



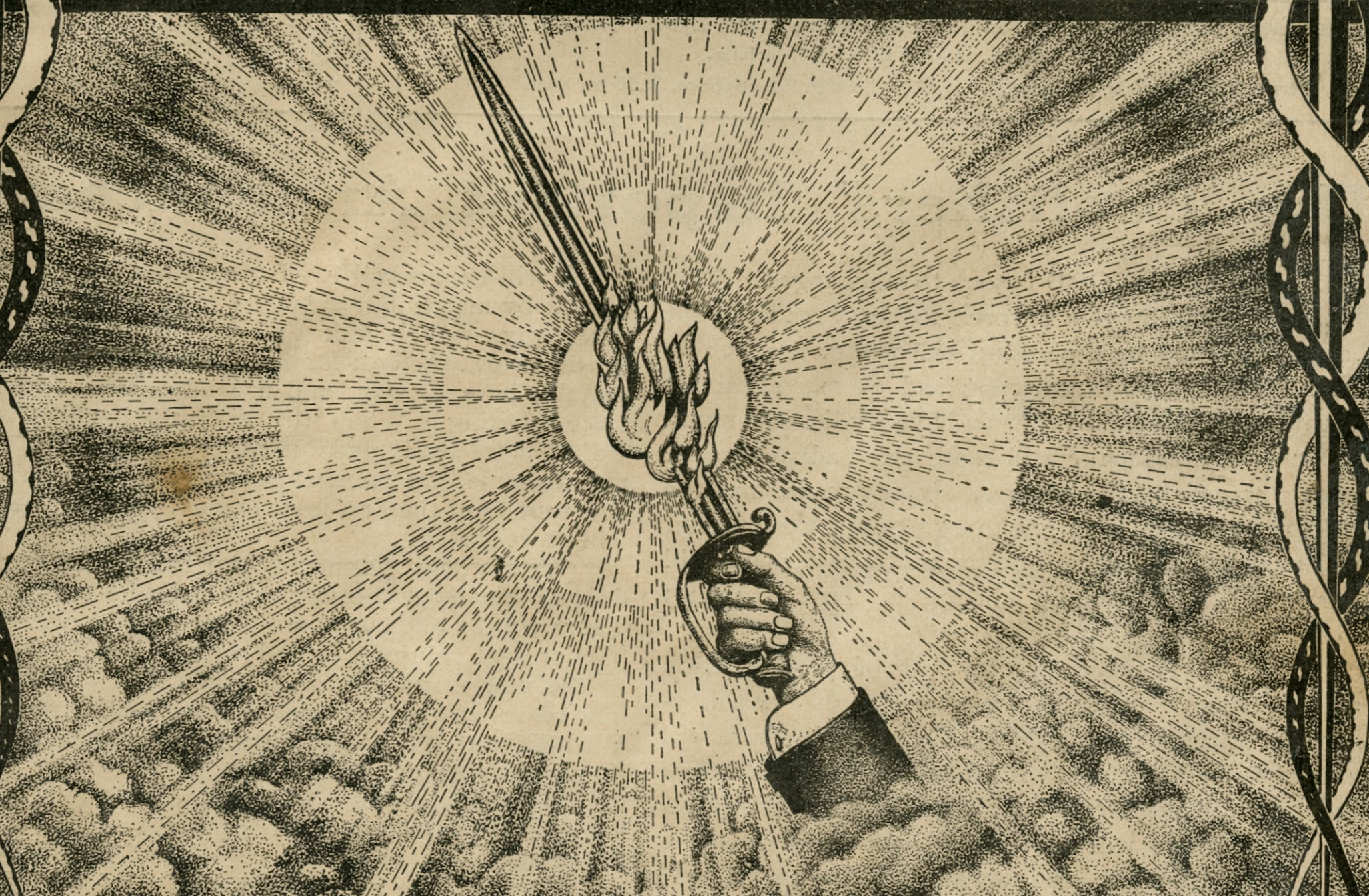
THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XX.

ESTERO, FLA., NOVEMBER 27, 1906.

NUMBER 25.



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ASTRONOMY

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.

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BRIEF DIRECTORY

—of—
The KORESHAN UNITY,
Estero, Lee Co., Fla.

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The Publishers' Important Announcement

THE FLAMING SWORD is soon to be changed. This statement will prove a surprise to many readers; but the change itself will be a pleasing one to our great circle of friends. We believe in progress; and we mean that our every step shall be progressive. We have studied the situation. Our work must make still more rapid advancement. We are encouraged by the progress already made, and the outlook is promising. We need to adapt ourselves and our publications to the demands of the hour. The demand will partly be met in the coming change in THE FLAMING SWORD.

We mean to increase the number of pages. Each issue will be twice as large as now. There will be thirty-two pages in white paper; and outside of these there will be beautiful Oriental covers. Each number will therefore contain, cover included, *thirty-six pages*, instead of sixteen as at present. There will be entirely new designs for the cover pages, appropriate and artistic. The issues will show more magazine effects in design and tone. The size of the pages will remain the same as now.

This will give us more room for the display of our matter. New departments will be added. The publication will contain a greater variety of matter, and the subjects will be treated in a manner more likely to attract and instruct all classes of readers. Our field is a wide one, and our platform is broad and consistent. We shall seek to reach the masses. More writers are to be added to the Staff, who will contribute to departments covering a wider range of subjects. All the present writers are retained. A few changes will be made in their departments. There will be a department devoted to the field of Woman's Progress; a department for the younger minds; a department of social economy, and others of special interest and importance.

It will be a *monthly*. Perhaps the weekly visits will be missed by many; but we mean to make up for the lack in other ways. We think the monthly magazine is the best for our work, the best for our readers. It will be more presentable in every way, and a study of its contents will be more inviting. When the monthly issues do come they will be more lively and interesting than now. It may appear to some that the change will not be wise nor pleasing. But wait until the first issue is seen. We are sure *every one* will be delighted.

We are now announcing the fact of the change, confident that every subscriber will welcome the new monthly. There will be but one more issue of the weekly editions. The present volume will end with No. 26. The first issue of the new magazine will be out about **January 15, 1907**. The issues will agree with the months all through the year. We believe that *The American Eagle*, our political and economic publication, will supply many of our readers with desirable weekly visits. We commend it to all our readers, especially to those who for the present may miss the weekly SWORDS.

There will be some work connected with the change. But a small item will fall upon each reader. The postal authorities require actual subscriptions to the monthly. Those who have paid in advance for the weekly will receive the monthly, year for year. *There is nothing additional to pay*, for the price per year is the same. We are preparing a circular letter concerning the change, to be sent to each subscriber, with stamped and addressed return card, authorizing us to transfer the subscription from the weekly to the monthly. All that subscribers have to do is to write in their postoffice, the date, and sign their name to the request to transfer their subscriptions to the monthly FLAMING SWORD. Then there will be no trouble with the postal authorities. We call *special attention* to this; *it is very important that each subscriber sign and return the card as soon as it is received*.

For all favors and patronage of our numerous friends in the past, we hereby tender our sincere thanks. We are putting forth still greater efforts to please and profit every one; and we believe that our efforts will not be in vain.

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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ESTERO FLA., NOVEMBER 27, 1906. A. K. 67

Whole No. 686

The Fundamentals of Koreshan Universology.

The Great Fundamental Law of Conjunctive Mental Unity; the Perpetuity of the Stellar Points; How the Central Sphere of Life is Eternally Maintained.

KORESH.

CIRCUMCISION.—Continued from last issue.

