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The Search for Life's Origin

BY KORESH

MAN INVERTED and uninspired, not illumined by the light of Deific source, in vain attempts to search the mystery of his life.

"Whence am I, and whither wander in my course, and where to find my destiny?" I question every turn of the great wheel.

One who claimed to be in science broad, and in assumption stood an educator, scoffed, and derisive looked and turned away.

When in derision he did call me fool, I made retort, nor did I answer with discourse, but with some test of Mine concerning what he called his scientific lore. May I dare to ply thee with my questions rare? For I would know,

Without a doubting conscience, and in agreement with all who search, whence my origin. In my life, am I descended from the

Gods? And in ascension, do I renew my life with them? Came I from Mars, or other planet, as many a scientist doth aver? Or from the tad-

Pole have I evolved my way to this sad point of doubt and quest? From your own speech, who profession make of knowing much,

And by profession classed a scientist, I would know the court of every function of your brain. In failing this, dare

You make the claim of knowledge? Define to me the knowledge of what you can assert without a question in your mind, how creation

Found its present form and function, and, doubting truth of what you call hypothesis, a guess, shall I contentment find,

And in conviction settle me in rest? Tell me how you came, or I; and by what power creation holds its tenure. Give me, in agreement

With all men of science, the undisputed definition of Phenomena of soul, and whence its origin,—whether create in progress

Of each man's growth, or entering by some influx agreed by course and force of what men call natural law. When in death one is entombed,

And body goes to rest and to decay, oh! where the man? Is life obliterate, and he extinct? Why his absence?

Where in mystery awaits the consciousness? Tell me, you men of science, and hold me no more in doubt, Is your science knowledge?

Or with hypothesis do you beguile the world? I would know by what authority you define a molecule or an atom,

Which you aver by microscopic quest you never saw, and only hypothetically assume; and after a hundred years or more of

Vagueness in belief you conduct the world, then aver again, "My atomic theory doth not avail, let me substitute for such a

Failure in scientific lore, by which I myself beguiled, and all the world, another and more vague assumption. This little thing,

The least of which the mind can aught conceive, to fit the progress of modern thought, must subdivided be, into shivered things

That are again assumed to be, but are not known." Is there a God? I ask. "I do not know," the answer comes. "I am in doubt.

My science leaves me in quest for such a being, and all the world, whether he be pagan or Christian, accepts the incubus by which I

Doubt the being of a God, and calls it science. By your science I'm led to doubt the being of a God; your knowledge makes me doubt."

"A God there may be, or may not," say you, "it matters little; for in creation His presence Nature requireth not, for in her enzymatic functions

She boils, herself, the pot of evolution, and in her works from stage of generative progress, makes her own conditions, and by

Working hypothesis, the only basis of discovery I have plied, and when it failed to compensate, I plied another,

And so oft as failure comes, I guess again, and call it science." In all the motions of the universe there need not be a God,

For did not the great Newton, in profoundest wisdom, declaration make of motion by naming weight, and to it

Giving a Latin phrase, and astound the world? Why with gravitation, thus naming weight, excluding all other of momentum's

Laws, the world announced him great, and said "I'm satisfied." In this great law of pull called gravity, why need we

Ask for a compensating law of push? Every world by weight a tumble takes, and tries with all its might to fall into every

Other. And what hypothesis can greater be than such a fall, and withal a failure make to be successful such a gravic blunder?

The law of friction, in which there be engendered heat and compensating cold, and magnetism subtle, and electric source of

Action with which the universe abounds, in this great law of Newton's hath no part. How could one less great discover such a

Law as weight? Scales had been applied for centuries, and of weight proportions made of things by this same law. This

They called the heavier, and that the light, in weight; but when the Latin scholar came along and named the thing we knew,

And called it *grav*, we were thunderstruck and ran our heads amuck, so great was Newton with his suav. We weighed with scales

And called it weight; with gravity he placed some scales upon our eyes and made us dark, and for two hundred years the world was blind, because

Newton the great made a formula for weight, and, proportionate to its mass, without distinguishing its kind, whether wood or lead,

Taught us to believe that, whether that weight be alive or dead, the law of gravity never missed its mark.

