. Professor Pickering, director of the Harvard Astronomical Observatory, proposes a worldwide combine involving all principal and active observatories, in order that astronomical work may be systematized and properly apportioned to prevent duplication and conflict of results; and that funds placed at the disposal of astronomers may be most effectively expended. Concerning the character of the trust it is considered to be quite different from the industrial corporations; it must be so from the fact that the field of operation is different; but we may observe whether there is not some ulterior motive involved which is not at first apparent, and of which even its promoters may not be fully conscious. In the first place, such an organization is a bid for funds from such men as Rockefeller and Carnegie, and in the second place, it is an attempt to monopolize the astronomical field of inquiry and to reduce discord to the minimum. It is an attempt to aggregate a force which shall stand for the support of the prevailing system of astronomy in lieu of actual facts to sustain it; to formulate an astronomical creed which shall be promulgated throughout the world and to set at naught every system of conceptions which is not in strict accord with it. No matter how proficient a worker may be, if he does not enter the combine he will not be recognized nor his work examined or accepted—and it will be considered unprofessional to affiliate in any way with those who go out on new lines which are in any way antagonistic to the conceptions entertained by professional astronomers. The promoters may not now be conscious of this, but it is evidently in the spirit of the movement—and there is a definite and sufficient reason for it. There are forces not now in the external consciousness of many minds, which recognize the fact that the Koreshan System threatens the complete overthrow of all forms of fallacy; and it should not be surprising that these forces should conspire to concentrate effort in the direction of antagonizing all work aimed more or less directly against the foundation of modern astronomy. The great battle between truth and fallacy on all lines is imminent, and the hosts are being marshalled upon the field of conflict. Koreshanity is watching all such movements as the formation of trusts and combines in religious and scientific fields, with great interest; we know what these aggregations of forces mean in the end. Ultimately, the Koreshan System will be looked upon as the most formidable antagonist of all modern fallacies, and many methods will be employed to withstand the power of truth. The leaders of the astronomical trust are asking what a million dollars would do for astronomy. We are certain that any amount of money could add no strength to the premise of the system. What returns does astronomy propose to make to the world for its support? What problems has astronomy solved? What mysteries has it revealed? What positive knowledge has it imparted? Nothing that is

founded upon hypotheses can solve problems, reveal mysteries, nor impart positive knowledge. That is the reason modern astronomy has signally failed to give to the world a definite basis for the solution of all the puzzling problems of the universe. We are not asking what a million dollars would do for Koreshanity, but what the unstinted support of a thousand self-sacrificing people would enable us to accomplish. With but a fraction of the time and means now placed at the disposal of the astronomical world for the pursuit of knowledge, we could place before the world by the most direct processes, by means acceptable to the rational mind, evidence that the modern system of astronomy is a system of the most absurd conceptions ever entertained by the human mind; and in the stead of the great systems of fallacy now accepted, Koreshanity would give to the wide world the essential elements of the genuine truth and life.

The tendency of the modern world is to wholly reject the Messianic idea. The antichrist assumes numerous forms and manifests a diversity of character both in the church and out of it; it is in keeping with that ultra-democracy or individualism which largely prevails. Recently Dr. Hirsch, of Chicago, made the statement that "If Jesus Christ should come to the earth tomorrow he would be welcomed in every Jewish synagogue in the land, and every Jew would say with David: 'Lift up your heads, ye everlasting doors, and the King of glory shall come in.'" His address was delivered before a congregation of Methodists; and notwithstanding the fact that he denied the Divinity of Jesus, he was warmly applauded by the Christians. A number of so called Christian sects and the Jews are finding common ground for fellowship on the supposition that Jesus was no more divine than other men, but that he was a great Teacher. The prevailing idea is that every man is a son of God; mental science and christian science are full of these sentiments and reduce to nothing the Messianic office, but exalt the "Christ principle" in every man. A Jewish publication endeavors to show that the word Messiah (*meshiach*) involves nothing of the primitive Christian idea that a Mediator between God and man is necessary, but that the essential belief of Judaism is the immediate relationship between God and man, because it is conceived that the oneness of God excludes each and every power which might be placed alongside Deity as a mediator. It would seem strange did we not know the cause, in view of the fact that divine power operated in and through special characters throughout the entire period of the existence of the Jewish economy, that Jews should deny the very office and functions through which the Jewish economy came into existence. If God condescends to communicate from his invisible sphere with every man, why did he select Moses as a special Messenger and Messiah? Why the long line of the priesthood, and the coming of the prophets? If it is a universal principle that every man may acquire knowledge and wisdom from its source, why are there teachers in any line who act as