CIRCUMCISION EXERCISED AN INFLUENCE upon the commercial tendencies of nations. With the commercial principle, there obtain analogous relations on every plane and in every domain of its activity. Commerce is the exchange of the products of the resources of life. This is true, whether it be sex commerce or secular commerce. The phases of distinctive commerce are correlated; that is, commerce of one sphere can be transposed to any other sphere of activity, hence it may be seen that the commercial power of sex can be transposed to the commercial power of secular activity. Circumcision augmented the commercial instinct on every plane of being. It was circumcision which gave to the Hebrew nation the commercial instinct and force; it was circumcision which determined the commercial force of modern Christian civilization, through the various channels of the introduction of the circumcismal conservations which have been specifically noted in the foregoing. Even the commercial spirit awakened in Japan is the result of the Oriental direction of the national infiltration which, having its inception with the interblending of the ten tribes with the people of Mesopotamia, was transmitted eastward through the region of the Indus, reaching its terminal point in the islands of Nipon. The Japanese may attribute their resurrection into the activities of Occidental civilization, to the blood which they derived from the eastward career of that great current of ethnic infiltration proceeding from Hebrew circumcision. The blood of Solo-

mon, therefore, insanguinates and stimulates the progressive tendencies of Niponic civilization.

Conjunctive Mental Unity.

CONJUNCTIVE MENTAL UNITY AS A FUNDAMENTAL LAW OF KORESHAN UNIVERSOLOGY.—The law of conjunctive mental unity is one of the most central and vital of all the laws of perpetuative existence. It can better be comprehended by the application of the principles of correspondential analogy. There is a correspondence of the physical stars with the mental stars of which the universal humanity consists. The physical stellar centers are focal points of influx and coincident radiation. The supply and waste of the steller centers are reciprocal, coincidental, and equal. The influx replenishes, and the radiation wastes that which has performed its use in the star, and proceeds on its way of uses to other spheres of radiatory contribution. The material which constitutes the combustion of the star today is eliminated tomorrow, but the stellar center remains the same; it is not another star, because the substance which it has consumed and eliminated is gone forever. The physical ethers which supply the star and perpetuate its radiations are transformed to the quality and condition of the steller luminary, and that which is raised up to the condition of the center is metamorphosed to the character of the center into which it flows.

The stars of one domain project their substance into those of other domains, and that which constituted the character and quality of one stellar nucleus becomes the quality and character of the nucleus into which it

is projected. The central star of all receives the influxes of all other stars into itself, by the convergent fluxions of the activities of the stars of all the orbits which revolve around and depend upon the central stellar nucleus. The mental centers of human existence receive and radiate the mental ethers or spiritual essences which are generated in every other mental focus, hence there is a reciprocal activity between the mental centers which constitute the human race. Mental centers are stars of varying magnitudes and brilliancy. The central stellar nucleus becomes the composite photograph of all the stellar realms, which by influx protrude their ethereal emanations into unity with the great central vortex of universal influx.

If we could suppose, for sake of the argument, that the star could dissolve and remove itself from its position, and with its essences of dissolution be transported into a star of a greater magnitude, but when thus forming conjunction with the center into which it was transported, blended by a process of combustion by which the stars united into one, the star not only remaining, but the star absorbed were one, each having partaken of the characteristics and the qualities of the other, and the process of combustion so effecting and maintaining limitations that the two were but one, of the size only of one before the conjunction, one could thus form something of a conception of what is involved in the unities of mentalities when compositely and conjunctively united.

The interblending of the Son of God and heir to the throne of the Eternal through conjunctive mental unity, is by the process of the absorption of the natural Son into the eternal consciousness of the invisible Deity. It is thus that the Son sits down at the right hand of the Father, this signifying the seat of authority and power. This places the Father at the left hand, signifying the descent of the procreative principle, which is the begetting or Father principle, down into the race for the processes of regeneration. In the absorption of the Son there is a process of incorruptible dissolution of the material manhood, in which the spirit of that dissolution is taken up by the astral nucleus, which is the central, psycho-pneumatic point of eternal being. The law of the creation of the Son of God, raised up from among men and absorbed into the unity of the Godhead, is perpetually operative throughout the endless aions of eternal perpetuity.

The great and wonderful law of conjunctive consciousness, in which are blended into an indissoluble unity the central offspring of Deity (raised up from among men and exalted to the throne of universal supremacy) with that eternal consciousness which we call God, is the most difficult to comprehend of all of the laws of creation and perpetuity. Without a clear conception of the great truth that God is not an ex-

trinsic being, but the center of the consciousness of the human race, the focal point of mental force and activity, the character of the relation of man to his Creator cannot be understood. All human aspiration and intellectuality center in that focal point called the throne of God. It is the apex of the activities of life; it is the nucleus, heart, and throne of universal supremacy. This throne is perpetuated through the development of an heir to its tenure, exalted from the human race at intervals of duration marked by the indices which God placed in the firmament of the heavens for signs and for seasons, for days and for years.

The heir to the central throne of Divinity is the product of the reproductive power of the Almighty within the human race. The entrance of the Son of God into the function of his inheritance, is from the transposition of the arch-natural into the quality of the supreme spiritual. It is the dissolution of the material, its conversion to the spiritual, and then the conjunctive blending by absorption of the natural into the consciousness of the Deity into whom the absorption is accomplished.

The sitting down of the Son at the right hand of the Majesty on high, is nothing more nor less than the absorption of the Son of God into the eternal throne of God by conjunctive unity. The right hand means the seat of power. The Son becomes the Creator on the throne, for so soon as the Son who is created enters upon the function of the activities of the throne, the Son begins the work of his progressive creation. It is thus that he is "the beginning of the creation of God." The Son does not sit at the right hand of two other persons of the Godhead, but he becomes the supreme spiritual individuality of Deity, the personality having been consumed in the transition of the material to the spiritual quality of being.

Personality means nothing but the persona, this being the mask or material covering of the invisible Godhead which the persona hides from view. The person of God is that material quality called the Son, who appears visible and tangible to perform the beginning of the recreation of God in the race. In the processes of the evolutionary progress of the creation of the universe, there coördinately proceed the accompanying processes of involution of the seed of the universe; this seed, in the perfected manhood, is called the Son of God. The germinal beginning of the creation of the universe, like all other germs, has its material environment, for it is in the union of the spiritual in the natural manifestation that the creation begins; and as the universe is in the form of the Grand Man, performing the functions of the man, so the germinal beginning of the recreation must be a material germ, and that material form is the perfect Man in his least form; namely, the arch-natural Man, the Son of God.

The coördinate of the central absorption is that final dematerialization which consumes thousands of people in the flesh, and absorbs and rematerializes them in the conjunctive unity of the male and female, in which the twain become one through their projection into a united arch-natural life. These are ultimately absorbed into the unities of the Divinities who occupy the solar realm of eternal existence. When once the law of conjunctive unity is comprehended, it will be understood that there can be no multiplication of the beings who dwell eternally in the spheres of eternal uses. It would be impossible to increase the number of that which constitutes the perfect geometric number of the domain of eternal life. Hence, to provide for the everlasting rehabilitation of those dwelling in the eternal spheres, it is so ordered in the operations of the laws of perpetuity, that men are raised up and perfected in the world, and when reaching the climax of the perfected life, the immortals are absorbed into the living mentalities which dwell perpetually in the higher spiritual spheres. This is the resurrection of the dead in the Christian system, and is identical with absorption into Nirvana in the Buddhistic system.

The Zodiac in the physical heavens is the coördinate of the Tree of Life in the anthropostic field of universal activity. The Tree of Life produces its fruit at regular intervals; when the fruit is ripe, the "supper of the great God" is set, and the nations are gathered together to this supper. (See description in Revelation.) The production of the fruit of the Tree of Life is periodical, defined by the movement of the sign Aries on the ecliptic. The throne of God would lose its potency and supremacy were it not for its rejuvenation by the creation of the Son of God at regular intervals, and the absorption of that Son into the unity of the Godhead in the eternal throne. So with the Deities which inhabit the higher spiritual sphere; if they did not absorb the Sons of God, created through re-generation from the Son of God, they also would lose their power of perpetuity and their consciousness, and would cease to be.