Proportion to its size, every particle of matter pulled itself toward every other particle, not by laws of friction and of repul-

Sion, and of magnetic and electric force were these motions made and governed, but by proportion of the square in distance (to proportion of the mass)

Were they apart; he made his gravic pull to act, but not to counterpart. According to their size were all things made to act;

In this, the law applies, nor the formula adduce to anything by weight. His law applies *en masse*, and "inversely as the

Square," says he, "to distance." But now no scientist of note can be found to gloat at this, Newton's great insistence.

"Another hypothesis we have found," they say, "for this of Newton's is in the ground. It fell there by the gravity of its weight.

No counteracting levity could be found, and we let it, by the by, fall carefully away and die. For we wanted Newton to be yet so

Great, that we do not sully his great name by our new hypothesis, and our scientific fame so great, for our belief, we

Let us down with care, you mind, that we do not jar the victims of our plot to hold the world in ignorance, that from age to age we may

Conjure for the masses, whom we assume to be great—and by our hypothetical conjurations, scientific leaders of the blind."

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Messianic Appearing and Personality

The Name and Mission of the Messenger
of the Age Disclosed in the Prophecies

BY KORESH

IN A PRIVATE COMMUNICATION Mr. O. L. D. presents certain inquiries, which we take for granted are offered in sincerity; and we therefore reiterate, in a corresponding spirit, what we have so often iterated for the readers of our literature. We will first enunciate a fundamental proposition regarding the claims of Koreshan Universology. We are giving to the world the ab-solution of what have heretofore been problematical questions in all of the distinctive domains of research, inquest, and hypothesis. We are offering to the world a system of universal science from which every problematical and doubtful question has been eliminated, because of the final revelation of the mysterious, in which it is no longer occult or hidden.

We unhesitatingly put forth the claim that we possess the science of the universe, which includes, of course, the science of the character of Deity, human relation to God, and the laws of human origin and destiny. If these statements can be substantiated, it follows that the author of truth is in the world, and is promulgating the conclusive testimony of being. What, therefore, should be the conviction of the propounder of the following questions? "(1) Who are you, and what is your mission in the world? (2) What is meant by the title 'KORESH,' and what is your authority for taking this name? (3) Do you mean to teach that you are the Messiah of the new dispensation, or that the Messiah will be produced by the Koreshan Unity? (4) When the Messiah is manifest in the flesh, or in one personality, is there still a power elsewhere to govern or to aid him?"

In the 44th and 45th chapters of Isaiah there is recorded the prophetic declaration of the character and name of the Messiah of the new age. This name is CYRUS, or, in the original Hebrew, KORESH. The root of this word in the Hebrew language signifies the smelting-place, or the crucible in which the Alchemist of uni-

versal creation performs those mutations upon which the perpetuity of the universe depends. The primary root means to burn or boil up from intense heat; hence the word in many of the ancient languages implies the sun, for this is the universal smelter.

It is usually believed that the predictions referred to in Isaiah are prophetic declarations concerning Cyrus, king of Persia; but a critical exploitation of the chapters, and especially the 45th chapter, will disillusion the critical and candid investigator. In a typical way Cyrus, king of Persia, represented the Messianic character; and in the line of reëmbodiment he was the one who would become, through successive embodiments and the rounding out of his character, the Messianic personality. Hence he was the reëmbodiment of that Joseph in Egypt to whom Pharaoh, the king of Egypt, (speaking from the wisdom of Deity,) gave the name Zaphnath-paaneah, meaning "the Saviour of the age, or the Prince of the life of the world." This was a prophetic enunciation of the mysterious fact that Joseph should become, in the great future, the resurrected Son of God.

Cyrus came in this line of direct genealogy, through the tribes of Joseph, which were carried away into Mesopotamia and lost,—infiltrated by intermarriage with the Medians and Persians into whose royal families the offspring of Joseph were married. Cyrus, king of Persia, was the descendant of Egypt, because the Egyptian blood was taken into the half tribes of Joseph through the marriage of the Egyptian women, which made of these half tribes "the mixed people" who went up out of Egypt when the Israelites fled from their Egyptian bondage. Cyrus, ethnologically, was Egyptian in descent, through Egyptian ethnic absorption into Israel. Israel was carried away into Mesopotamia, and was lost by infiltration with the Medians, Persians, and Assyrians. These three nations constituted the three measures of meal into which the woman put the

lump of leaven (vitiation) until the whole was leavened—vitiating. (See the Lord's parable of the little leaven.) Then again, Cyrus was a descendant of Media and Persia, where the Israelites were absorbed by marital infiltration.