mediators between spheres of mentality and the receptive people? It is repugnant to the Koreshan sense of the fitness and order of things, to conceive that God himself is not a self-constituted unity, and we repudiate the idea that Jesus was a *secondary Deity* sent to stand between the Most High and the people of the world. When it is conceived that Jesus the Christ was *God himself* in his essential unity with his own perfect manhood, and spake directly to all who would and could hear, the mystery of the Godhead is revealed. The Mediator and the Creator were one in body, soul, and spirit.

"The curvature of the earth is always a factor in accurate surveying," says the *Scientific American* in answer to a question as to whether surveyors make allowance for the earth's curvature in surveying large tracts of land or bodies of water. "The United States geodetic survey makes a fine point of this element. The curvature for one mile is 0.667 of a foot, and for three miles it is six feet. An appropriate rule is, two-thirds of the square of the distance in miles equals the curvature in feet." The writer of the above certainly does not wish to be understood as saying that any accurate survey can be conducted on the basis of allowance of full eight inches to the mile for curvature, for there are elements of refraction which every surveyor knows must be taken into consideration. Neither should it be understood that the above answer is any indication that the earth is convex, for the same ratio of curvature applies to a concave globe 8,000 miles in diameter. If, instead of saying that surveyors make allowance for the curvature of the earth, care should be taken to explain what kind of a fine point geodetic surveyors make of the ratio of curvature in their work, it would become obvious to all critically observing minds that allowance is not made at all for the earth's convex curvature,—for the reason that it does not exist,—but to make up for apparent discrepancies resulting from causes not generally understood;—and these causes are not only related to the earth's curvature, but to the earth's *concave* curvature.

According to what is considered to be a reliable estimate by the *American Grocer*, the nation's drink bill is at its high water mark. Since 1880, the use of alcoholic beverages has nearly doubled, having increased from ten to nearly twenty gallons per capita per year. The users of alcoholic stimulants are estimated to constitute one-fourth the total population, on which basis it is estimated that the annual per capita cost of intoxicants is nearly \$70, or nineteen cents per day. During the year 1902, the people of the United States consumed stimulants which cost nearly \$1,500,000,000. As a result of the use of stimulants or intoxicants, nearly 100,000 Americans die annually from alcoholism, and the drain on the pockets of the workingmen is enormous. Notwithstanding the well-known facts of the excessive intemperance of certain classes, the *American Grocer* has the grace to remark at the close of its very elaborate tables of statistics: "The use of beer, wine, and spirits shows considerable gain over 1901—a notable fact in view of the great prosperity of the United States. It is evident that the American people are temperate in the use of stimu-

lants, and that they are not increasing their use of such as tends to debase manhood, increase our taxes, promote pauperism, or stimulate crime"!

A new phase of the trust problem develops—a phase which directly concerns labor organizations which, according to the position of THE FLAMING SWORD, are essentially trusts of labor. This fact is not only admitted by the President of the Mine Workers' Union, but by other labor-unions. Of course, labor is opposed to capital, laborers are opposed to capitalists. The first agitation against organized capital enlisted the sympathy of the workingmen, and the cry has been, "Down with the trusts!" But it has been discovered that laws which would restrain the industrial corporations would be antagonistic to the interests of labor-unions. For this reason the labor-unions of Texas recently strongly opposed the anti-trust bill which seems likely to become a law. Such bills were thought to be in the interest of the working classes; but labor leaders are wise enough to sense the danger of endeavoring to destroy the trusts, for the reason that the unions are trusts. What at present is fair for labor is also fair for capital; but let us see how long it will be until this lesson is learned by the anti-trust publications.

A writer declares that "the earth was supposed to be flat until Copernicus proved it otherwise." In the first place, the scientific men of the world have never believed that the earth is flat; and in the second place, Copernicus never proved the earth to be convex—he never put forth a single argument in favor of the conclusion, but accepted without question the arguments or so called proofs used by Ptolemy as the first premise of his system. The innovation that Copernicus introduced in astronomy was merely the idea that the earth rotated on its axis and revolved about the sun; but these conclusions he himself admitted were nothing but an hypothesis. Throughout his entire career, the founder of modern astronomy never proved anything, but his guesses were numerous.