No being could have eternal life were it not as eternal in the past as it could be hoped to be in the future. In the spiritual world there is no past nor future, for there are no properties of time in that eternal state; but in time, and from time there is effected that conjunctive unity by which the arch-natural becomes the eternal. This is because it is possible for the created and natural to be absorbed into and made one with the Eternal, and to enter into unity with the eternal consciousness.

Let us investigate the laws of progressive development as pertaining to the relation of the Son of God with the dispensation in which he was generated and born. The Lord was the product of the laws of genera-

tion; that is, he was created. The channel of the creation of the Divinity who was the Son of God, was from Abraham through David, and thence down through a definite line to his parthenogenetic inception. The law of parthenogenesis is merely the operation, in his production, of one of the great laws of being. The channel of the immediate process of virginal conception was through the instrumentality of Joseph, the husband of Mary. The line of the Lord's creation was traced to Joseph directly; therefore he was the channel of the communication of the divine sperm to the mind of Mary, whence it was psychically transmitted to the germ of reproduction in the matrix of the Virgin, who brought forth the Son of God through his immaculate conception.

When a man declares that such a law as parthenogenesis does not obtain, he assumes to have comprehended all laws, and that there is nothing more for him to discover or learn. The law of parthenogenesis has been discovered and is known to the writer; therefore it is an easy matter to comprehend the character of the transmission of the impregnative essence over to that virginal matrix wherein was gestated the Son of God.

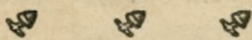
THE LORD JESUS THE CHRIST WAS THE REINCARNATION OF ABRAHAM.—Abraham arranged for his own reincarnation when he established the Judaistic system upon the basis of patriarchal evolution, in which every citizen of that great nationality would be able to trace his lineage through many generations back to one common parent of the race. That great nation came from the loins of Abraham. The Hebrew race multiplied from the projection of the primary sperm in the loins of one man. If in a material way it was possible for Abraham to project from his own life such a multitude of beings as sprang from one personality, would it not be possible, by the contrary activity of the coördinate law, for Abraham to gather again into himself the life which he had put forth? The aggregation of the spiritual world into the one man, the Son of God, in which the Son gathered the lambs with his arm and carried them in his bosom, was nothing else than the resurrection of the spirits of the dead into himself.

"I am the resurrection and the life," was the declaration of the Son of God. This was the resurrection, the reincarnation of Abraham, whom God had made heir of the world, to be fulfilled when the Son of God should attain his fruition as the firstfruits of the Tree of Life. This fruition was in the reincarnation, the resurrection of Abraham, with all of the hosts of Israel which the Lord brought with him in his own personal reëmbodiment.

One of the central characters of the Jewish dispensation was the second king of Israel. It was said of David, I will make of him my first-born, higher than the kings of the earth. When the Christ of God came

into the world it was declared of him, "this is my first-born." David was resurrected as the Christ. By Abraham's progress through the Jewish dispensation, he gained those additional experiences which made of him the Son of God, and heir to the throne of God as it had been promised. The gradual progression of the prospective heir of the world, the man taken from the Ur of the Chaldees to establish a nation preëminently a chosen people, depended upon the spiritual influx into the tangible forms of this progress, in successive reëmbodiments of the spheres of elevation in the upward career of the chosen one of God's special favor.

(TO BE CONTINUED.)



THE POLITICAL CONTEST IN LEE COUNTY.

The Marked Progress of the New Party; the Character of the Campaign of the Opposition Forces; the Vilifying Local Press.

KORESH.

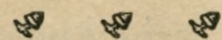
THE ELECTION has been settled, so far as the vote itself is concerned, and the Lee County democracy, true to its principles, has counted out enough votes to elect its full ticket. The Progressive Liberty Party made a good, clean fight, and fulfilled its promise—to make the Fall election something of a reality not a farce, and to give to the otherwise disfranchised voters of the county the possibility of exercising the rights of citizenship so far as the casting of the ballot belongs to those rights. We are proud to declare that it left the business of dealing in personal smut to the other side, and maintained its purpose to carry on a clean campaign without personal abuse. Its methods have been those of the approved type, and along the lines of legitimate journalism. The party had no fight against genuine democracy nor against democrats. It waged a war on the county committee for cogent reasons; and these reasons are, that the principles of democracy have been violated in an attempt to disfranchise American citizens for selfish political motives. The man who robs another of his right as an American citizen, will rob him of anything that comes within his reach, and should be denounced as a thief and highwayman. The man who attempts to deprive another of his life, liberty, and the pursuit of happiness which cannot be procured except through the foundation principle of reputation built upon character, and which the laws of our country guarantee, is worse than a common robber; and when he denies to the man whose reputation he would destroy, from personal pique, the right to be heard when defamatory charges are brought against him, he places himself in direct opposition to all of the principles which underlie the institutions of a democratic government.

The *Fort Myers Press*—as if the world had not already tired of this effort to besmirch character and

reputation—has filled its columns with trash that lost its force fourteen years ago. We are not worrying over this last and final effort to engender malignity. The venom which has characterized the little editor of Fort Myers and the spewing out of that froth in personal vituperation will react as a boomerang, and the people of the county (those who can think) will discover the unfitness of such a character for the honorable position of judge—one who should be an unbiased observer of all sides of a question that might come before him for judicial hearing. The *Fort Myers Press* has been full of the wasted rottenness of the public press for the last twenty years, every word of which is absolutely false. To show the character of the vilifying little sheet, we will note just one statement, which, however, amounts to nothing only so far as it demonstrates the impossibility of the *Press* to make a truthful statement concerning Dr. Teed and the Koreshans: He says that our institution has been called "Teed's heaven" by Dr. Teed. Dr. Teed has never called his home nor any part of his institution "heaven," as he can testify under oath, and as two hundred of his people can also testify under the same conditions. The name was given by the enemies of the institution, and not by its friends.

The Progressive Liberty Party has only just begun the campaign; for the next two years it will carry on the fight in a more active manner than has been waged for the last three months. It will sustain the principles of genuine democracy, and will work to the end that democrats and men of all other persuasions may exercise the liberties of American citizenship. We are thankful to know that the *Fort Myers Press* is not the democratic party; nor do we believe that the democratic party of Lee County cares to hold itself responsible for the ravings of a venomous calumniator.

We call upon all good citizens of Lee County, regardless of their religious or political persuasions, to rally to the standard of liberty, and from this time assert the rights of the individual citizenship of freemen and Americans. Two years from now every voter in Lee County will have his vote counted just as he votes it, no matter what may be his political conviction nor with what party he is affiliated. He may vote, and he may possess the right to a free count. This will be guaranteed to every voter.



Exoteric Instruction Necessary.

KORESH.

It should be thoroughly understood that he who enunciates the gospel of immortality, now at the end of the Christian dispensation, does so from a perfect knowledge of the principles and laws of Universology, and that all instruction is upon the basis of exact science; consequently instruction is presented entirely on exoteric, not on esoteric lines. The reason constitutes the basis of exoteric comprehension.

New Century Studies and Reviews

Lucie Page Borden

THE PROGRESSIVE LIBERTY PARTY.

The People's Demand for Purity in Politics; What the New Movement Stands for; the Future Outlook.