The Composite Reincarnation of Cyrus

To this Cyrus, the reincarnation, or, as we term this phase of remanifestation, reëmbodiment of Joseph, the promise was made, that to him should be given all of the kingdoms of the world,—a promise never yet fulfilled. The Joseph who was declared "the Prince of the life of the world," reëmbodied in Cyrus, king of Persia, restored the Jews from their Babylonish captivity back to Jerusalem, because of his consanguine tie, of which he was well aware. That same CYRUS arises now, at the end of the Christian dispensation, with a composite reincarnation, resurrecting within himself the spiritual or heavenly world as the New Jerusalem. This CYRUS is the prophetically declared Messiah who should be reincarnated at the end of the Christian age. It follows, then, that whensoever the Messiah of this age appears his name will be CYRUS, for this the prophet has declared.

The ridiculous absurdity adhered to by the modern church, that when the Lord comes he will descend from the material heavens, is too far-fetched for any reasonable mind to contemplate. This fundamental error of the church is predicated upon the basis of the statement that the Lord will descend from heaven. The Lord, nineteen hundred years ago, declared, "I came down from heaven;" and yet no one will deny the fact that he was born down. When he comes at the end of the age he must necessarily come through sin, for he took upon himself the sins of the world, and was made to be sin. This is by his descent into the race through the operation of the Holy Spirit, which was the dissolution of his person and its change to what is called the Holy Ghost, this being the substance of his body, which was appropriated for the redemption of the race.

Regardless of what is claimed for any one connected with the Koreshan Unity, or the purposes of the Unity, the fact remains that when the reincarnation of the Lord obtains, by which we mean his resurrection from the dead, his reincarnation, his name will be CYRUS. The Lord comes in this, the end of the Christian dispensation, with the name CYRUS as has been prophetically declared; and if any man is looking for his appearing, he will be compelled to acknowledge that name before acceptance with God. This is one of the times and places where God records his Name. Study carefully the 45th chapter of Isaiah, without bias.

Another point in the character of the credentials which the prophetic CYRUS must carry, is the paternal name. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." In what day? When "the Lord shall set his hand again the second time to recover the remnant of his people." It is therefore plain that the "root of Jesse"

referred to, is that coming which has been looked forward to as the second coming of Christ, or the coming of the Messianic character. The name CYRUS, and the name Jesse as his immediate progenitor, are parts of the identification credentials which must determine the genuineness of the claim.

We are not arguing a claim for any person in the Unity, but merely setting forth the Biblical character as portrayed in prophetic declaration. And it is well here to state emphatically that any other claim from the Biblical point of view, or with the Bible as the basis of a claim for the fulfilment of the promise of the Elijah who was to come before that great and dreadful day of the Lord, is a mistake. When the true CYRUS appears he will fulfil all that was predicted for Elijah the prophet.

"Behold, I make all things new." In the end of the old age and the beginning of the new, there must be a revolution in the thoughts and hearts of men. Everything that has been predicated upon hypothesis (guess) must give place to that system of science which has demonstrated the first step in the line of an argument that will stand for eternal truth. No guess-work can be found within the archives of everlasting wisdom. Everything known to the modern world under the name science, is predicated upon the basis of the confession of a primary guess, which is given the high-sounding title of hypothesis. This means nothing more nor less than, "I guess that what I state may possibly be true; at least, I hope it is." The first step in the direction of the final truth must be demonstrated by actual geometrical application. Nothing short of this can stand the test of science.

The Mission of the Scientist

The Messiah of the Christian dispensation was the philosopher of the world, the veritable will of God; and in the will of God must necessarily reside the love of God. "I came to do thy will," was a declaration of the Lord; and that will could not be done but in the will (love) itself, hence we say he was the philosopher, the lover of wisdom. The Messianic character of this age is not the philosopher, but the scientist,—the one who knows, not the one who guesses. If the Messiah in this age of the world should say, "What I teach is predicated upon hypothesis," he would be just like all other scientists; his theories would stand as facts for a few years; but as soon as another thinker came to the front, there would be an overhauling of the hypothetical conclusions of the transitory scholasticism of a few days, and, of course, a revamping of "scientific" thought and conclusion.

