



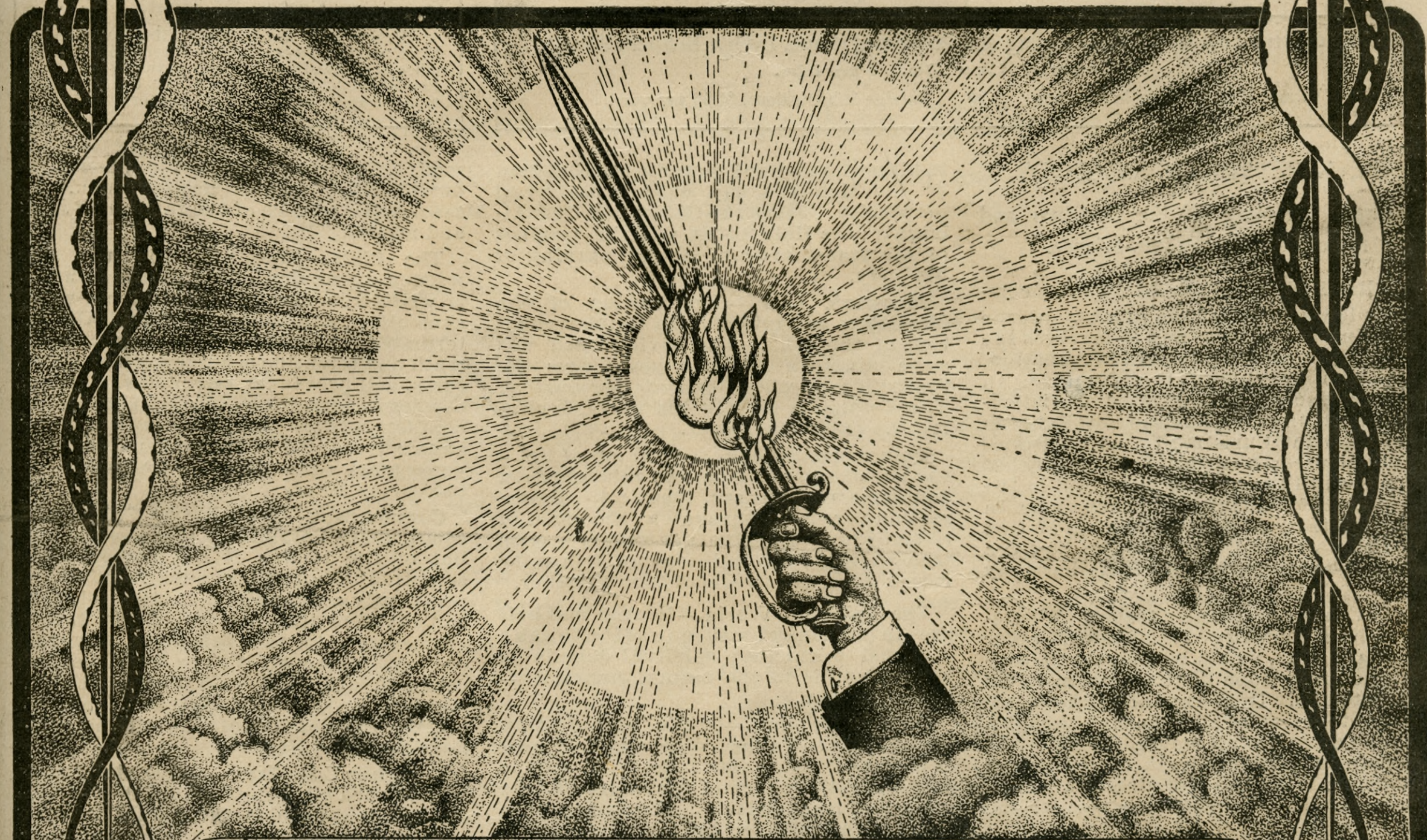
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., NOVEMBER 6, 1906.

NUMBER 22.



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RELIGION

SOCIOLOGY



# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

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Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

## THE KORESHAN UNIVERSOLOGY.

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**K**Oreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

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# The Flaming Sword

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

Vol. xx. No. 22.

ESTERO, FLA., NOVEMBER 6, 1906. A. K. 67.

Whole No. 683

## The Fundamentals of Koreshan Universology.

The Greatest Modern Discovery; How the Problem of Man's Origin and Destiny is Solved; the Great Cosmic Pattern of the Scientific Social Order.

KORESH.

ONTOGENY.—Continued from last issue.

OUR MAJOR PREMISE may be found in the fact that the development of universal life, like the development of distinctive and individual life, is cellular. This statement is made from the fact of the uniformity and unity of the laws of development. Corroborative testimony is found in the fact that a mechanical line extended at right-angle from a perpendicular point, will be projected into the surface of the earth at a distance proportionate to the height of the point from which the rectiline is extended. The application of the principles of optics determines the fact, and adds corroborative testimony to the facts of analogy and the facts of physical demonstration. Our premise, then, is that the earth concaves everywhere in its surface, so that a line extended from a perpendicular in two opposite directions will extend into the surface, thus constituting a cord of arc, of which the surface of the earth is the arc. We have, then, the cord, arc, and radius vector as the three primary elements of the premise upon which every other thing in the universe must rest.

If the surface is concave, as demonstrated by three corroborative forms of evidence, this concurvation must describe the limit of the interior surface of the universe. We are enabled to describe the interior limitations of the cell or egg which constitutes the sphere of geometrical conformation, to which the cube of life, its coördinate, is definitely related; for it must be admitted that what geometry cannot measure, does not exist as material quantity and property. The sphere is the perfect thing in circular mensuration; and the

cube, the counterpart of the sphere, is the perfect thing in cubical or square mensuration. These are geometric limitations beyond which mathematics cannot go in the exaltation of mathematical power. The geometrical basis of all measurement, namely, the unit, the duad, and the triad, must constitute the root of all mensuration and the central point of geometrical measurement and limitation. The limit of the shell of this sphere of universal life is the coördinate limit of material existence. Nor can geometry separate the sphere and the cube as the circular and cubical integralism of that whole comprising the material form of being, in which creation forever perpetuates itself within its own spheres of active performance.

When once it is known that there is a limit to the universal form of that material whole called the universe; that there is a definite center beyond which there is no material thing,—a center of space beyond which there is no space,—it can then be easily understood that there must exist a coördinating and circumferential limit, which of course must be the limitation of the sphere. The universe having a material basis, possessing all of the properties of all material things, must certainly embrace every property of form, because every material thing has some kind of form. Limitation is one of the most pronounced properties of form; therefore, the material part of the universe, having the properties of all material things, must have limitation. The belief in the illimitability of the universe has its coördinate in the idea of a division of matter in which, though it has been conceived that there was an atom,



and that this was indivisible, there is yet a possibility of the atoms being shivered into still other, lesser particles, and these into still greater minutiae,—because the idea of divisibility does not meet the question of so called scientific definition as to illimitability.

There is a limit to magnitude; there is also a corresponding and coördinate limit to minuteness. There is a point of indivisibility (this is the geometric point and the minutest quantity of matter), and agitation at this point (the friction which it cannot resist) will reduce it beyond the material state to its metaphysical condition, in which there are none of the properties of matter; it is then the substance which, though no longer matter, is nevertheless as substantial as it was when in the condition or state of matter from which it was reduced, and from which it came. We not only possess a knowledge of the correlation of the so called energies, but the correlation of the various kinds of material substance,—that correlation which determines the interchangeability of the two coördinate substances, matter and its coextensive and correlate ether or spirit, or its essence.