THE DEMOCRATS of the South are in the same condition as the democrats at the North. They are under the iron heel of power, and it is trying to crush them. The people who get the offices at the polls in the state and municipal elections are not those who are most desirable to the public, and yet the public cannot disembarass itself of these men. Why? Because a combination has been formed, backed by money to thwart the public and to keep it in subjection. The same complaint is heard from all quarters. It is not in one state alone nor in one section, but in all parts of the country. What can be done to remedy the conditions that are found? Only one thing. Start a new party with a different name attached to it, then there is no chance for mistake at the polls. The miscounts are not so likely to occur as when all the voters divide their attention between the state tickets put up by the old politicians. Whenever there is to be an election in the South or in the North, there are various political dodges resorted to by the men who want to grind out the corn for themselves. They take measures to prevent the success of the wrong candidate, with the result that election frauds are suspected but not discovered.

The Progressive Liberty Party in Lee County, Fla., stands for two things—political progress and freedom from the ring. When it comes into power it carries with it the majority of the best citizens who want to purify politics. It does not boast of a great many supporters now, but as time goes on and the members of the old political rings die or are defeated, the new body will grow. The best citizens are awakening to the fact that there is no real life in the old organizations, that they are defunct organisms.

The little daughter of the Entomologist-in-chief of the Government at Washington is credited with a speech, which rather bears upon the condition of mind in which many of the voters of the country have been kept by the hypnotic influence of the ring. A picture of President Roosevelt on horseback was shown the little maiden by her father, who asked the child to tell him whose picture that was.

"Ith it the good Lord?" asked the little one.

"No, dear."

"Ith it the Thecretary of Aggiculture?"

"Oh, no, dear, it is President Roo'sevelt."

Janet considered the matter thoughtfully for a moment and then said, "It ith funny how I alwayth get those three people mixed up."

So it has been that the people of the country got the ring's candidates mixed up with the good Lord and

accepted them as inevitable. There has been no need of protest till the corruptions practised at the polls became unbearable. It is the righteous privilege of every citizen to protest by his vote.

The new party in Lee County has not meddled with what did not concern it, for every known abuse demands righting from anyone who sees it. It is deeply grievous to those in power to see their ranks diminished, or to have charges brought against their good name and evil spoken of their aims. They are ready to retaliate in the most unscrupulous manner. These things are incidents of a campaign that marks progress and is to lead to a better feeling between all concerned in the future. The best citizens always deplore accidents that disrupt friendship. The people of the country will begin a new career when they begin to throw off gang rule, and let progress speak for itself in the formation of a nucleus destined to supersede the corruptions of the past.

The impediments in the way of civil government heretofore has been found in partisan hatred, fostered by strife at the polls. Unanimity could not prevail until better order had been kept; so the Australian ballot system was decreed. This has not been a complete success, but it has probably prevented assaults and violence. The work of reform has to go further than the sequestration of voters at the polls. It has to touch the hearth-stone and the fireside by lending its aid to the men who desire to lead the country into a square fight against tyrannical oppression. Progression in all things means progress toward political success. Such progress must be in the horoscope of the greatest movement ever initiated in America, toward sound government.

The puerility of modern science is seen in the fact that the pews of the churches are empty most of the time, while people forget to pay their rents.

"Are the trees ripe yet, and is that why they are turning red?" asked a small child of its father, after looking hard at a beautiful group of rock maples. The ripeness of age should bring beautiful colors to delight all.

The Lord takes of the fruit of the vine, new in his Father's kingdom, when he absorbs the Sons of God, and they reappear no more for a cycle in the external world.

The Overshadowing Love of Deity.

THE LOVE of the Lord comes down to meet erring, sinful man and to cancel all his debts to satan. Man's love is toward the earth, and he is bending over his dustheaps so he cannot look up and see the beauty of the Lord's character. The overshadowing love and tenderness of the Savior were so great that he would fain have gathered all who loved him into his own arms. He loved Peter and he loved John. He loved them with an everlasting devotion which was never quenched by their averted looks or cold faces.

The overshadowing love of Deity was so sweet to

those who felt its power that they began to try to work for him and follow in his footsteps. He could not forget one of his own Disciples, no matter how far away nor how recalcitrant. In thinking of his own people the Lord laid down a few plain commandments. He asked first that they would love him best and serve his cause. He said to Peter, "Lovest thou me more than these?" and this Disciple whom Jesus loved was told to feed his lambs. The Lord did not neglect the humblest member of his flock; even the poor woman who touched the hem of his garment in the crowd, received help from him. The overshadowing and parental tenderness of Jesus has never been surpassed. In the accents of divine love he spoke as he presided over the last supper, and in the plainest terms he prayed the Father to comfort those whom he was leaving.

What of the vicissitudes through which these treasures of His own must pass? When the evil days came and Jerusalem was sacked by the armies of the Roman Emperor Titus, not one of the precious souls whom Jesus had carried in his bosom was permitted to suffer. The evil days of which he spoke had been foreseen, but he had prayed that they might be kept from the evil that was in the world and soon to be let loose upon the inhabitants of the city that had rejected the Lord's mercy. This prayer was made in the thought that the will of the Father was his will, and so it was answered in the preservation of his loved ones from untimely death and suffering at the hands of the Roman mob.

That Jesus should have desired that his love might be returned, how natural and how sweet! They saw him there in the homes of his Disciples, a perfectly natural man to all appearance, endowed with bodily presence and physical stature that did not seem to differentiate him sufficiently from other men, and they said among themselves, "How much Peter looks like the Lord," or "How fine a man is Judas, and how much better fitted to be at the head of this little group than the one they call Master." But the world did not know that the power to resurrect himself from the race at the end of the time appointed had been given to the Lord and not unto Judas, nor James, nor Simon Peter.

The overshadowing love that God has for his own offspring about to be born of himself has been illustrated in the fate of Judas, who was not to be permitted to hamper the early Disciples after he had become the receptacle for their cast-off garments—the evil in them having been transferred to him so that they might receive their baptism. The best thing that Jesus had for his Disciples was in store for them on the day of Pentecost, according to the notion of the present believers in his church. However, the Scriptures warrant the statement that they were to receive a greater blessing at the end of the age,—that they were to inherit the kingdom.

Now the kingdom foretold to the Jews is to be set up in a natural manner in the natural earth, by a natural Leader prepared and fitted for that task. To the end that his Disciples might come into their inheritance the Lord gave himself for them. He became obedient unto death and thereafter he entered into his glory; but in the fulness of time he is to come again in his Sons, the offspring of Deity.

General Contributions

WOMAN'S STATUS PRESENT AND FUTURE.

The Responsibilities of Motherhood; How the Race may be Improved Through Woman's Enlightenment.

BERTHALDINE, MATRONA.

WE READ serio-comic reports of the English woman's zeal to obtain her political rights. To gain them, she heads a revolutionary movement to invade the House of Commons, and makes herself ludicrous in the eyes of women who believe in God as the Father-Mother Deity, who declared the woman to be the glory of the man, and who prophesied that she should be called the Lord our Righteousness.

Woman is zealous to become the great fountain of social purity; *i. e.*, woman worthy of the name. Her greatest hinderance is that she sees a great beam in the eye of man, and a wee bit mote in her own; so she would, if she could, run man quite out of power, and herself into universal dominion, without ever going for the mote in her own eye. Possibly the facts are just the other way; the beam may be in the woman's eye, and the mote in the brother's. At any rate, it might be well for both man and woman to have their eyes examined by a scientist well up in the laws of optics, and to be advised as to how to get a single eye, that will make the whole body of humanity full of light on all social problems. The Lord Jesus had an eye single to the glory of God, which is the good of humanity—male and female, made in his own image and likeness.

The basis of this high type of humanity is just a plain field of mortal humanity, so degenerate as to need burning over and planting with an improved seed. The field of this world has become such moral, intellectual, and physical muck, that any Lord of a harvest of good seed might well covet it for the possibilities of its reproduction. The plain truth about the lives of mortal men and women besotted with the love of money and the self-indulgence of all their animal appetites and pleasures, is good seed to plant, if accompanied by the water of the science of the law of life that is life indeed—immortality and eternal life in the order of the Gods.