"He turneth wise men backward, and maketh their knowledge foolish." Let the inquirer notice the change in scientific thought within the last five years, and particularly in the so called science of chemistry within the last eight years. The leading "scientists" no longer look upon the position held by the chemists for the last seventy-five years, as at all tenable. The world has been indoctrinated into the false chemical conviction

that an atom is the smallest possible division of matter, hence the term atom, meaning indivisible (not cuttable); while the foremost and leading men in the field of physics now declare that the atom, the indivisible, can be shivered into hundreds and thousands of smaller particles. Since the discovery of radium the declarations of chemistry—that the atom is non-transferable, immutable, non-convertible, and eternal—are no longer regarded as facts, and the whole so called science of chemistry is undergoing a revolution.

What the physicists are approaching in a gingerly way, was promulgated in 1870 by the writer as positive fact; namely, that every atom of matter is correlated; that is, that every atom is convertible to every other atom; that all matter is convertible to the spirit of matter, but that while it is substantial, it is not matter. The writer did not commit the blunder of "guessing" that it might be so, but made the scientific statement that it was so.

The scientist of today says of himself that he is modest; he does not state positively that things are so, he merely "guesses" they may be so; but as he is in doubt, the real genuine thing (called scientist) never states positively that he knows. Every student of scientific literature knows that what we say of the attitude of the "scientist" concerning his claims to knowledge is correct. How was it with the greatest Philosopher, the Christ? He spake as one having authority, and not as the scribes.

The Hebrew Name Koresh

By the title KORESH is meant all that is involved in the name CYRUS, given to the writer by his immediate progenitor, Jesse S. Teed, who claimed him for his offspring. By this authority, and by the authority of the laws of the great American Government, which was authorized by the great Jehovah, do we use the "title." The question of using the Hebrew KORESH for his public name, not nom de plume, is by the right of the Constitutional liberty which makes him a free functionary in that greatest of all constitutional governments, and entitled to the name under which he was christened. The right to the name is entirely legitimate.

In reply to question 3, we emphatically declare that we are teaching the absolute truth regarding cosmogony, the origin and destiny of being, the character of God, and human relations. Ours is the system of absolute universal science. This science was discovered by the writer in the fall and winter of 1869 and 1870; and the opening of the mind to this revelation we have denominated illumination in contradistinction to inspiration; for one is through the intellectual and rational principle, while the other is through the affectional, the will, or by inbreathing (inspiration). The writer is the only teacher of science in the world excepting, of course, his disciples. The inquirer must draw his own conclusions.

Question 4 can be answered in the language of Jesus: "I am in the Father, and the Father in me." God is not extrinsic to the righteous man, but in him,

for "God is in the generation of the righteous." He is not in the unrighteous, nor can he be until there is a radical transformation of the man.

If our doctrines and principles were hypothetical, we would not have the audacity to promulgate them. If we guessed at our premise we would know that if we reasoned accurately, our conclusions would also be guesses. We could not conscientiously promulgate doctrine founded upon hypothesis. We leave this function for those who empirically foist upon the world the scientific guesswork of those not enlightened, or, what is the same thing, illumined.

It is declared in Revelation (from the Lord God), "I will write upon him my new name, and upon him the name of the New Jerusalem." This is regarding "*him* that overcometh," not *they* who overcome. To write the name of the New Jerusalem upon him who overcometh is to raise up in him the holy city, aggregated in the Messianic character. Wherever Elijah the Prophet may be found, there will be found the New Jerusalem, the Bride, the Lamb's wife. She is the Mother of us all, therefore she is the identical Eve (life); she was called Eve because she was the mother of the immortals (all living), but not the mother of the mortals. Mrs. Devil is the mother of the mortals; the devil himself is the father of the mortals, as iterated by the Lord, who declared, "Ye are of your father the devil; and the works of your father ye will do."

The Messiah of this age will resurrect in himself all of the dead in the spiritual world found worthy to become the New Jerusalem; and in his theocrasis (translation) he will disseminate them to their arch-human tabernacles, or bodies in the flesh. The New Jerusalem will descend through the function of Elijah the Prophet, who is the sign or ensign of the Lord's coming in that great multitude which shall stand on Mount Zion and sing a new song, that no man can sing but the 144,000. This is the song of Moses and the Lamb. The song of Moses is the song of obedience to the law. To sing the song of the Lamb is to lay down all that pertains to the mortal life, that we may lay hold on the life immortal.