Sir Oliver Lodge takes Mr. McCabe to task for the use of the term "vital force;" "a term," says Lodge, "I do not remember to have ever used in my life." Force may be vital or not, for it may be the force which a horse possesses when not at work, as well as when at work; it may be non-vital force, as in the coal mine when not in work, or when not energy; that is, not in work. Lodge employs the term "vital energy;" he means, if he uses the term properly, vital work. Just what he means by vital work as distinct from work that is not vital, he would have to explain, for we are not up to his conclusions from his hypotheses or guesses.

We have disclosed the character of universal form. It is defined as having the two limitations—center and circumference. These are not only limitations as to space, but they are limits as to activities in space. Work or energy must be confined to these two limitations, which must be the extremities of all activities. These extremes must also be the extremes of the transformations of matter, and the points of the correlations of matter and its coördinate ether. The flow of ether toward the center stops with the limitation centrally; the coördinate flow toward the circumference stops also with the limitation toward the circumference. The upward and downward ways, the universal anode and cathode of ethereal activity, come to their terminal extremities at these two extremes of center and circumference. The ethereal vibrations have many limitations between these two final extremes; hence the qualities and characteristics of ethereal activity are determined by the relation of these oscillations in the ethereal coruscations and waves. There are degrees of

attenuation beyond the matter condition of universal space, that is, in that domain where matter ceases to be, and which in the non-vital sphere may also be called metaphysical—beyond the physical. It is not, however, strictly in the realm of metaphysics, for it deals with the physical sphere of ether, which is distinctively differentiated from the thought domain, as in the psychic and pneumatic realms of thought.

The greatest discovery of the age as to cosmogony, is the discovery of the cellular form and character of the world in which we live, and which constitutes the confines of the material universe. In fact, it is the only great material discovery of this century. It settles the great question of origin and destiny, and all of the great problems that are agitating the mental world at this juncture of scientific and social revolution.

There is a universe within a universe, so to speak; by this, I mean an anthropotic existence within a purely physical form, in which there is a corresponding activity or function. Each is the reciprocal product of the other; both are interdependent, and together they constitute one. These two distinctive forms and qualities are the physical universe, which we have described in the foregoing, and the anthropotic universe of human and psychic existence, which is in and constitutes a part of the physical universe. The physical activities which define the operations of both matter and the essence of matter, in the domain of physics, are quite different from activities which define the operations of anthropotic existence; but between the two there are correspondential and antithetical analogies which correlate the two domains. For instance, in the physical universe there are stories in the heavens, one above the other in space, interior to which is the central star.

In every story in the physical heavens there are astral nuclei belonging to each degree or story; but none of these are visible to the natural eye except those in the first or lowermost heaven. The visible stars are in our own atmosphere—the lowest natural or physical heaven. These stars are not great worlds, but rather focal points of energy wherein there are partial materialization and dematerialization, as the result of an active combustion. Correspondentially, in the anthropotic heavens (the heavens within the human race, of which humanity is the rind or pediment) there are degrees, the first containing the mental centers, the most brilliant of which only are accredited with being stars. However, each mentality is a star of great or less magnitude,—or if not a star, a nebulous approach to one. As in the physical universe there is a central star, so in the anthropotic there is a corresponding stellar center.

THE ORDER OF THE PHYSICAL HEAVENS, IN WHICH ALL OF THE STARS ARE RELATED TO THE CENTRAL ONE AND REGULATED BY IT, MUST CONSTITUTE THE PATTERN



AFTER WHICH THE SOCIAL GOVERNMENT IS TO BE FORMULATED.—The order and regulation of the stars of every magnitude in the physical heavens, are determined by the relation which the central star sustains to all of the stars subject to its government. The government of the physical universe is imperial, in that the head of government resides in one center; but democratic, in that all of the stars bear that reciprocal relation which makes the center dependent upon the reciprocal activity of the subsidiary but contributory centers. While there is a subordinate relation of the multiplicity of stars to the central one, so there is a subordination of the central star to all of the stars, whence the central one derives its powers of government. The regulation of society, therefore, is not left to another experiment, because former experiments have failed to accomplish for the people that for which government is established, but must be regulated by the scientific knowledge and application of principles which may be determined before the correct form of government is instituted.

The science of the Cellular Cosmogony, then, determines what the final form of social government shall be, which though not equal will enforce an equitable relation of all of the gradations of social relation and activity. The center cannot heap up and enlarge, for if that were possible there would be engendered hypertrophy of the heart and center, by which all of the other parts of the organic structure would be thrown out of proportion and balance, thereby engendering disease that would be destructive to the entire organism. The central star would be in a state of active receptivity, but would be distributing to all of the parts the qualities and substances which it had prepared for redistribution.

What is true of the central star would also be true of every part of the entire economic system of the physical universe. Here, then, is found the scientific pattern of the forms and functions of the anthropostic world, which the physical world constantly gestates. As the center of the physical universe depends upon its circumference, so does the circumference depend upon the center. As this is true in the physical, so is it true as to the anthropostic. By the anthropostic we mean the body of humanity, with its *pneuma* and *psuche*, with its stories of angelic degrees, with the solar spheres of anthropostic life, including the central star or nucleus of biological existence. This law provides that the central Deity, the Creator and Governor of the universe, is dependent upon the resources from which he draws and maintains his perpetuity. God, then, is a mutually dependent being, even deriving the heir to his throne from the development of his creation within the fabric of the progressive involution of the human race. The Son of God is created from men, because the

Divinity had implanted in man his own seed, whence the Son of God is made to spring, that he (the Son) may replenish the eternal throne into which the Son is finally absorbed. The tenure of the functional power of creation is dependent upon the preservation of that center through the successive recreation of the Son, who is periodically developed within the spheres of universally active recreation.

THE LAW OF THE CROSS, WHICH IS THE LAW OF TRANSMUTATION, IS UNIVERSALLY OPERATIVE AND ACTIVE IN EVERY DOMAIN OF BEING.—The central principle of the Christian system is the law of the cross. The common Christian conception of "the cross of Christ," is in the mere fact of the Lord's typical or symbolic crucifixion on Calvary, which though a fact was but a mere figure of the real crucifixion. The crucifixion to which it pointed was the commingling of the Spirit of the Eternal with the degenerate spirit of the human race, that humanity might be exalted to the condition of the offspring of the Almighty. The vital potentiality or force that was in the Lord, the Christ of God, was a force still retained after his physical and typical crucifixion, and his resurrection from the tomb of Joseph, which also was a typical entombment. The Lord was intact after the resurrection as to his body. Said he: "A spirit hath not flesh and bones as ye see me have."

The Lord disappeared, as to personal form, in the presence of his Disciples. To comprehend the character of that mysterious disappearance, the knowledge of the law of transmutation must be understood. The physical structure of the organism of the Lord's personality was composed of the same "elementary" constituents as every other organic, physical structure, with the difference that his life had imparted to the psychic force of these elements the character of integrity which distinguished him from all other men. The union in Him of the two principles (male and female) in their integral unity, gave to the atoms of his body the character of living qualities in contradistinction to the atomic quality of men in the mortal, dying state. The Christ was the living man, in contradistinction to all other men who were not in life but in death. "Ye are from beneath; I am from above." "I proceeded forth and came from God. \* \* Ye are of your father the devil." "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever."