The highest function of woman is motherhood; and if it be properly, scientifically respected by herself, it will make her the most honored ruler of the world, and a statesman of the most scientifically constructive social order. To inaugurate a proper respect for womanhood, let professedly Christian women, first of all, show supreme respect for the only man of whom history bears record as being truly worthy of the name; for the Almighty's name is always Man, when he attains the fulness of his power in bodily presence. Let her withhold all use of her most sacred function from all men who fall short in practice or advocacy of the laws and principles, obedience to which made of the Lord her

God. Is the universal woman of today taken in sin? If she would be a worker with the Lord in the salvation of the race (prevent race suicide), let her hear him say, "Go and sin no more."

The love of money is demonstrated by the use of any medium of iniquitous exchange of value, and is the root of all evil. The use of money in the service of competition is iniquity. Yet how many mothers in the world today, calling themselves Christian, are desiring and wire-pulling for so called "good matches" for their sons and daughters; meaning, when they use the term, moneyed men and women who will give their offspring places of power and influence in the social spheres of the competitive system that makes the monopoly of wealth the oppression of the poor and the hot-bed multiplication of ignorance and physical degeneracy, unavoidable.

How many mothers, when they bring their children into the world, know that in conceiving them they were animated by a profound and reverent love of offspring, and entirely free from all pleasure in enslaving men to their passions for themselves, through which enslavement their self-indulgent loves are gratified? Search your hearts, ambitious sisters thirsting for power, and say how Godly has been your use of the awful power of life and death which you now hold. Have you ever murdered with drugs your conceptions of human life? Have you ever destroyed them with the whisky, the nicotine, the diseased conditions of their fatherhood? Many are the serious questions an honest woman may ask herself in the presence of the man Christ Jesus, which if answered honestly, with reverence for the holiness of the Lord's life, will make her see the beam in her own eye, and the mote in her brother's.

When woman is once scientifically awakened to the awful consequences of her blindness to her own sins and power to help, she will have a consciousness of renewed power to be as the God who "so loved the world that he gave his only begotten Son" for its salvation. Woman enlightened by the science of the law will live to throttle the passions of men, and compel them to be as the Sons of God. No more will she marry under the curse of sin and death; no more will she tolerate the issues of poverty and uncleanness; but, free as the New Jerusalem from above, she will crown as her king the one man in all the earth able to restore to her her rightful dominion, her divine motherhood. Feminine chastity, as a factor in social purity, does not mean modern prurient prudishness, a cloak of hypocrisy for which sufficient disgust cannot be expressed. It means so much, and is so sacred a thing, that mortal language and printer's ink cannot do it justice. The best and most aspiring of Nature's noblemen have worshiped as an ideal, and sometimes have believed it to be in their wives, mothers, and daughters, this their great charity, which has covered a multitude of feminine sins. Such men have had their following in men whom all worthy women honor, who will spring instinctively to guard the chastity of any woman who would cherish it as her highest virtue.

We need revolution in politics, in education, and above all in religion. In religion our universal social hypocrisy begins. Only the pure in heart can see God, no matter where he places himself to be seen and known of men. If women would right the wrongs of society, let each woman begin with herself, and by purity find a God worthy of the name, to love, honor, and obey. The Lord Jesus did not object to the word *obedience*, when he worshiped the Bride within him. He laid down his life for his church when she became externalized through his obedience to the law of the cross. She was externalized, to be made by that cross and passion white, pure, obedient unto the death of sin in the flesh, that she might become the crowning glory of his eternal life, his own attained, visible, divine Motherhood.

It is now due to anticipate the Lord's resurrection and ascension with his Bride to this glory. Where are the women who should share it with him? They are all over the world, clamoring and trying to climb up some other way. The wisdom of experience is beginning to show a few watchful Marys the folly of any but the Lord's way of obedience to the law, the science of which he is sending into the world as the saving truth. To love this truth is to live it, to be made alive to all that he has been, and is, and shall be. This scientific religion which Koreshanity advocates is founded upon the genuine science of all religion, the profoundest of all sciences, and the best of all solvents for every social problem agitating humanity today. It makes a magnificent disposition of the woman's rights question, and an equally "square deal" with the capital and labor question. It turns the universe outside in, and supplies a new heaven and a new earth for humanity, wherein dwelleth righteousness, and in which nations learn war no more.

By Universology the world's news is boiled down to the consistency of a protoplasm, out of which everything can be made which the Almighty thinks worth having and knowing. It provides a place, a position of relative importance for every one. It gives woman a place and a power in the kingdom of humanity, that in due season the Godliest of men is bound to aspire to. Man's present position is hardly worth fighting for, sister mine.

Often some of us women have longed to be men, or at least to have their place and power. We would not have them today at any price. They mean the monarchy of all the hell there is at its hottest, with female anarchy fighting for the throne. Let us be thankful if that man is alive in the world today, who can fight his way through to a calm, cool place, refrigerated by cold science for our rest and refreshment. If the anointed man is a winner, the divine womanhood of the world to come will crown him her King. If we find him let us follow in his army of progressive liberty for all, and cheer him on his way. Let us, as progressive women, institute a guard and criterion of all sex commercial uses, that shall stem the tide of humanity rushing down the broad road to destruction, and turn whosoever will into the strait and narrow way of holiness that leadeth unto life eternal.



In The Editorial Perspective.

THE EDITOR.



THE NEWSPAPERS have recently contained many columns of matter pertaining to so called christian science and Mrs. Eddy, the founder of the system. The *New York World* has published what purports to be disclosures of certain things hitherto hidden from public view. These hidden things relate directly to Mrs. Eddy, her claims, and her work. The sensational press is not to be relied upon to any considerable extent; but it sometimes happens that facts may find some sort of presentation in them. It is held by representatives of the *World*, who claim to have made extended investigations, that Mrs. Eddy's principal work, "Science and Health," as now published, does not owe its popularity to Mrs. Eddy, but to Professor John A. Wiggin of Boston, who extensively revised the book. The *World* takes the position that Mrs. Eddy possesses no literary ability, and is even unlearned; that her book is pirated from numerous sources, and was at first a meaningless jumble of absurdities and contradictions until its revision by Professor Wiggin. The principal disclosures relative to Mrs. Eddy's book are said to have been recently made by the executor of Professor Wiggin who, upon his death a few years ago, left instructions relative to the connection he sustained to Mrs. Eddy's so called authorship. It is well known that Mark Twain was at work a few years ago on an expose of christian science. A letter of his appears in connection with the Wiggin disclosure, in which he gives reasons for not continuing his own work. He gave it up when he learned that Professor Wiggin had revised the book published under Mrs. Eddy's name. However that may be, there is nothing to guarantee the truth of the contents of the book. Again, the *World* sent representatives to Concord, N. H., the home of Mrs. Eddy; and later many things relative to her private life found place in the columns of the *World*, and these were copied extensively by other newspapers. It is not our province to accept or deny the statements of the *World*. We may at this distance observe what appears to us to be a ludicrous farce which followed the *World's* so called exposures. That paper claimed that Mrs. Eddy was physically helpless from age and disease; her senses failing, her mind enfeebled. These statements were denied by prominent adherents to Mrs. Eddy's doctrines. Thereupon followed the farcical interview of Mrs. Eddy with a dozen or more newspaper reporters. These reporters took the trouble to come from different cities. An appointment was made at the home of Mrs. Eddy. There was no interview in any real sense of the term. As Mrs. Eddy found her way down stairs for a drive, she stopped in the doorway; then three questions were read to her, and answers were made mostly in monosyllables. Two of the questions were repeated to her; for it is said that she is growing deaf. The reporters say they saw no creditable representative of the doctrines of Mrs. Eddy; but that instead they saw a woman aging rapidly, giving every evidence of succumbing to the powers of mortality. There was no flush of health; her face was powdered and painted. There was little physical strength, for she was

supported by others. There was no mental vigor nor intellectual brilliance; a parrot might have been taught to say as much as she did upon the occasion of the "interview." Statements recently appearing in Concord publications indicate that the reports were not fair to Mrs. Eddy in many respects. But it is well known that Mrs. Eddy shuns society. It is thought by many people that the reason is obvious. She has made numerous claims for her system; that it destroys all effects of error, thereby maintaining robust health and obviating death—or rather, demonstrates that there is no death. Mrs. Eddy has never demonstrated her system. She takes no patients; she heals no one. Her people manifest all the manifold phases of mortal existence. It is held that ere long Mrs. Eddy will have failed utterly to personally prove the truth of her doctrines. Her failure will not make the achievement of victory over death less possible. There are numerous false claimants; there is only one true Messenger of Life. The final contest of the prophets will not be in the field of mere propaganda; they must each confront the forces of serious fate. Fortune will favor "Him that overcometh."