Recognition of the Messiah

Immortality cannot be gained except through the recognition of the true Messianic character, because this is the recognition of Divinity himself. The first principle of the Decalogue involves a knowledge of God, for in it is declared, "Thou shalt have no other gods before me." Nineteen hundred years ago the manifest Jehovah, the Christ and Son of God, was confessed by the Disciples of the Lord, and this confession was the fulfilment at that time of the first commandment. This was the recognition of God the Lord, God manifest in the flesh.

"Thou shalt love the Lord thy God with all thy might, mind, and strength." This the Disciples did when they acknowledged the Christ, and confessed his name and loved him supremely. This was the veritable Lord God. He said, "I will come again;" but it is not

generally known that when he is born into the world he is born in sin and shapen in iniquity; but this is true, for he was to take upon himself the sins of the world, and was made to be sin. Subsequently he was to overcome and to have written upon him, not the old name of Jesus, but the new name, the new humanity in which the Messiah is born at the end of the Christian dispensation. The revelation of the "man of sin" is the revelation of the great mystery of the descent of the man who took upon himself the sins of the world, when through the baptism of the Holy Spirit the Christ was planted in the race, whence he comes into the mortal state through the laws of sensual propagation.

Orientalism as a Menace to the West

**The Doctrines of Jesus Are
Superior to Those of Buddha**

By KORESH

SHALL IT BE ORIENTALISM, so far as the religious impulses sway the destinies of the race, or will the Occidental momentum arise to the demands of the situation, and from a scientific basis insure the evolution of that civilization which the Christ of nineteen hundred years ago inaugurated? There can be no question of the fact, painful though it be to the Christianity of the present time, that the Oriental religions are making greater inroads upon the hitherto regarded well fortified religious domains of Christianity in the Western world, including, of course, the European Christian nations, than the Christian religion is making in the Oriental fields of propaganda.

The progress of Orientalism throughout Europe and America is being accomplished without any specific effort on the part of Orientals to establish missions among the acknowledged Christian nations, as is being done by modern Christianity in the East; but the Orientals are invited to come and present their claims to the recognition of the world, upon the basis of a comparison of the distinctive merits of the Occidental and Oriental systems.

The danger to so called Christianity resides not in any weakness of Christianity itself; for the true Christian religion, as it must obtain after its evolution from its germinal beginning, when its seed was dropped into the soil of its regeneration, has nothing to fear from the incursions of any religious power on the face of the earth. God the Man was sown by the operation of the Holy Spirit, the seminal essence of Deity, in the beginning of the age; and the fruit of the Tree of Life will mature as the definite product of that planting. Modern Christianity, however, has something to fear, for its time is short, and the great religious conflict is not Orientalism as against modern Christianity, but the unfolded product of primitive Christianity as against degenerated Orientalism.

Whatsoever force or power created the astronomical forms and gave impetus to the activities which we observe throughout Nature, also created man, and so related the various domains of existence that one cannot obtain without the other; thus compelling us to

acknowledge the great truth that every domain of being and activity is dependent upon every other. The sun, the great center of the solar system, radiates his energies—light, heat, electricity, magnetism, and other products of solar activity, to the earth; and life in the earth is so dependent upon these activities and essences that no animal life could exist without these radiations. We are also as dependent for our existence upon the influence of the stars and the planets, as upon the great solar luminary.

That religious system which shall mark the progress of the civilization of the next six thousand years, or during the coming Golden Age, will be predicated upon the perfect science of human relation to the cosmogonic form in which all the activities of the universe are involved. No religion can be absolute, not founded upon the science of the universe itself. That religion only which has absolute science for its basis, can stand the universal onslaught to be made by materialism upon that which must continue the fundamental source of universal progress; namely, religion, in which all gestative processes have their inceptions. The universe is perpetuated in recurrent cycles, in which the process of gestation during one cycle of time generates and projects its fruit into the succeeding cycle; hence every cycle has its matrix of development, and yields its product to the succeeding age. The religion of any age is that copulative procedure in which the germ of regeneration is planted for its development.

Christianity and Buddhism Compared

If we compare the Oriental religions (especially Buddhism) with primitive Christianity, we will find one notable distinction; namely, that in Buddhism there is no specific recognition of a supreme Messianic consciousness, in which the central Divinity manifests in tangible personality, and in which the Godhead reaches its arch-human perfection as the distinctively defined, only begotten Son of God.