"The Bible is not a textbook of science, and does not pretend to be," is a sentence we observe in a publication which presumes to accept the Bible as true. Science means knowledge—no more, no less. Science and knowledge may be used interchangeably, because the words are derived from equivalent roots in Latin and Greek. If the Bible is not a textbook of knowledge and does not pretend to be, then the book is not true; but if it is true, rest assured that it is a textbook of the most profound knowledge in and of the universe.

An exchange labels an illustration, "Man's human brain." We are glad to be advised that man possesses a human brain, but we are aware of the fact that some brains are admirably adapted to certain animal species.

Greatness does not consist of physical magnitude. The man who reaches the climax of perfection is as great as the universe, because he involves the universe in himself.

The world's reason will soon rebel against the tyrannical reign of hypotheses.

The goal of all progress is perfection.

# The Open Court of Inquiry.

THE EDITOR.

## Koreshan Earth-Measurement.

Further Application of the Principles of Demonstration of the Earth's Concavity.

THE EVIDENCES which appeal to the rational mind in support and demonstration of the conclusion that the earth is a great hollow sphere constituting the physical body of the universe and containing all the kingdoms of life, are numerous. In past years we have presented many facts and arguments, and have conducted many experiments in proof of the fundamental premise of the Koreshan System. We have demonstrated this premise by a number of methods—and yet there are minds more or less familiar with the facts in our possession, that do not consider the demonstrations to be conclusive. We have to combat all sorts of objections urged against the character of our work of demonstration, but *the time is not far distant when all the avenues of escape from our conclusions will be closed up.*

We have shown the earth to be a great concavity through the application of the principles of analogy and comparative anatomy; by telescopic observation; by direct test of the earth's contour; by suspension of plumb-lines nearly a mile in length, and by numerous other facts and methods to which we have repeatedly referred. Notwithstanding the fact that all these evidences are in themselves conclusive, separately and independently as well as an accumulated mass of evidence, to the mind able to definitely relate them to the question of the earth's shape, it is desirable to employ as many factors of demonstration as possible. We propose, in addition to what we have already presented, an effective method of demonstration of our conclusions and corroboration of our work of experimentation—one that must effectually answer all objections and silence all argument against the Koreshan Cosmogony.

The plan of work we are about to propose is in keeping with our methods of survey already employed, in that it involves the factors of relation of the chord and arc and dispenses with all optical methods, and yet it does not

involve in itself the extension of a right line as such; it is definite and susceptible of corroboration again and again, by virtue of the fact that it leaves its own record on the field of operation. It is not proposed to take the place of our geodetic principles already applied, but to corroborate results already obtained. The scale proposed is more extensive than the work already conducted, and to some minds it would doubtless be much more satisfactory, because it involves only the factors already accepted by modern sci-

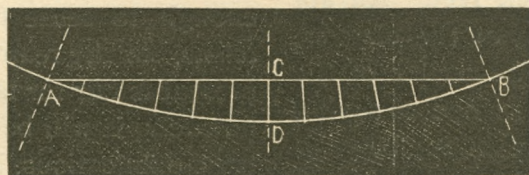


DIAGRAM No. 1—Showing the proposed construction on Concave side of the 12 mile arc.

entists; it involves the use of geodetic instruments in the service of the United States Geodetic Survey. In short, it is a process of measuring the earth by direct methods which, without the extension of an accurate air-line, will determine beyond the possibility of doubt or equivocation not only the ratio of the earth's curvature, but also the *direction* of its curvature.

It is possible to grade a perfect level that conforms to the natural water level. The true level must, of course, conform to the general contour of the

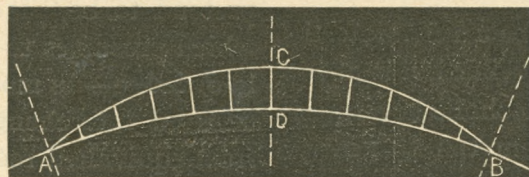


DIAGRAM No. 2.—Showing the proposed construction on Convex side of the 12 mile arc.

earth, whether it be convex or concave. Let such a ground surface be prepared, so that the length of an arc may be accurately measured—exactly 12 miles. Over this arc construct an elevation—a levee or an elevated board-walk wide enough to admit of the use of geodetic apparatus, so that the elevation shall be 24 feet above the earth's arc in the middle, and converging with the arc at the rate of 8 inches to the mile. Such an elevation can be constructed according to definite specification and measurement.