PROFESSOR CHAMBERLAIN of the Chicago University, in a recent address before the Chicago Geographical Society, dealt with the subject of Captain Amundsen's observations at the point of the magnetic pole near Hudson's Bay. He believes that Amundsen's discoveries may solve the problem of the origin of matter, and thus supply the key to the master riddle of the universe. Concerning the subject he said: "The whole scientific world has been looking forward to a solution of the origin and the erraticism of the earth's mysterious polar magnetism as a step toward the solution of the origin of matter and the rise of the first protoplasm. Whether these two riddles are actually connected or interdependent, is one of the most interesting speculations of physical science; and it is in this connection that the astronomical observations taken by Captain Amundsen at the magnetic pole will doubtless be regarded some decades hence as most important contributions to pure science. The electric magnetism of the earth is proof that there is some occult power of Nature that man has not yet been able to fathom." Does it follow, then, after all, that Professor Chamberlain's new nebular theory is inadequate to solve the problem of the origin of matter? Unquestionably so, since he himself speaks of it as still unsolved! But no one need go to the magnetic pole to find the key to the solution. The eternal processes of the production of matter are operative now and everywhere. We have but to witness the processes of growth in any domain; for where there is growth there is materialization. We have but to observe the results of combustion in any degree. Where there is fire there is transmutation and materialization. There is no change possible without combustion of some kind. The origin of matter is in *fire*, in the vortex of transmutation. The substance of matter is the substance of spirit which has passed from the realm of the

spirit of matter to the state of matter. The riddle of matter is no longer a riddle. The details of the cosmos are unveiled through Koreshan Universology. The universal problems are subjects of definite solution through the application of the master keys of knowledge. But the modern scientific leaders are blind to the light of Koreshan Science; they are deaf to its emphatic declarations; they are *dead* to every vital issue of genuine progress.

THE RAILROAD revenues from the total agricultural products of the United States for the year 1906, have been estimated by a prominent railroad official; his statistics are said to be considered accurate by men high in the circles of information along such lines. The tabulated estimates constitute an interesting field of study. The estimated value of all the products of American agriculture for 1906 is nearly \$7,000,000,000. These products amount to nearly 14,000,000 car-loads. Transportation of agricultural products for the one year 1906, cost the people nearly \$525,000,000. However, it must not be understood that this is the cost of moving nearly 14,000,000 car-loads of products. The estimate includes total products; not all the products are shipped. Only about 40 per cent of the products were transported. This makes the cost per car for transportation rather high. The average was \$94 per car, and includes all long and short hauls. There are people who believe that the charges are excessive. The railroad magnates are accumulating vast millions. The producer and consumer contribute these millions to the magnates. The public service companies are private concerns, conducted not for the benefit of the people, but for the benefit of the magnates. Regulation of railroad rates by the government renders only an insignificant benefit to the people. The railroads and other public service systems should be *owned by the people* and controlled by the government. The earnings of the railroads would then be the people's own earnings. The systems of transportation could be conducted without loss to producer and consumer. Public ownership greatly simplifies the problem of economics, and would make an end of innumerable difficulties and conditions which the people confront.

RECENT utterances of President Hadley of Yale have perhaps surprised his ultra-conservative friends. His words are not so radical as the facts and conditions warrant. He endeavors to point out some of the evils of modern commerce, affirming that "the objections to modern trade are two: First, that modern trade in its larger forces is not an attempt to meet public needs. It is mere speculation—gambling or something worse. Second, that fair competition does not exist and cannot exist except when buyer and seller are on equal terms." The inequality is strikingly set forth in the contrast of capitalist and laborer, the buyer and seller of labor. The weaker is crushed by the stronger. President Hadley is of the opinion that modern speculation is bad. He speaks of right speculation and the conditions under which it may obtain. Of course, there is a risk at every point of investment of funds in the present market of stocks or goods of resource. A man may ven-

ture along financial lines; he may or may not succeed in carrying out his program. He would be taking his chances; but he need not engage in trade in the spirit of gambling. Yet it remains that competition of whatever character in trade or industry, means that the elements of unfair advantage together with the elements of chance, produce winners on the one side and losers on the other. So long as competition exists, some men will possess more than they need of the world's wealth, and many others will be deprived of their earnings and will suffer in consequence. Evils in trade unquestionably exist. It is not so much a question now of remedying the evils alone; it is a question of abolition of the entire competitive system, which fosters all the giant evils of commerce. Competition must be destroyed—root and branch.

THE PRESENT Administration is not resting upon mere promises to attack the corporations who may be disregarding the law. However slowly the Governmental machinery may work, it is working to some extent, its wheels being moved by the force of President Roosevelt. But for him, little would be done for the common people. The Federal grand jury has recently returned eleven indictments against railroads, high officials of the roads and grain firms, for granting or accepting rebates. Against the railroads alone the indictments contain one hundred and forty-seven counts; and if convicted on all counts, the roads would be liable to fines aggregating about \$3,000,000. It is said that the indictments are a surprise to the railroads. Not that they did not consider themselves guilty; but that they considered that the Administration would not be so bold as to attack them. The attitude of the great grain companies should be remarked by every citizen. One can note it and easily locate an insolent spirit of anarchy, a spirit of defiance of law. It is said that the higher officials may fail to perceive the seriousness of the situation, for the extent to which the Government may act in their cases may be greater than supposed. But the great grain magnates sit back and laugh insolently at the jury proceedings. If they do not care for the spirit of government, they do not care for justice, nor the rights of the people! They should be taught a lesson they will not forget.

A MAN in Baltimore county, Maryland, did not believe in banks; consequently he retained possession of his own money, carrying as much as \$20,000 in his pockets. He was struck by a train at a railroad crossing and instantly killed, and the bills and gold were scattered along the road and in the stream, and for hours scores of men were busy picking up the dollars and fishing bills out of the creek. But men who believe in banks have sometimes had their money scattered. Canada is becoming so thickly populated with absconding cashiers from the United States, that many people are convinced that banks are not safe. No matter how secure banks may be, the time is sure to come when the wealth of men who have accumulated it in enormous sums and immense properties, will be divided and allotted to the people. There will be an orderly scattering of that which has been misappropriated and heaped up. The people's ship is coming in!

The Open Court of Inquiry.

THE EDITOR.

What is the Human Soul?

"I have seen statements in your literature to the effect that man is composed of spirit, soul, and body. Now, if the body is material and the spirit is spiritual, of what nature or character is the soul? Where do you locate it? And what is its function in the economy of the human system?"

A marked discrepancy exists between the modern Christian conception of the soul, and the use of the word soul in the Hebrew and Christian Scriptures. According to the modern conception, soul and spirit are one and the same; for the two words are used interchangeably and are considered synonymous. No distinction is generally made between soul and spirit in the modern pulpit.