These statements being true, they distinguish the Christ as the true life. This distinctive and distinguished life was to be given to the world, not merely as a sacrifice upon two pieces of wood formed into a cross, but that his spirit should be disseminated to those who were made receptive to his influence. The pure Spirit of the Almighty, manifest in the personality of the Son of God, commingled with the impure spirit of men, that



in the crossing of these two spirits there should be effected a change in the spirit of man, that man should (by this cross) be exalted to the domain of the same kind of life which obtained in the one sacrificed. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." Of these "two witnesses" it is said: "Their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

If we are to understand the character of that crucifixion through which the world of humanity is to be redeemed, we must know of its quality and character, wherein the "two witnesses" lay dead, and wherein, also, our Lord was crucified. Who were the "two witnesses"? "I bear witness of myself," said the Lord, and "the Father who dwelleth in me, beareth witness of me." The Lord himself was the "two witnesses." The great city in the street of which He lay dead, was the city in which the Spirit of God, through the Lord Jesus the Christ of God, descended when on the day of Pentecost it began its blending with the spirit of the unregenerate human race. That city was the church; it was in the street of that great city, during the mediæval ages, that the Lord, the "two witnesses," lay dead because crucified (crossed with humanity) for the salvation of the race. The material body of the Lord, after his resurrection from the tomb of Joseph, was dissolved and transmuted to Holy Spirit.

The Christ was the central Star of the anthropotic world, and was the correspondent of the central star of the physical, cellular, cosmogonic egg. Being this central star, He was of course the central point of all influxes from the entire humanity, the point of the aggregation of the spirits of the dead who looked forward to their resurrection in him. This made of Him the resurrection and life of the past, as he had declared himself to be. "I am the resurrection and the life." The spirits of the past dead who had believed in his appearing as their Messiah were gathered in him. He gathered the lambs with his arm, and carried them in his bosom. As the anthropotic central Star, he constituted the universe in its involved product, hence he was the germinal beginning of the new creation, therefore "the beginning of the creation of God." The dissolution of his personal form in the presence of his Disciples was due to their reciprocal relation, one in which they were so contiguous as to emplace them recipient to the influx of the Spirit to which his material form was reduced when dissolved. He being the promised seed, the seed-man, the germ of the recreative force of the universe, in his dissolution he became the essence of that dissolution, the seminal essence of Deity. The Christ, therefore, as to his personality, through the operation of the Holy Spirit, was planted in the people

prepared for the reception of the seed that was planted through and from him. The Lord was the beginning of a new creation. He was the firstfruits of the new genus, the highest involved product of the processes of progressive development, from which the progressive evolution was to accomplish the further advancement of the human race; namely, the arch-natural kingdom of evolution.

(TO BE CONTINUED.)

## New Century Studies and Reviews

Lucie Page Borden

### EURIPIDES, THE GREAT GREEK DRAMATIST.

A View of His Work and the Philosophy of His Time; Tragedy in Modern Life.

IT WAS EURIPIDES who said in one of his plays that the life of a single man is more precious than that of thousands of women. His cynicism was repaid by the ill will of Aristophanes, a formidable rival and also a writer of dramas. Severe in his strictures on all womankind as was the poet whom Mrs. Browning loved, he but reflected the opinions of his day. If woman is everywhere censured in his works, Euripides had cause to complain. According to his biographers he had suffered in his pride and in his honor. He was not slow to resent his injuries, for he had met with very poor treatment at their hands. His own wife betrayed him, and like Ruskin, at the signs of her unfaithfulness he gave up the one he preferred to another man. The status of women among the Greeks is well known as inferior. She was not educated except in the ranks of the courtesans, and was more of an upper servant than a companion. Still, it seems strange that so great a poet, with such a knowledge of human nature as Euripides had, should not have exercised more penetration than to condemn her for the faults engendered by her treatment from society. He may be excused in part, because of his unfortunate experience; but the wholesale denunciations that his characters utter can only be tolerated by considering the times in which he lived.

It is the general opinion that no other Greek poet except Homer has made so deep and lasting an impression as Euripides. He was the friend of Socrates, esteemed by Aristotle, and the inspirer of many modern poets, including Racine, who drew upon the plays of Euripides in four of his dramas. Aristophanes said that he would not recognize his hated superior if he met him in hades, yet he quaintly confesses that he has imitated the cunning of his speech. The contempt which Aristophanes attempted to throw upon his rival was checked by the latter's death, when Athens went into mourning for him. The influence of Euripides may be traced in William Morris, Browning, and Mrs. Browning. Goethe drew much from him, and Milton admired his works.



Euripides is one of the most human of poets in his delineations of character, a point in which he resembles Shakespeare. He is the subject of an interesting study printed this year, coming from the pen of the professor of Greek poetry at the University of Paris, Monsieur Decharme. It is full of new and pleasing matter, casting light upon many of the problems of history. It reproduces with faithfulness the personality of Euripides and gives a very critical study of his plays. Aristophanes, the comic poet, predicted that the works of his rival would not survive him; but immediately following his death, they came into unprecedented popularity, so great that a legend has it the inhabitants of a certain town went mad with enthusiasm upon hearing one of his dramas. For months afterward they could be seen, wild-eyed and haggard, declaiming Euripides in the streets. Whether this tale be true or not, it shows the power and force of the drama when properly presented. So does the attention that is still given by students all over the world to the plays of this favorite dramatist, who lived so long ago that the language in which he wrote is only accessible to scholars.

These far away characters with their stage-setting, their chorus, and their Greek dress, remind the reader that it is good to be alive in these days when such chapters of horror as these dramas present are not enacted; then he turns, perhaps, to the evening paper only to find some tale that seems to freeze his blood. It is sad to think of these women of the Greek tragedies, Phaedra, Clytemnestra, and Medea, but sadder still to remember that they are permanent types of the passions that deface and disfigure human nature, as much in one age as another. We cover up crime today. We do not hint at its existence until it thrusts its hideous face into ours; but we are forced to admit that it is here, just as the old Greek chorus admitted the deeds that were depicted on the stage. Are we only lay figures like the chorus to chant peans or to wail our dirges, looking on at acts decreed by Jove and which we cannot avert? It is fate. These words made up the sum of life to a Greek. "It is the will of Jove, let him act." This was his profound denial of any personal responsibility in the acts that crowded the drama of his daily life. More tragedies take place in real life than poets have conceived.

But, suppose that the old Greek idea of fate, blind fate, should be but the intimation stored away in the memory of the race, that a fixed order of progression is made ready for each soul. Suppose, instead of Nemesis, we read the single word God; then justice has her tribute and the balance of the universe is maintained. God for the central figure to fill the centre of the canvas and other figures as accessories to him,—this would preclude any notion of disappointment, because all contribute to his glory, and from him all things proceed, and into him all go. The order of law as observed by Euripides in his dramas, is to punish the evil-doer if not to destroy him utterly. It is said that on one occasion when a certain character had recited lines that seemed to escape the punishment and to praise vice, the

whole audience rose—as Athenians would, to protest against the unseemly words. Then, in order to prevent them from stopping the drama, Euripides was obliged to appear before them and explain that retribution was to come to this person in due time. The people sat down and the piece was allowed to go on to the end without further demonstration. The people in Greece would not see vice rewarded and virtue insecure; but the people in the world today have to see it in many a successful criminal. However, the laws of retribution act, if not in one embodiment, then in another.