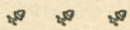
Now, it is obvious that if the earth is a concavity, the length of the line ACB, the chord of arc, representing the constructed elevation, would be *shorter than the arc* ADB, as is apparent from Diagram No. 1; whereas, if the elevation were constructed on a *convex* surface curving 8 inches to the mile, it would be *longer than the arc*, as shown in Diagram No. 2. We maintain that the difference between the length of the constructed elevation ACB and the arc ADB in either case, is sufficient to be determined by accurate measurement by means of such geodetic apparatus as are employed by Government surveyors. In 12 miles the difference between the chord ACB and the arc ADB in Diagram No. 1, would be about 9 feet; while the difference between the arc ACB and the earth's arc ADB in Diagram No. 2, would be about two times greater. If the measured arc of the earth should be 24 miles in length, with elevation 96 feet in the middle, the difference between the chord and arc may be expressed in *yards*; and the difference between the length of the elevation and the convex arc, would be proportionately greater.

Practical geodesists know from actual experience that a high degree of accuracy is attainable by the use of the finest instruments. There are three principal base apparatus employed: steel tapes; bars-in-ice, maintaining even temperature for standard length; and the Duplex Base Apparatus. Concerning the accuracy of measurements by means of these apparatus, we quote from a Government publication on "Base Apparatus:"

"The accuracy attainable with either one of the three types of apparatus described falls well within the limits of that required for even the most refined trigonometrical work. Thus, trial has shown that the judicious use of tapes or wires easily admits of repeating a measure with no greater discrepancy than about one-twelfth of an inch per mile; that the bar-in-ice, unquestionably the most precise measure yet devised, insures an accuracy not exceeding about one-thirty-second of an inch; and that similarly, the duplex appara-

tus admits of measuring a line with no greater discrepancy than about one-sixteenth of an inch per mile. These figures represent average discrepancies for sections of a base line each a mile in length, which in the case of continuous measurements may be assumed to partly cancel. Hence, the accuracy of the measurement of a base line several miles in length may be expected to turn out proportionately greater still. But it should be borne in mind that the Duplex, on account of construction, yields three results from each measurement, the degree of accordance of which entitles them to especial confidence and weight."

With no greater inaccuracy than even one-twelfth of an inch per mile it may readily be seen that a difference of 11 inches in the length of two lines of definite character extending between same points, may be determined. Scientists themselves accept the fact of the accuracy of these apparatus; there could be no question concerning the geometrical relations of two such lines as proposed, and no question as to the definiteness of the results, which would place the question of the shape of the earth beyond all hope of successful controversy, even by those who are now planning the great universal astronomical trust.



#### Psychology and Telepathy.

EDITOR FLAMING SWORD:— Please answer the following questions: (1) How do you explain conversions—to Christianity, etc.—from a psychological point of view? (2) Is communication with departed or disembodied spirits possible, and if so, how? (3) Does Koreshan Science throw any light on telepathy?—G. E. L., Chicago, Ill.

(1) In the consideration of all mental or spiritual phenomena, it must be remembered that all thought is substance, and that matter is the basis of all spiritual activity. Every quality of mental or spiritual substance is active in its own co-ordinate material base. Both the interior and exterior degrees of mind are comprised and composed of mental entities which are substantial and transmissible. We are constantly receiving entities from other minds—we unconsciously breathe from the spiritual world—that is, from the spheres of mental relations and activities. Humanity is the perpetual embodiment

of spiritual entities. Every school of thought has its own mental spheres into which are aggregated numerous entities which are attracted through association and desire. Every church has its own spiritual heavens—that is, every church contains within its material expression, spheres of spiritual activity which constitute the resource of spiritual power.

A well organized and active church is a *mental battery*, and church service is for the purpose of concentrating the mind upon objects to be attained in their work; this concentration, associated with sincerity and intense desire, generates a power with which people may be impressed to accept and sustain the doctrines of the body or sect. A church revival is a special battery in which minds of the members are directed toward individuals whom they desire to see "converted;" in the effort at concentration of the mind upon such object, persons become "convicted" of sin according to the moral standard of the sect, and convinced that the sect has the power of divine truth; and such a mind finds no rest until submission is made to the demands of the church. When the person under the influence of the battery of minds centered upon him, opens the mind thoroughly and sincerely, entities of the particular religious order enter, a change of mind is experienced, an exhilarating influence is felt, and the person is converted—to the sect.