It is noticeable, however, that living, natural men are termed souls in the Scriptures; and even animals are there called souls. In the processes of creation the breath of life entered man, and he became a living soul. In the broadest sense, the soul is the man, the natural being.

The body of man is material; and the body is inhabited by numerous spiritual beings, the central and dominant nucleus of which is denominated the spirit. The spirit is the *ego*, the I, the intellectual being on the throne. There are activities between the spirit and the body that produce the warmth of body and heat of the mind. They are the vital activities which comprise the life. The blood is the life; in it spirit and matter unite, circulating to the extremities, while the nerves communicate with the central ego, the emperor of the system.

The body exists as tangible form. The body has its light, its electricity. It also has its heat, its magnetism. Now, the electricity and magnetism of the body manifest in various degrees. The spirit of man is electric; the soul of man is magnetic. Every atom of matter is comprised of spirit, soul, and body. It could not exist without them. Because it possesses them, it is possible for the atom in its progress to gain experiences and ascend in the scale of being. Every atom has its radio-active properties and its attrac-

tive force. The spirit is its light; its soul is its love; its body is the material form.

In man the spirit and body conjoin in their relations through the activities of the soul. The uses of the soul are understood when it is realized what the soul is. The spirit is the spirit essence of the nerves. The soul is the spirit essence of the blood. This is an application of the terms spirit and soul in more specific senses. The spirit is involved in man's intellect; the soul, in his affectional nature.

The two most marked tendencies of every living thing in every domain of existence, is to eat and propagate. These two tendencies result from the persistence of the soul, for to perpetuate life through appropriation and propagation is instinctive in the soul. Therefore, the seat of the soul is in the reproductive system. It has been held in some schools of thought, that the seat of the soul is the pineal gland of the brain. The conception is partly true, because the conjunction of the masculine and feminine essences or elements of the brain is in that gland. It has also been conceived that the seat of the soul is the solar plexus. This conception is also partly true, since the solar plexus is the great nervous ganglion in the cavity of the body, and sustains vital relations to the organs of that cavity.

At the time of the termination of the natural life of the mortal man, there obtains a dissolution. The soul and spirit depart from the body, leaving it inanimate. Consciousness, however, is not lost, since the vital essences, the spirit substances of the soul and spirit, immediately become resident in the person or persons of their greatest and strongest attraction.

In the spiritual conditions, the substances of the soul enswathe the spirit; finally, at the termination of the career of the being in the spiritual world, a death obtains, and the soul and spirit are separated; the soul becomes the corpse, as it were, and is buried in the debris of the spiritual world.

The soul belongs to the vital system, and the precipitate of the death in the

spiritual world re-embodies again in the natural through the channels of sex attraction and function; and the descent is made into the natural, with a precipitate of the spirit; and thus the man that was in a past embodiment, is directly related to another just born into the world. Every birth is the renewal of a life that was. Human life progresses along the ages through the processes of appropriation, reproduction, and re-embodiment.

The Three Mental Atmospheres.

(1) "What is the difference between the three degrees of the mind, which you denominate celestial, spiritual, and natural? Does one degree obtain in one set of brain organs, and another degree in another set? etc. (2) Again, when one experiences what is termed death, does the spirit of the person dissolve and become absorbed by humanity in general, or is it attracted to some individual in particular for whom it feels an affinity?"

(1) There are three distinct planes of mental consciousness. The outward or natural plane or sphere is that in which the ordinary mind is active in its relation to the sensations of the body and the phenomena of the physical world. The inner or spiritual mind is constituted of the inner degree of mentality and consciousness; while the celestial is the highest and central.

These mental or psychological planes or spheres have their physiological and anatomical bases. The form of the brain is such as to make the three degrees or planes inevitable. The natural or external mind finds its specific seat in the external cortex or layer of cells of the cerebrum. The inner mind is correspondingly active in the inner layer of cells; while the celestial plane of mentality and consciousness obtains through the interior cerebral organs.

We may illustrate the difference in these degrees in a simple way. Take the flame of the burning gas jet. Several degrees of combustion obtain, and several degrees of energy are produced. The eye perceives the external light and the hand may feel the external heat. But interior to the light and heat are electricity and magnetism; and still more interior, are other

corresponding qualities of spirit substances.

So it is in the degrees of combustion that take place in the cerebral activities. The external mentality is the plane of the natural senses. Take sight, for instance. We are conscious of external forms through the function of the eye. Now, there is such a thing as clairvoyance, which is a higher plane of sight. In clairvoyance the spiritual eye is employed, and one sees through spiritual functions. Likewise, there is clairaudience as the higher correspondence of the natural sense of hearing. There are also higher planes of sight and hearing belonging to the innermost degree of mental consciousness.

(2) There is always a scattering of spiritual entities following dissolution of the personality. The extent of it depends upon the character of the vidual. The field of activity of the spiritual power of Jesus the Christ has extended to the limits of Christendom. It is true, however, that the central spirit of Jesus found habitation in a single personality directly after his departure from the natural world; and the central spirit of the Almighty has come down through the dispensation through a succession of single personalities.

An author or leader of a great movement makes for himself a field of activity when he departs. Thousands who read a noted literary production may receive spiritual entities from the author or from his spiritual or mental sphere. It is through such entities that one is enabled to perceive an author's meaning. Scientific interpretation of the Bible requires the possession and use of intellectual entities of the divine order.

The spirits of ordinary viduals find a narrowed field of activity. The channels of departure of a vidual are determined by the direction of his several degrees of love or lust. One's central spirit is attracted to the vidual to whom one is the most profoundly attached in the bonds of affection. Spirits relatively good and bad may inhabit the same mortal form. The spirits demanding satisfaction in various forms of dissipation are not destined to go where entities delight in the beautiful, the artistic, and the profound things of mind and life.

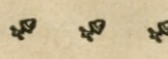
Modern Superficial Life.

In fact it is simply in the fundamentals and primaries, the A B C's and basic principles that the over-civilized present-day product, called the twentieth century man, is lacking. We are a by-product of the Greek and are more satisfied with superficial mannerisms, formula and statuesque perfection than we are vitally interested in dealing with living, throbbing principles of existence.

We forget that back of all the consummate art that found expression in the Greek civilization, there was a thorough knowledge of the laws of life in their every motion and manifestation, and that they did not work along the law of suppression when chiseling a Venus from out the native rock.

They did not think that all that was necessary was to break off the rugged corners of glaring wrongs, and chip away a few erroneous lines of action. But first of all they saw the motion of the life of love enshrined within the stone; and where they felt its closest touch striving to the surface for expression, they simply tore away the shell with loving hands and let it stand forth in all the grandeur of its life—a complete masterpiece throbbing in every stony limb and muscle.

We must learn to recognize the laws of life within these monstrous institutions builded large with the stones of our civilization, and learn to find wherein they resemble us, and identify their cause and source of life and growth with ours as individuals.—“CROWQUILL” in *Family Trade Journal*.



Demand for Practical Education.

The increasing number of students in our preparatory schools and colleges is not a good sign. It means the great increase of wealth in this country, so that it is considered the proper thing to send the boy or girl to college or university. It would be a good thing if some millionaire would endow a college of good horse sense. Many boys whose parents have money, go from one artificial life to another. They have not learned to do one really useful peace of work at home, and many of our schools appear to be arranged to carry on this condition of weakness.

In the old days when the colleges were smaller the professors themselves taught the majority of the students. These sturdy men sometimes spent half an hour in giving a strong word out of their own experience. They did not hesitate to mix up in a cane rush or go to a student's

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room at night to see why he was breaking up the furniture.