There is a story that Midas, king of Phrygia, put the prophet Silenus in chains and forced him to say what was the highest good. Urged by the king the old man cried: "Children of a day, of a race doomed to pain and to grievous trials, why do you force me to say things that it were better for you not to know? Of all things, the best for man is not to live. What is best for all men and for all women is not to be born."

This was essentially the philosophy of pessimism that prevailed in the time of Euripides. The future was veiled in obscurity. The order of the universe was a mystery. The Greeks of his day were not the careless, happy mortals that some think. The race was not in its childhood. He had nothing to offer but endurance. As for death, it must come; so why fear what is common to all men. In the revelations of a pseudoscience there is nothing but pessimism, but in the revelations of the world-order as it is shown in Koreshanity, there is light on the path.

#### Wonderful 'Job and His Three Friends.

UNDER all his afflictions Job was patient till his three friends came to condole with him. Under the lash of their tongues he succumbed at last. What satan could not do in tempting the friend of God, the three men between them were able to accomplish. Friends mean the best and perhaps the worst that life has to offer. When they come to set his faults before him Job rebelled, for he was not conscious of his sinfulness. He could not believe that he needed the instruments of loss and sorrow and pain which satan was using to tempt him. Nevertheless he held his peace till he was judged too severely by the tongues of men.

The statement is made at the end of the book that the Lord turned again the captivity of Job when he prayed for his friends. The principle of forgiveness is shown here in this narrative. When his heart was touched with genuine interest and compassion for those who had caused him the most poignant grief through their condemnation of a just man, then his own trials were withdrawn. To have the heart beat in true desire for others' good and pity for their faults, is the principle of forgiveness, because the man is not bound up in himself who is willing to benefit those who hurt him the most.

The office of a friend is to smooth the path and lighten the brow, to make grief easier and joy fuller, to comfort under stress of circumstances, not to condemn



in an unmerciful manner. "Job's comforters" have become proverbial as a full expression of irony. Comfort they brought none, nor did they seem to extol the character of the one they came to support.

It is strange that none of our modern dramatists have noticed how strong a plot is here, nor how well the whole *motif* would lend itself to the stage. There is cloth of gold for a drama rich in hue and striking in style and finish right in this same book. It would shine resplendently in the opening scene depicted where the plot is laid between Satan and the Lord, with the accessories to the temptation seen in the Sons of God. How would a modern playwright depict the latter, and in what guise would they come,—as men or as angels? The theology of the play would have to appear as it did in the old miracle plays and moralities where the devil stood up in hoofs and horns. The Lord is the man; and as the Sons of God present themselves before him, they must be in the form of Gods. In what form is God? He is spirit, and spirit has no form unless associated with matter. The drama takes place in the mental consciousness of the divine man who is the Lord.

The exalted language of the Book of Job has made it a favorite with all who love the Scriptures. The man Job is the one who is going down to the end of the dispensation to become one with God. He is tried and tempted, not by God but by satan, so that he collates experience in the hells where satan rules. The wonderful and exalted language by which the power and majesty of the Hebrew Divinity are portrayed, has constituted this book a unique heritage of the past. The poetical parts are so fine that they rank above any other portions of Scripture, not excepting the Psalms, in natural beauty. The words ascribed to God, who answered Job out of the whirlwind of his own interior, are incomparable in beauty and dignity. Job confessed his ignorance and he said, "I abhor myself and repent in dust and ashes." He did not justify himself at the end, but he bowed down in humbleness of soul. His pride was all gone. The Lord cares for the simple and the ignorant—those that put their trust in him.

The Lord turned the captivity of Job when he prayed for his friends. Now the friends of the Lord were those who betrayed him, and the office of a friend is often to betray. "*Et tu Brute!*" is the famous utterance of one who fell beneath the assassin's thrust, dealt by a friend whom he loved as a son. The friends of Job aggravated his misfortunes till he cursed the day wherein he was born. He did not know how bad his plight was until they told him. There is an old proverb which says, "True friends are like diamonds, choice yet precious; false ones like the leaves of the forest, without number." Abraham was called the friend of God because he had shown his willingness to lay all he had, even his best loved son, upon the altar of sacrifice. In this he emulates the divine character, for God gave his only-begotten Son to the world.

The question raised by the Book of Job is defined

in the words of satan: "Doth Job fear God for naught?" Can a man be humble and fear God when under great anguish and affliction, as well as in prosperity? The friends of Job hold that he is being punished by his Creator when in the prelude of the book God has acknowledged his servant's integrity. At the close of the narrative the friends of Job are condemned because they have not understood the fact that Job was not suffering for his sins, but was being tried to see if he would hold out to serve God without reward. Misfortunes are the part of all men, and the argument used by Job himself to refute the words of his friends shows, as the Psalmist complained was true, that the ungodly enjoy very great worldly lustre and great possessions. The friends had denied that God was with Job, and they tried to make the patriarch believe also that God was not in him.

The wonderful exposition of wisdom in the twenty-eighth chapter comes from the lips of Job after he is pushed hard by his friends, who persist in declaring that he is suffering for his sins, whereas the exordium shows it is not the case. There is nothing finer in literature than the praise of wisdom thus set forth; and it is all summed up in the last verse, "The fear of the Lord, that is wisdom." This exposition alone would have shown any but the blindest, that God was in Job speaking through his mouth; but the hardness of his friends' hearts prevented them from surmising how he was instructed, just as a curtain seems to shut down over the mental horizon of those who perceive nothing of the nobility and grandeur of the scientific gospel taught in the literature of Koreshanity. The three friends were not in such dense ignorance but Job could intercede for them, that the eyes of their understanding might be opened.

#### The Tendency of Modern Fiction; Fenwick's Career.

THE NOVELIST now chooses his canvas to suit his figures, not the reverse. The predilection for a setting adequate to the production of some character drawn from the storehouse of the past is gaining in favor. First, it is Geoffrey Cliffe serving as a disguise for Lord Byron; now it is Romney the artist, whose unfortunate history forms the thread of the story. Anyone but Mrs. Ward would have had the incongruity of fixing such a character upon a canvas too small for it in view. She does not forget to plant her hero in a small hamlet of England, far from any of the intellectual centers, where he is free to develop his talent in solitude. The effect of this *milieu* upon a temperament like that of the painter is a study in itself. He is almost self-taught, but his original effort was to find a place where he might be in rapport with minds like his own.

Possessing a taste for all that belongs to an artist's career, Fenwick goes to London at the earliest opportunity, full of enthusiasm for the wonderful advantages of the capital. He is fortunate enough to secure the aid of a connoisseur, and through him the friendship of his daughter, Madeleine de Pastourelles, one of those beings who have learned by suffering to share the hopes



and fears of others. She is drawn like a beautiful pastel in the softest tones, but with those elusive touches which haunt the reader and render him desirous of more of her society than he finds in the volume. Of course, she becomes interested in the rising artist with the manners of a boor but with an original flavor to his talk. As he sits at her father's dinner table and offends the crowd, Madame de Pastourelles has the taste of the peach in her mouth. He is at work on a strikingly beautiful subject, which she has bequeathed him in fancy as drawn from his native village. It is really the portrait of his wife that Fenwick is doing, in so bold a style as to charm the lady. He takes care not to let her know he is married, and the intimacy progresses with the patronage of the great lady to protect the countryman.