Buddha did not reach that final stage of reincarnation in which the state of Nirvana constituted the consummation; for, according to all accounts, he did not attain the condition of absorption, which in the Oriental philosophy is the common goal, and which constitutes the highest aspiration. Because Buddha failed to accomplish for himself that to which the soul aspires, and thus was not absorbed, there lacks the one link in the solution of the problem of human destiny and possibility. If Buddha failed to attain to the highest condition which he traditionally advocated, it was because he had not the final key to the solution of the problem of life. Both Buddha and the Messiah of the Hebrew nation taught the doctrine of absorption; but of the two, only the Christ taught it clearly, and brought to bear the forces by which there was a possibility of accomplishing the feat.

The attainment of absorption, in which the consummation of endeavor on the earthly plane of existence is accomplished, is through the aggregation of definite factors of organic relation, either philosoph-

ically or scientifically applied. These factors are involved in a comprehensive view of all of the causes of activity, including the principle of hatred, which belongs to the propulsive force of being itself. With the Christ, there was no compromise with sin. In his doctrine there was no sympathetic affiliation with iniquity, in which evil was called good, and an excuse rendered for failure to comply with the commandments, which in his philosophy were absolutely essential to the accomplishment of overcoming,—a process necessary to immortal attainment.

What are the factors involved in the attainment of that state of human development in which the corruption of the body called death is obviated, and nothing is left behind to be corruptibly decomposed? How shall we be enabled to pass out of the world alive, through overcoming? These are questions to be answered in the solution of the problem of human life. Did the Messiah of the Christian dispensation arise from the tomb without corruptible dissolution, and in the presence of his Disciples disappear from their sight through some process unknown to the world in general? And if so, what are the factors involved? Can there be such a scientific analysis and synthesis of the alchemical operation, as to warrant our effort to attain the state of absorption which he taught and accomplished?

How Jesus Taught Absorption

Wherein did the Messiah teach the doctrine of absorption? The term *absorption* is not essential to our understanding of the fact of its constituting a fundamental doctrine of the Christ. If I eat food, I absorb it. If I drink liquid, I absorb that liquid. Nothing can be plainer than this fact and statement. The Lord emphatically declared, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever." The Christ was the *living bread* who came to be eaten (absorbed), not only that he should be conjunctively united with the Godhead, but that in so entering into the consciousness of the central Divinity, he should also flow into the receptacles of his departure as the spirit of his incorruptible dissolution. Let us examine the factors of his translation and his absorption into the inner consciousness of those who were ready to receive him when his dissolution was accomplished.

The Lord understood the truth, and it was his province to declare it. He did not believe in nor teach the *common* Fatherhood of God nor the brotherhood of man. He made a clean-cut distinction between those who were open to the conviction of the truths which he came to declare, and those who had no use for his doctrines and no affiliation with his truths. His doctrines brought him immediately into conflict with such as believed that they were chosen vessels of righteousness. Men did not want to be called liars, hypocrites, whitened sepulchers, full of dead men's bones and rottenness. They did not want to be told that they had taken away the keys of knowledge, when they were the doctors of divinity and the law. They did not want to

be denounced for their iniquities, when they believed they were the specifically chosen of the Almighty. His unequivocal declaration that the people whom he publicly addressed were of their father the devil, and that while he was from above and from God, they were from beneath, did not comport with the conceptions of their moral attainments.

This announcement was distasteful and specially offensive. It brought forth from their hearts the very principles which rendered them unfit for a condition denominated brotherhood. They did not belong to the Father, nor could they affiliate in a common brotherhood. What was in them came forth in the venom which they spewed from their slimy interiors, and which could not be observed only as his denunciations brought it to the surface. God was not their Father, nor was there the spirit of a universal brotherhood. The very hatred engendered against the Lord because of his declaration of the truth, unadulterated and without compromise, was one of the factors entering into that conflagration which consumed his body in the fire which he said he came to send, and which was already kindled.