The processes are psychological; the convert is baptized by the spirit of the church, and is led to believe that it is the divine spirit—whereas, in fact, it is but the spirit or spirits of common mortal beings heaped up in the spiritual spheres of the sect, to be communicated to receptive minds. There has been no baptism of the Holy Spirit since the days of the Apostles.

(2) There are departed spirits, but no disembodied spirits in the sense in which the term is generally understood. The spiritual world is in the natural humanity, so that when one experiences dissolution, the spirit and soul are immediately received by others. Those who have died are conscious in their spheres in living beings. Communications may be received from departed spirits through the mediumship of minds that are open to direct im-

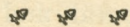
pressions from the interior world. In the ordinary mind there is no hiatus between the external and the next interior degrees of mind; the hiatus exists in the minds of some persons who have developed mediumship.

It is just as possible to receive spirit communications as it is to receive intellectual impressions from other minds. When we perceive the relation between the spiritual and natural worlds, and the relation between the several degrees and spheres of mind, all mystery concerning mental and spiritual phenomena vanishes. However, much that passes current as communications from the dead, or the spirits of those who have died, is the veriest humbug imposed on the unsuspecting. At present all spiritual communications through common mediumship are through prostitution of spiritual functions; the process is in imitation of the divine procedure, and results in waste of spiritual and vital substances. Many communications and materializations are *bona fide*, but they are *actual counterfeits* of communications and materializations of the divine order.

(3) Telepathy means the communication of impressions from one mind to another at a distance, by purely mental processes. Telepathic communications are possible, but the process is different from that conceived by modern telepathists. There is no communication of mental or spiritual substance through space as is generally supposed; the route of transmission of intelligence in telepathy is through the spiritual world. Telepathists—that is those who are able to transmit messages by purely mental processes—have developed a phase of mediumship. The explanation is that all thought is substance, and that thought travels in the direction of desire. Let the thought be intense enough, and mental impressions may be made upon persons residing at a distant point. Many notable instances are on record; but there is a great deal of actual fraud perpetrated by so called mind readers, telepathists, and mediums.

We do not advise the exercise of the spiritual functions at present—the time has not yet come for their legitimate use. The effort of all those desiring to understand the solution of all mystery of life and mind, should be to exer-

cise the rational faculties from the standpoint of rational premises. The effort of Koreshanity is to bring the pure divine spiritual spheres into conjunction with the external mind, so that between the two degrees of mentality there may be established a perfect and legitimate communication. Then all these functions may be fully developed and used for the world's greatest good. In the meantime, Koreshanity enables the mind to comprehend the principles and laws of relation of mind and matter and to understand the phenomena of being and existence.



#### The Hebrew Economy of Life.

EDITOR FLAMING SWORD:—(1) I wish you would please explain why the Jews do not eat swine's flesh.—H. S., Marshland, Wis.

EDITOR FLAMING SWORD:—If it is right and proper for mankind to subsist upon the life of animal and vegetable kingdoms, why did Moses make laws forbidding the use of the flesh of numerous animals for food? (2) Judging from Ex. xxii: 18, Moses was the original Cotton Mather. Is there any justice in such a law?—W. B., Orange, Tex.

(1) The whole Jewish system, as revealed and put into practice by its founders, was a system of vital economy; it was instituted for the purpose of conservation and generation of life through the application of specific ethnological and spiritual laws. The Jewish church was a tree destined to bear its fruit, its vital seed, at the end of the dispensation. The cultivation of that tree was of special and supreme importance, and such measures were adopted from the first as would enable it to draw upon certain resources best fitted to produce the desired results. The purpose was not merely to build up a people, a nation, but to produce from that people the prime Seed and Savior of humanity, and all the principles and laws of the Jewish economy were applied with this special end in view from the very inception and beginning of the race.

The Jewish economy was peculiar and distinctive; the Jews were a peculiar people, and there were thrown about them such restrictions or hedges as would keep them separate from all other peoples, so that their life might be directed and determined toward the objective goal of their aspirations. Circumcision was not only a special mark of distinction, but a means of conservation of vital force; the Hebrew religion was not merely a system of morals, but a system involving a ritual destined to direct the mind of the people toward the end to be attained; and the secular economy was not merely to enable the Jews to reach the zenith of secular power and glory, but to formu-

late within a kingdom which should finally express itself in its perfection, first in the perfect Man, and then in evolved natural orders of life.