Suddenly and while Fenwick is painting his new-found benefactress, who has persuaded her father to buy his wares, the wife, left in the little hamlet alone, becomes frightened at her lonely life and seeks her husband in town. Arriving while he is absent she sees the portrait, and in an excess of insane jealousy hides herself and their little girl from the painter, who is becoming weaned from the tenderest object of his affections in the atmosphere of his town life and the insidious flattery of being admitted to the favor of such a woman as Madeleine de Pastourelles. He is shocked and saddened by his wife's disappearance and her letter telling him that she will hamper him no more. His efforts to find her prove of no use, though he seeks her far and near.

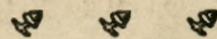
Time passes and the success he has gained slips away from him. Always an iconoclast, Fenwick has broken too many idols for the public to patronize him. Very severely criticised by his brother artists because of his unjust criticisms of them, besides his total disregard of the ordinary canons of art, he finds himself in straightened circumstances. The scene changes to Paris, and again the artist is thrown into the society of the beautiful woman, half saint, half woman of the world, who has for him the deepest pity and the warmest interest, changing readily into love as he tells her his troubles. This growing interest is checked by the news imparted by another person to Madame de Pastourelles that Fenwick's wife is living, and that he has a daughter now grown to young womanhood. The discovery of the missing wife who had gone to Canada there to see her child grow up, and the story of her final reconciliation with her husband form the closing episode of the book. This news almost prostrates Madame de Pastourelles but, true to her nature, she thinks only of the wife who has suffered through her, for Fenwick has suppressed nothing in his history. He was about to commit suicide when his wife returned.

The feeling inspired by this latest novel of Mrs. Humphrey Ward is one of intense sadness. Dealing as it does with one of the art centers of the world, it emphasizes the sad reflection that Nature produces the artist, but art forms the man to a deeper sense of injury

from his fellowmen than he is able to support, unless he is obliging enough to concur in the ideas that pass current. If he run counter to certain accepted laws and traditions he will fail. Fenwick could not accommodate himself to the faults of others, nor to the circumstances which are apt to beset those who love the enthrallment of a style drawn from the metropolis rather than from simple Nature. He became very unpopular with the fraternity of artists and their patrons. He was too independent of all critics to suit them.

The tendency in modern fiction is to belittle none of the characters of the past, but if possible to extenuate their faults. No character excites more curiosity than the painter's daughter, whom he has not seen since early childhood. She comes into the room to ask her father whether he will accept her as his in the future. She is engaged to marry a sturdy Canadian lad who is to meet her in London, and in watching her and thinking of her fortunes, Fenwick almost feels a revival of his own youth. But his health is shattered and his career will hardly be resumed with the fervor of youth.

Modern fiction, whether in the swash-buckler style or in the inimitable fashion of Mrs. Ward, with her choice phraseology, errs in one point. It always holds up happiness in matrimonial ventures as the main cause of success in life, whereas it consists in the amount of truth gained and work done in pursuit of a noble ideal.



#### THE LOOMS OF GOD AND THE MYSTIC WEB.

DR. J. AUGUSTUS WEIMAR.

THE RE-EMBODIMENTS of man are the looms of God,  
According to divine law as sure as the sun,  
Wherein we are weaving always,  
Till the mystic web is done—  
Weaving unknowingly or knowingly,  
Each for himself his fate.  
We do not see now how the right side looks,  
We can only weave and wait;  
But looking to God's appointed Messenger,  
No elect one need have fear.  
Only let us hold steadfast to the Anointed one—  
The New Jerusalem in pattern is there!  
If we keep the Lord God our pattern,  
Now and always in sight,  
Our toil will be sweeter than honey,  
Our weaving is sure to be right.  
When the forty-second re-embodiment is ended,  
Then the web is turned and shown;  
And may we then hear the voice of the Master,—  
"Well done, thou good and faithful servant!"  
Since in copying the divine pattern,  
We have laid our own will down;  
And God for our reward will give us,  
Not coin, but immortality,  
Eternal life and glorious crown.





## *In The Editorial Perspective.*

THE EDITOR.



THE KORESHAN LIFE presents numerous beautiful phases which are entirely lost sight of by opponents of the movement. If its true character were perceived by the masses there would suddenly be hundreds of thousands, even millions, of adherents to the Koreshan System. If people knew what it would do for them, it would be desired everywhere. It is the object of the Koreshan propaganda to place before the world a knowledge of the System, its high ideals, and its practical life of scientific righteousness. Nineteen hundred years ago, the world did not understand the purpose of the existence of the primitive Christian church. The Christians were looked upon as disturbers of peace, seeking to rudely upset all prevailing customs. The world did not know that they were peace-loving, seeking merely the liberty to live the life of the Christian communists. After awhile, the world became aware of the fact that they possessed spiritual and moral powers of a high order; and then the hundreds of thousands flocked to the fold of Christian discipleship, notwithstanding the series of terrible persecutions experienced at the hands of their misguided enemies. The Koreshan System is the revival of primitive Christianity, with the added experience of an entire dispensation; and in the restoration of the Christian life, there are brought to the world all those beautiful phases of life which attend the existence of a true brotherhood. The world ultimately comes to admire righteous courage; and it requires such courage for a body of people to stand together amid all kind of adversities incident upon the adoption of new ideals. The sentiment of the Koreshans is beautiful. The idea that every one who sincerely accepts and applies truth perceived in its scientific fulness, is a true brother or sister, to be loved and served better than natural kin, characterized the spirit of the Christ, the head of the Christian church. That spirit is cultivated in the Koreshan Homes; and the practical affairs of the Koreshan people are conducted upon the basis of these righteous principles. Such sentiment ultimately grows stronger than the sentiment of ordinary friendship; and it is admittedly higher than the sentiment of the ordinary family. In the Koreshan life there is naught of sensuality encouraged. The social life of the Koreshan people is maintained on an entirely different basis. The thought is complete separation of the sexes in the adoption of celibacy. The mind is lifted above the plane of mortal propagation; and in the place of the ordinary life in the world, there obtains an endeavor in the direction of personal purity, of continence and chastity. The mind broadens, having been taken out of the narrow ruts of the old life and turned in aspiration toward all that is noble and pure in life and character. Thus the mental atmosphere of the Koreshan Community is of a wholly different character from that often found in towns and cities of the world. The love of service of the neighbor is one of the great and high ideals inculcated among the Koreshan people. To turn away from selfishness, to abolish the customs which tend to perpetuate selfishness—that is the idea. A new life indeed is this. It is not merely consistent

with the teachings of the Christ and his Apostles, but in direct keeping with the Christian customs of Apostolic times. The Koreshan life is beautiful from the economic point of view. It is both labor-saving and time-saving. It prevents waste of energy, and tends to conserve vitality. It is convenient, it is scientific. No man in the world lives entirely to himself. His relations to his fellowman are such that he must serve others to some extent, receiving in return some service from others. Under competition mutual service is attended with friction and waste. Mutual service reduced to a scientific basis, with the mind and heart in keeping with the principles of scientific economy, constitutes the very essential basis of the Koreshan life. All that is righteous and refined, beautiful and artistic is encouraged and promoted. Service is rendered, not for the sake of making a living, but for the love of the service. The mind is free from worry, and may be applied in the direction of progress in one's vocation. The advantages of such a life as portrayed in the Koreshan conception should be obvious to even the dullest mind. Prejudice and ignorance are bars to perception of the beautiful in the Koreshan life. The difficulty is to make people believe that communistic life is practicable, to have them realize that the Koreshan ideals are high and true, and the Koreshan life pure. All kinds of motives are attributed to the Koreshan people. But the time is not far distant when all that is beautiful in their doctrines and life will shine out resplendent before a wondering world; and the enemies of Koreshanity will be relegated to oblivion.