In the days when Daniel Webster went to college they made great men by personal contact with other great men—men who on meager salaries, but with minds rich with varied experiences, were capable of giving that which far exceeds mere technical training. They were mostly men of definite religious experience, and might be regarded as old fogies now. But the students who came under their influence knew something more than books when they graduated. It sometimes seems as though only the fellows who have to make their way should go to college. That is the assurance of their desire to have an education. Abraham Lincoln is an eminent example of a man who went to the school of horse sense.—REV. DR. BARTLETT.

Bernard Shaw on Vaccination.

"Mrs. Squeers's method of opening abscesses with an inky penknife is far less repugnant to modern surgeons than the British Government's method of inoculating children." "Nothing," this champion of modern surgery went on to say, "but the natural ignorance of the public, countenanced by the inculcated erroneousness of the ordinary medical general practitioner, makes such a barbarism as vaccination possible.

"The question whether it is practicable to fortify the blood against diseases by inoculation is still an open and a very interesting one. Its recent developments have shown that an inoculation made in the usual general practitioner's light-hearted way, without a previous highly-skilled examination of the state of the patient's blood, is just as likely to be a simple manslaughter as a cure or preventive.

"But vaccination is really nothing short of attempted murder. A skilled bacteriologist would as soon think of cutting his child's arm, and rubbing the contents of the dustpan into the wound, as vaccinating it in the official way. The results would be exactly the same. They are the same."—*American Physician.*

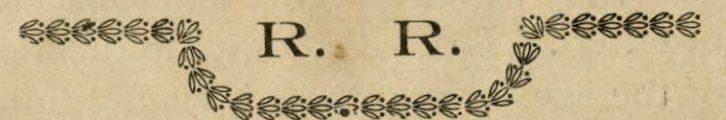
Vaccination in Politics.

Pennsylvanians despairing of getting freedom from compulsory vaccination from the courts have decided to take the matter into politics, as the people of England did, as will be seen by the following clipping from a Philadelphia newspaper: "Before voting for any candidate for the legislature, members of

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- Dallas, TEX.—N. C. Murray, 5 Cumberland St.
- LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
- ENON, O.—Mr. C. D. Shellabarger.
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the Anti-Vaccination League of Pennsylvania will exact a pledge that the would-be law-maker will, if elected, use all his influence for the repeal of the compulsory vaccination law."

Little Isabelle Morgan, of Chicago, recently died from the effects of vaccination, and a coroner's jury so rendered its verdict. There is possible death and almost certain illness in every vaccination, and in view of this fact it seems terribly unjust to force people to submit to the operation. If one wants to be vaccinated well and good; but if his neighbor objects, it is the rankest kind of tyranny to force it upon him, and no just man will sanction it—*Homœopathic Envoy*.

COMFORT AND RELIGION.

A Billville letter, from which we are permitted to use the following, reads:

"John, old feller, this is to let you know that your uncle is in jail, an' wants you to send him his fiddle, his slippers, a jug o' the kind o' corn licker he likes best, an' a hymn book with the hymns he knows in it so's he won't lose his religion in them ungodly surroundings."—*Atlanta Constitution*

FUTURE POSSIBILITIES.

"Waiter, bring me some iodoform soup, a germ-proof steak, and some sterilized potatoes."

"Yes, sah. What'll you have to drink, sah?"

"I guess I'll have a cup of antiseptic tea. And, by the way, tell the barkeep to fix me a listerine cocktail for an appetizer."—*Milwaukee Sentinel*.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Nautilus—The Thanksgiving number is just out, with many features of improvement and enlargement on past issues. Ella Wheeler Wilcox, Prof. Larkin, the astronomer, and other prominent writers contribute to the pages of *Nautilus*. Prof. Larkin's article is concerning his visits to Luther Burbank and Jack London, whose achievements are said to constitute two mazes, botanical and literary. 10 cents per copy. Holyoke, Mass.

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. *Kapital, Lohnsklaverei und Industrielle Freiheit* (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. *Scientific Experiments on Lake Michigan,* by Prof. U. G. Morrow.

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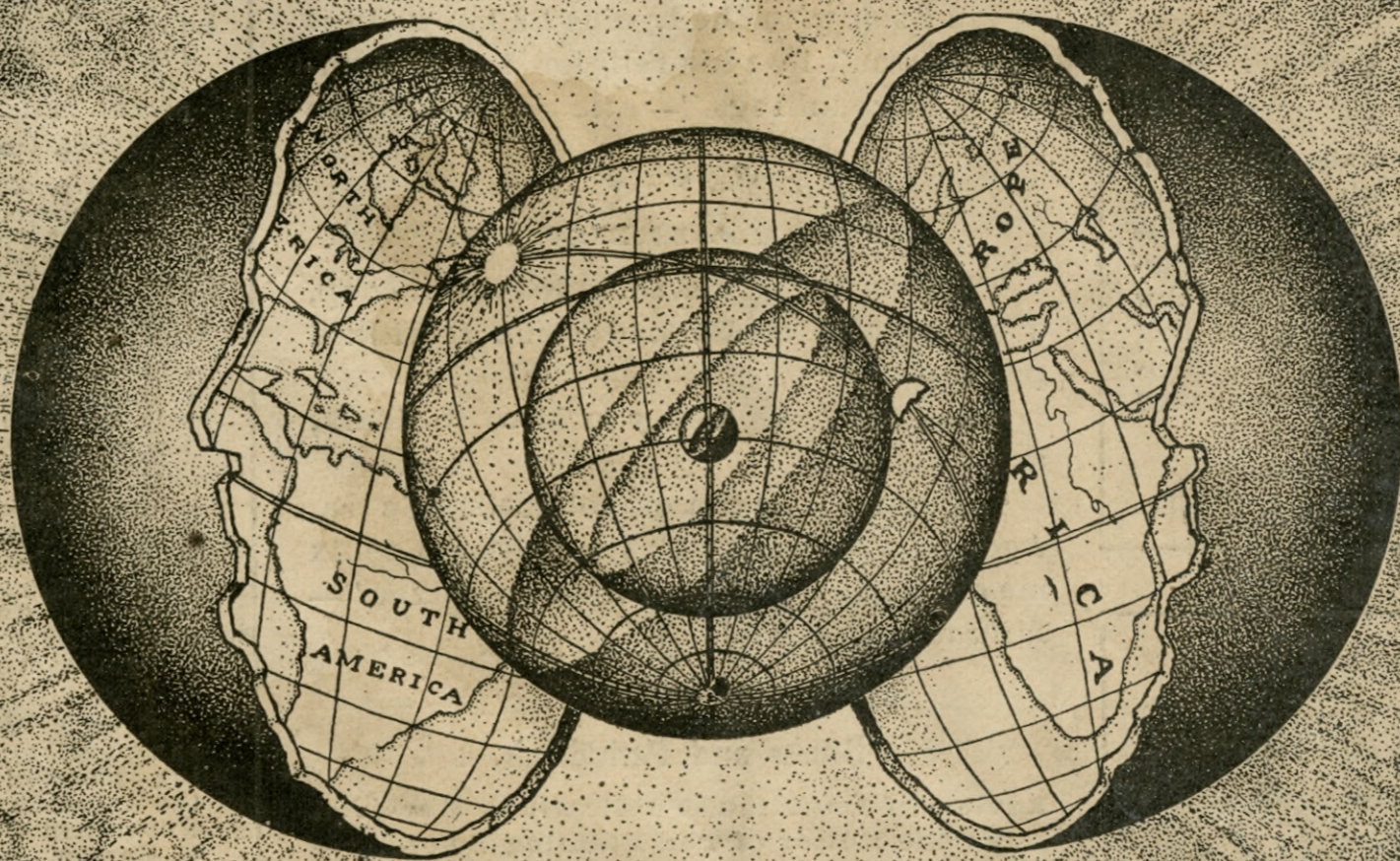
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Twentieth Century Weekly Magazine of Universology

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NUMBER 25.



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