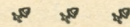
The Hebrew people constituted the median line of progress for that dispensation; the mind and life of that people constituted the laboratory of the great Alchemist for the elaboration of numerous substances for the production of the new and perfect life. Certain animals were required to be sacrificed in accordance with the given ritual; and certain animals were set apart from other species as the flesh food of the Hebrews. The classification was full of significance; animals permitted to be eaten were ruminants which parted the hoof. Absorption of the life and spirits of animals of this class was compatible with the dispensation Aries or Ram.

In this classification there was a special selection of the qualities of animal life to be appropriated into the median line of vital and intellectual progress. It was not merely for hygienic reasons, but for the appropriation and use of certain essential qualities of animal life. After the close of the Jewish dispensation these restrictions were removed, and Christians were permitted to eat of the flesh of animals not allowed under the Jewish economy. The Jews today abstain from swine's flesh because they endeavor to adhere to the customs of their forefathers.

(2) The growth of a desirable plant is of more importance than the growth of weeds which may surround the plant. We do not hesitate to destroy such insects as are harmful to fruit trees, neither do we hesitate to punish persons as violate certain laws enacted for the protection of human life. It was a wise precaution that directed the execution of all persons in the Jewish economy whose influence or acts in any way constituted a detriment to the development of that life generated in and by the Jewish people. Hence, it was just to destroy any agency that militated against the supreme purpose of the Jewish life, or the divine life in the Jewish people.

The protective sphere of that life was strong and necessary. In many instances, what seems to the ordinary mind from ordinary points of view, to be cruel and unjust, were actually just and necessary from the standpoint of the actual necessities of the case. Witches, those of familiar spirits, or mediums which brought into the Jewish mentality influxes from perverted spheres, were destructive to vital forces of the Hebrew economy. But the difference between the execution of those having familiar spirits in the days of Moses, and the slaughter of so called witches at Salem, is that in the former case there were specific knowl-

edge of law and use of power, while in the latter case there were ignorance and the abuse of power. Moses knew what he was about, while Cotton Mather and witch-hunters in general in the American colonies, blindly urged the enforcement of laws which belonged to an economy of the past.



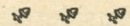
#### "The Immortal Manhood."

Correspondents Express Their Appreciation of the New Text-book.

I wish to acknowledge receipt of THE IMMORTAL MANHOOD. I am well pleased with it, because it is a gem; every page sparkles with truth in its pristine beauty and loveliness. It is thoroughly independent of all other literature; there is nothing else like it—it stands unique among the books of the world. It speaks emphatically as born of knowledge original. "No man can speak like this man [KORESH] except God be with him" It is a credential that testifies of its origin; it shadows forth the dawning of the "glory to be revealed in us." I am so enthused I scarcely know where to stop in its praise. THE FLAMING SWORD grows better all the time. I feel wonderfully drawn toward all who write for it; there is such a depth of thought in all its lines.—S. L. B., San Francisco, Cal.

It is with pleasure that I acknowledge receipt of THE IMMORTAL MANHOOD you so kindly donated to our Society. It is a magnificent piece of workmanship—a beautiful volume. I extend to you the thanks of our Society. It surprises me to see how long you have followed this line of thought and philosophy. I watch it with considerable interest. I wish our Order of Agnostics had men with one half the energy and perseverance that you have. Haven't you one among you that is inclined to agnosticism to such a degree that he wants to work on that line with the energy and zeal that characterizes your work?—J. M. C., Secretary Orleans Co. Historical Society, Vermont.

I am delighted with the book you sent me—THE IMMORTAL MANHOOD. The binding, the color—everything about it is refined and in such good taste. What I find between the covers is truth to me. I prize it highly.—S. F., Chicago, Ill.



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

AMANDA T. POTTER.

April 29.—Wm. R. Hearst, proprietor of five newspapers, in New York, Chicago, and San Francisco, marries Miss Millicent Wilson, actress of New York; leaves on European tour.—Excessive automobile speed costs Baron de Rothschild a 10 franc fine and imprisonment for one day.—International Salt Company plant, three grain vessels, hoisting machinery and acres of docks burn in South Chicago; loss, \$1,500,000.—Strike at Deering Harvester Works grows; girls organize union.—Irving R. Scott, "the man who built the Oregon," leading figure in business and political life of Pacific coast, dead.—April 30.—Czar's troops said to have left Manchurian capital province; Japan expresses appreciation of America's moral support.—Landslides at Alberta, mining town in N. W. T., Canada, kills 112.—Brooklyn