THE NAME of the Rev. Sam Jones is familiar to nearly everybody. He has been long before the public in his quaint evangelism, and his passing has not gone unnoticed. He was generally believed to be earnest and sincere. His career was characterized by his rugged philosophy, which found frequent and forceful expression in his sayings, which have made him famous. His early environment made him familiar with the slang of the rowdy classes, which served him good turns in his efforts to induce men to take steps upward in the moral scale. His experiences in his work were many; he frequently endured the epithets and blows of those stirred to anger by his cutting remarks. Many people admired his boldness; he was fearless in the face of opposition. He had the knack of saying very severe things sometimes in a very taking way. He was hard on conventional theology, and did his best to make long faces mobile under the influence of his anecdotes. Many of his sayings will be preserved. He was not sure the world is growing better; he rather saw evidences that many people were growing worse. He never studied out his sayings; they always came to him spontaneously, inspired by his subjects and circumstances. He liked progress, but he was sure that "The roar of commerce, the click of the telegraph, and the whistle of the engine have well-nigh drowned out the voice of God." This is what he thought of creeds: "If I had a creed I would sell it to a museum. Creed shows itself in



the laws of the last few hundred years. It was over creed that men fought, and not over Christ. Orthodoxies are what has ruined this world." Again, referring to the common failure to apply the principles of religion, "Religion is like the measles; if it goes in on you it will kill you. The trouble is with a great many Christians, religion has gone in on them. Keep it broke out on the hands, feet, and tongue." The Rev. Sam Jones commended theology in this way: "Theology is a good thing. It is a good thing to stuff with sawdust like the skin of a fish; to put in a museum as a relic of antiquity." As to adherence to creed, he thus aptly remarks: "The matter of church doctrine is an accident. If my mother and Brother Witherspoon's mother had swapped babies, he might have been a Methodist preacher." He liked honest men, but he said that "The greatest rascals are those who are scrupulously honest. If I see a man walk across town to pay a nickel, I watch him."

DARK pictures of physical and spiritual distress in Chicago, are painted by the Rev. Jenkin Lloyd Jones; and he declares that his views demand attention of the more favored inhabitants. He strikingly contrasts the conditions of the poor and the rich; and vividly describes the environment of the lower classes. In a city of wealth there are thousands in want,—men, women and children suffering from disease and physical and mental degradation. The reverend gentleman lays the blame mostly on saloons. That saloons destroy the health of mind and body and wreck thousands of lives and families, is freely admitted by every one of moral principles. But saloons do not create all the poverty nor all the wealth of Chicago. Saloons constitute but one of the many lines of business, through the methods of which men accumulate wealth, leaving millions in comparative poverty. So long as the competitive system exists, there will be the existing inequality of human society, with attendant cruelties, physical agonies, mental distress of the oppressed classes. It is doubtless true that the saloons take the earnings of thousands of workingmen; but it is also true that many more thousands are prevented by corporations from obtaining even the comforts of life. Mere pittance is doled out to men, women, and children in the great factories; these pittance are often termed wages; they are small sums which the white slaves are forced to accept for their services. No amount of attention paid to household economy could enable such to rise above want while made the subjects of the greed of their employers. These are phases of poverty which the most temperate habits do not alter in the least; and they are phases which will persist until the end of the competitive struggle.

A GREAT CYCLE of 144,000 years is definitely measured by twelve distinct cosmic epochs. The ecliptic changes in its relation to the equator; it does not always sustain its present obliquity to the line of zero latitude. This long cycle is the period of revolution of the ecliptic on the axis of the equinoxes. The movement is not gradual, there being twelve steps or sudden movements of about thirty degrees each. The movements occur every 12,000

years. Readers of THE FLAMING SWORD have been made acquainted with the significance of this cycle through recent articles by the Founder of Koreshan Universology. Astronomical records of the ancients, so far as known to the modern world, may be taken as corroborative of truths of present revelation. Herodotus, the father of history, makes the statement that the Egyptians had made astronomical observations for 11,340 years prior to his time, and had seen the earth's equator perpendicular to the ecliptic. A modern astronomer commenting on the declarations of the noted ancient historian, says: "But the present refinement of astronomical theory forbids a belief that the equator and ecliptic have been perpendicular within the memory of man, and lends no countenance to the theory that they ever were." Refinement of astronomical theory, indeed! Surely a theory must be coarse and crude that confesses its ignorance of cosmic form. More things take place in the cosmos of life, than were ever dreamed of by men who look upon the universe as a mere heartless and soulless mechanism. The tendency of the modern world is to utterly discredit the conceptions of the ancients. All honor be to them, for many of them knew more in a minute without the aid of telescopes, than all vaunted astronomers since the time of Copernicus.

THE WORLD has not yet reached the period of universal peace; nor is it prepared for it. Swords are not being beaten into pruning-hooks, nor the big guns and battleships into labor-saving machinery. It is rather the reverse. Education is the boast of modern civilization; but the military and naval departments of the nations are more active than the institutions of learning. Preparations for war receive more support from the people than the schools. Often the height of enthusiasm is reached in war; but such enthusiasm is never displayed in educational work. England annually spends *six times* more money for the British army and navy than for education. Recently Secretary Bonaparte publicly declared that the time may come when twelve-inch guns are of more use to this country than colleges. This was said in answer to an objector who said that the price of a single battleship would endow a university. President Roosevelt has strenuously advocated a larger navy, and the nation has followed his advice. England has recently surprised Europe by disclosing the fact that three giant battleships have just been constructed in secret. There is a cry of peace in many quarters. It is echoed from the pulpits of Christendom. But it is a false cry; the facts prove it. The spirit of war yet prevails. The world has passed through a dispensation of conflict, and the age will terminate in a struggle that will eclipse every other war of the world. The prophecies of the old Hebrew and Christian seers concerning the end of the old order of the world will be fulfilled. There is no escape from the inevitable.

CONCERNING the recent destructive storm on the Gulf of Mexico, a Florida daily publication remarks: "How grateful we should be for the blessings of a merciful Providence for turning the angry winds from this section of Florida last week." But what about the people of Pensacola, from whom the angry winds were not turned?



# The Open Court of Inquiry.

THE EDITOR.

## The Wonderful Solar Annulus.

"Among the numerous wonderful statements recently appearing in THE FLAMING SWORD, I find reference to the change from the present sun to the solar annulus. Please explain how this great transformation is to be wrought."

The factors of the great transformation in cosmogonical form and function are numerous. The earth and its solar center are reciprocal in their relations, and causes of the great change reside in both the circumference and center of the great cellular form. The physical cosmos progresses in cycles; it has its orders and periods of progress and retrogression. It is established beyond successful controversy, that the cosmogonical cycles sustain synchronous relations to the cycles in the human world; and it therefore follows that the causes of great changes in the physical world are analogous to the causes of corresponding changes in the world of man.

We may thus approach the subject from the standpoint of analogical reasoning. What is often obscure to the student of Koreshanity in one domain, may sometimes be clearly seen in another domain, if one is able to trace a few lines of correspondence between the two. Let us observe at this juncture that in the physical cosmos the solar system is masculine, and the lunar system is feminine. The sun is the father principle, while the moon is the mother. In the processes of human progress, or of the progress of the divine mind in humanity, there obtains a conjunction of the masculine and feminine principles, the great conjunction of the Fatherhood and Motherhood of God. This means a conjunction of the Sun and Moon of the anthropotic realm.

When does such conjunction take place, and how? That it occurs at the end of a long cycle is evident. The change is at hand, and with it comes the great revolution. The world has passed through a period of darkness; and the dark elements culminate in an unprecedented chaos. The world is in the birth-throes of a new order. The change is wrought partly by and through the death of the old order of

things, and partly through the institution of the new regime, the divine kingdom.

The old order passes away through the manifestation of the new society. Out of the chaos of the revolution the new order evolves, and the Sons of God appear. The sphere of the divine activity enlarges, and the new zone of divine manifestations completes the anthropotic Zodiac. The Sons of God constitute the great annulus of the human world. The human earth or world conforms to the new order of the heavens, and all the various strata of humanity respond to the influences of the higher orders, and a new world is framed.

Correspondingly, there will be a conjunction of the solar and lunar systems of the physical cosmos. The cosmogonic egg when incubated produces a new cosmic form, as we shall presently see. The various elements of cosmic chaos culminate in a great catastrophe, which will be necessary to shake up both the heavens and the earth, so that the new cosmic order may be evolved and brought forth. The solar and lunar systems, while interdependent, are not now in complete unity. The orbit of the sun is oblique to the equator, the direction of the lunar revolution, about  $23\frac{1}{2}^{\circ}$ .

The conjunction of the two will be effected when the ecliptic moves from its present oblique position to the plane of the equator. The forces of the sun and moon will flow together, and the annulus will be the evolved product. The solar reflex will neither be dark nor pale, as in the present moon, for the sun as now seen will disappear, and with it the visible moon. The light of the two will blend in the formation of the great solar zone or annulus—a great belt of mellow light encircling the heavens. Darkness will be banished from the external atmosphere, and there will be no night there. The sun will be amplified, and the cosmos in its new biunity will break forth in the rejoicing of universal and continuous day.

The form of the cosmos will then differ somewhat from its present shape.

It is now nearly spherical. In the evolution of the annulus the polar diameter will be considerably shortened. The entire physical cosmos will conform to the force of the annulus, somewhat distending equatorially, and flattening at the poles. The changes will be wrought rather suddenly. They occur contemporaneously with the great transformation in the human world. If modern scientists do not generally become convinced of the truth of the Koreshan Cosmogony ere the great cosmic transformation takes place, the evidences may be then convincing to the most bitter opponent of true progress.

## Disregard False Reports.

"Recently, in discussing Koreshanity with some friends who were trying to dissuade me from going to Estero, I was told that 'Dr. Teed was driven out of Chicago.' I said I had never before heard of it. As I feel there is doubtless an explanation as to the origin of such report, I apply to you for it so I may set my friends right. Send your answer in such form that when circulated among them they may be benefited."

The report that the Founder of Koreshanity was ever driven out of Chicago is utterly groundless. The Koreshans maintained Communistic Homes in Chicago for sixteen years; and while there they were many times persecuted by designing persons, who found the daily press ready to publish, for sensational purposes, various lies circulated concerning a peaceful and law-abiding people; but neither they nor KORESH their Leader was ever seriously molested, and certainly never driven from the city.

The Koreshan Unity also conducted lines of industry in Chicago, principal among which was a large printing business, located during a few years previous to our removal to Florida, in Englewood, Chicago. One of the Homes was also in Englewood, and the people of that part of the city knew the Koreshans well, and many business houses there patronized the printing establishment. We also did printing for some of the largest mercantile houses in the city.

The time came in the history of our



progress, to remove to Florida. In the fall of 1903 we shipped a dozen car-loads of machinery, printing material, and household goods to Florida, where for ten years past we had maintained a branch of our Communistic Colony. Our object in the establishment of a home at Estero was ultimately to make this point our headquarters, as our literature for many years past will show. The last issue of THE FLAMING SWORD previous to removal from Chicago, commented on our satisfactory progress, and pointed to favorable articles in the daily press of Chicago concerning our removal, and our prospects for future progress.

We left Chicago in peace with all who knew us. For a year or more previous to removal, public meetings were held in the Masonic Temple and Kimball Hall; and for some three or four years before leaving the city, our speakers held, by permission from the city authorities, meetings on the streets. The crowds were interested, and the meetings were held without interruption.

It has now been three years since the removal of our Chicago industries to Florida. Here we have made progress. We are building up a town, which is already incorporated; and we expect to make rapid progress in the future. As to the source of the report that the Koreshans were driven out of Chicago, we have to say merely, that its origin must be credited to some falsifier on the Pacific Coast this past summer, who vainly endeavored to connect our work with disreputable persons who caused some trouble in Oregon.

The position of the party was that of a newspaper reporter, who knew absolutely nothing concerning our work in Chicago. His villainous falsehoods were published to some extent in the daily press of the north and east. Doubtless an old enemy had endeavored to revive some of his choice fabrications.

## The Pure Shall See God.

"Your reply regarding the definition of God, pleases me. I call it fine. I hope to hear from you soon on the source of life and the mystery of being. In my last I mentioned this quotation: 'The pure in heart shall see God.' I was told that I should say, 'The pure in heart see God,' leaving out the word shall. Which is correct? If there is any authority for

leaving out the word shall, I should be pleased to have it."

From the standpoint of universal principle, considered as operative from cycle to cycle, we might consistently say that the pure in heart see God, just as we might say that the evil-doer meets just retribution. The evil-doer meets some form of punishment for his misdeeds, even if it be no more than remorse of conscience for the time being. He sees the devil right away. In some degree, likewise, the pure in heart may perceive God in the present tense.

Doubtless the suggestion referred to above came from some one who narrows all there is of God and his glory and kingdom, to certain sentimental experiences of the mortal heart, falsely termed by some manifestations or indications of the "I am" within. There are people who, becoming infatuated with some modern mental science fad, think they see God in all his glory—in themselves. Many boast of being pure in heart; of possessing the blessing of sanctification; of being resurrected already. They are such as would misapply not only the Scripture above quoted, but all other portions of the Sacred Writings.

It turns out, however, that there is no authority for omitting the word shall from the beatitude, "Blessed are the pure in heart; for they shall see God." The master Philosopher undoubtedly looked into the future and foresaw the time when those about him who had the pure desire for truth and righteousness, should see God.

The few to whom he addressed himself saw God in him so far as they recognized the import of his mission to the world. He doubtless included the thousands of his own time who, when they believed on him, and were baptized with the divine Spirit, should see God in some degree. And, moreover, his words were specifically applicable to all who believed on him; they, in the future, in the last day when He should raise them, should see God in his glory.

The tense of the Greek word for see in Matthew v:8 is future. The verb is *horao*, to see, to behold. The form of the word in the text is *opsontai*, the form of the future tense of the verb. The word-for-word rendering of the

Emphatic Diaglott, from the original Greek text, is, "Blessed the clean to the heart; for they the God shall see." The future tense is used in the Syriac, to which we refer; and further, we observe that as a matter of record, the

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form of the future tense of this verb appears in every one of the numerous Greek manuscripts now accessible to Biblical students.

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Phases of Medical Superstition that Are Destined to Pass Away.

If more doctors would only strive to rid human systems of the destructive poisons they contain, which work ruin to the victim, instead of putting more and viler poisons into the body, diseases would be on the decrease instead of on the increase. We are now producing diseases in all our domestic animals by cursing them as we have cursed humanity. Is it reasonable to suppose that to cure diseases of humanity the lower animals must be poisoned and made to suffer? Does Nature ordain such a preposterous condition of affairs as that?

The medical profession has been too busy studying diseases, and what combinations of drug poisons to prescribe, instead of studying the true causes of disease and how to prevent them. At the dawn of creation there were just as potent remedies for disease as at present, and ever will be as long as the laws of Nature remain unchanged.

Since the invention by the evil one, of this drugging system, humanity has had a hopeless struggle against its ever-increasing sufferings, trying to rid the human tabernacle of the poisons which have been hopefully and ignorantly swallowed, injected or inoculated into the human system.

Take vaccination, for example, the absurdity of which ought to be clear to the poorest understanding; but since Jenner invented his cow-pox inoculation curse, mankind's diseases from polluted blood have been continually increasing, and now other poisons are brought forward to make matters worse! The criminal practice of compelling our school children to have the vile virus poison inoculated into their blood is sowing the seeds of future ill health, weakened constitutions and constitutional diseases, and sometimes actual blood poisoning and death. If pure blood cannot heal any disease, nothing else can or ever will. Think of deliberately corrupting the life blood, which is the healing agent of the body!

The human body is a poor place also to try the experiments of the counteraction of poisons. The stomach is the body's laboratory for digesting food, not for absorbing poisons.—*Health Culture.*

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## The Regime of Capitalism.

Under the present capitalistic regime the flesh is bruised, the soul numbed, virtue is a bauble, honor is a questionable quality. Women and children are compelled to strive as breadwinners. Man's independence and worth are measured by the jingle in his pocket. The price of a meal is the commercial difference between a hero and a hobo. Millions of willing workers are denied the right to earn a livelihood. The inventive genius of man is mortgaged. Labor-saving machinery, instead of being a boon to mankind, privately owned becomes a terrible monster that not only displaces the skilled mechanic, but drags his little children from the schoolroom to feed its hungry maw, while he joins the ever-increasing army of the unemployed—poverty-stricken, a vagrant, criminal because poor—a continuity of sentences consigns the free-born to imprisonment for life.—Haywood.

## ENFORCED RE-EMBODIMENT.

A gentleman in London called on the celebrated editor of a well-known newspaper, and said:

"Sir, your paper has announced that I am dead."

"If it is in our paper it must be true," replied the editor.

"But it is not true; for, as you see, I am alive."

"Well, then, it cannot be helped."

"But I expect you to correct the misstatement," said the gentleman.

The editor replied: "I cannot do that, for we never recall what is in our paper. I will, however, do everything to bring you back to life. To-morrow I will place your name in the list of births."

## AN ASTRONOMICAL CLIMAX.

Mars was in great consternation. A huge black bulk was observed to be falling through space.

"What in the name of Saturn's rings do you call that?" asked Mars of Venus. "Is it another moon cast off by the earth?"

"No," replied Venus; "that is the battleship Dreadnaught the Seventeenth. The last nation eclipsed all the other nations by building a battleship so big it toppled off the ocean and tumbled into space."

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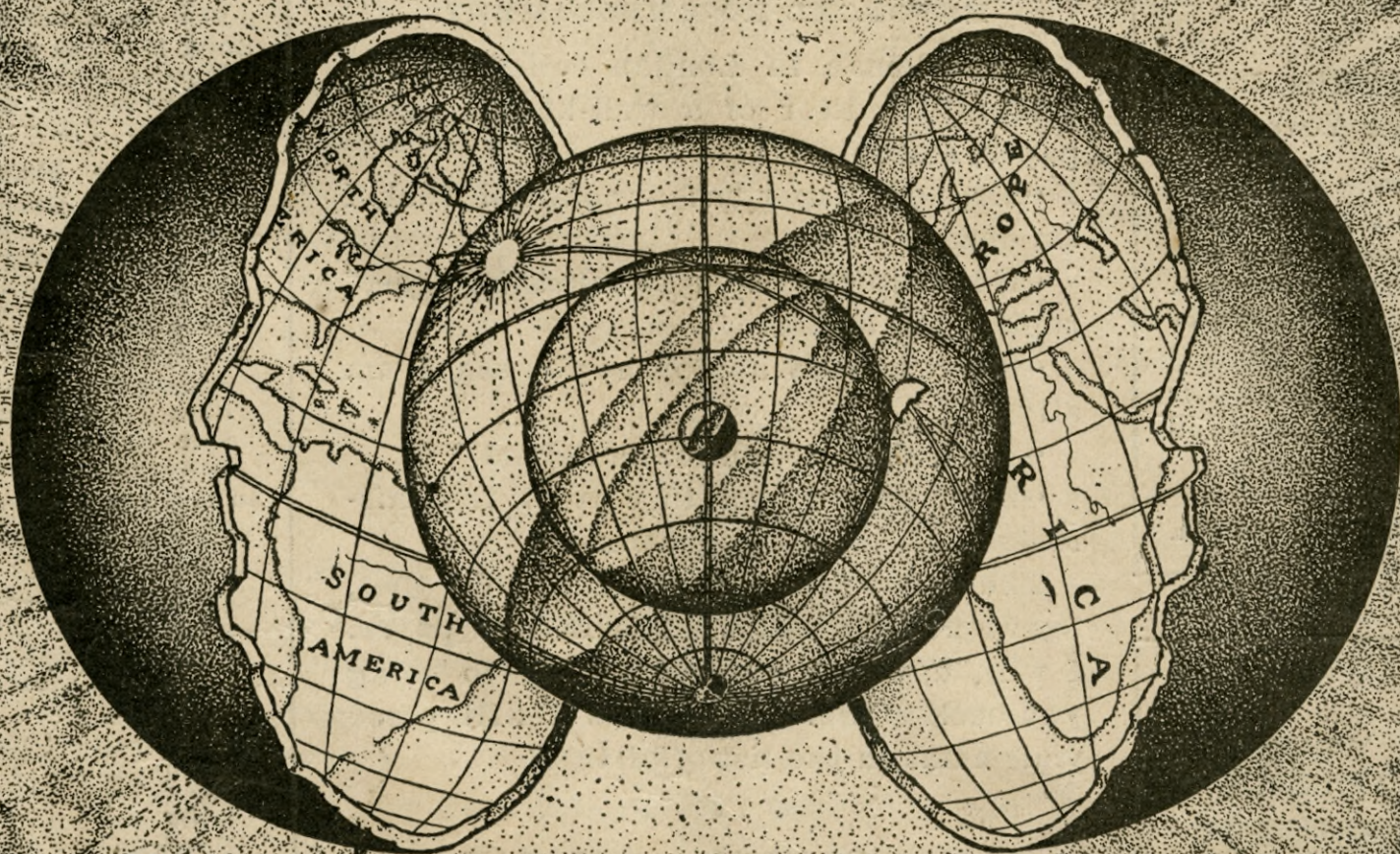
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Twentieth Century Weekly Magazine of Universology

VOLUME XX.

ESTERO, FLA., NOVEMBER 6, 1906

NUMBER 22.



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