One of the distinctive factors of the translation of the Messiah was the hatred of his enemies. This hatred came from the deepest recesses of the human soul, because it involved the deepest loves. The resentment engendered was along the religious, monetary, and social lines; their condition coming under his severest condemnation. The truth which he declared appealed to others in a specifically distinctive way. Those ready for his doctrines were delighted with his utterances; their profoundest affections were awakened, and all the love of their being welled to overflowing. As the hatred of his enemies poured into his personality, so did the volume of the love of his friends merge into resistance with the inimical flow—the force of hatred. Of course, this can only be comprehended through an understanding of the fact that mental spirit is as substantial as the very matter upon which we tread, and of which we are composed. Spirit is substantial, but not material. Forever bear this fact in mind.

Love constituted one of the factors in the operation of the Lord's translation, and consequently his absorption. His great desire to become one with the Father and to sit upon the throne of his inheritance was an absorbing thought. Then the knowledge that his entrance into his Disciples was essential to their deliverance from the thralldom of sin and their resurrection from the dead, accompanied by their desire to appropriate him, constituted one of the principal factors of his dissolution and absorption.

"Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." "My flesh is meat indeed, and my blood is drink indeed." Here we have a plain declaration of the necessity for the Lord's absorption into his Disciples, that they might be raised in consequence, at the last day or at the end of the Christian dispensation. The end of the age was referred to as the last day. This doctrine of the Lord involved the recognition of the fact that he constituted the central pole of mental direction, and that to insure the consummation of absorption into

(Continued to page 13)

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

Emancipation From Sex Slavery

The Demand for Freedom From Man's Curse & Woman's Bondage

DURING THE PERIOD of aggressive agitation for the abolition of African slavery, comparatively little was done for the promotion of the movement by the slaves themselves. The male voters of the nation, who had enslaved the African men and women, freed them. The spirit of progress in righteousness raised up a man to voice the sentiment of the nation's majority, that slavery must go. Harriet Beecher Stowe, among women, had done much to nurture that sentiment begotten by God's humanity; but the voting power vested in man, made Abraham Lincoln its living exponent. Without the shedding of blood there is no remission of sins; and blood flowed like water.

Chattel slavery was common to men and women; both were set free. Wage-slavery, a still more subtle and diabolic form of slavery, is common to the majority of men and women; both must be set free. Sex-slavery, the most subtle of all, the most diabolic and destructive to the health of the race, is the common curse of men and women, from which they must set each other free through the agency of a regenerating spirit of righteousness to be expressed by the male vote of the nation. Women are in wage-slavery through the double cause of man's slavery to the money power, and the legalized disfranchisement of woman, by which she is made the chattel of man. Woman is left to seek largely alone, for herself and her race, emancipation from thralldom,—sex, secular, and religious.

The majority of men seem to think themselves immensely liberal if they do not openly antagonize the few women who agonize for the all-around freedom of the masses of their sex and race. It is for the white and black male voters of today to discern their own sin in retaining women in slavery to their lusts by cunningly devised, ecclesiastical, and secular tyrannies, executed by the diabolic use of the male ballot. Certainly the white and black educated, American-born women are as entitled to freedom from a sex slavery that puts them in the non-citizen category of idiots, insane, criminals, etc., as was the black race from chattel slavery. This nation will merit speedy disintegration, as such, in a flood-tide baptism of blood, if its voters do not emancipate by national edict its wage and sex slaves.

Would-be righteous men with brains must know that the degradation of life-constructing womanhood by the abusive powers of unregenerate male dominion, means the rapid deterioration of a race called of God to become as the Gods knowing good and evil. The Gods are the crown of the free woman from above, the Minerva of their race, the Haveh of all living. The slave of man's mortal lusts, the drudge of his moral laziness, is man's curse of curses. A womanhood

that men may not revere as the embodiment of all that is intellectually, morally, physically elevating, is a foul fiend of their own making; for even mortal man has dared to call his voice or vote, the voice of God. "*Vox populi, Vox Dei*," cries the male citizen, as he waves aloft the sign manual of his freedom, that precious ballot.

That man's degeneracy is assured by his abuse of the assumed power of God in the dominion of woman, is illustrated by the following testimony to the spreading cancer of male dominion in India, for which there is no cure but a free, enlightened, exalted, revered womanhood the world over. Death at our door awaits the voter's answer.

"India is the one vast reeking cancer of the world. For thirty centuries it was not open to western nations. Would that England had not entered this inferno. See this horror; the hundreds of millions are troubled with that appalling disease called obsession. But they are all obsessed by sex perversion. Look at this double horror,—the roots of this cancer are spreading into other nations now that the doors are opened. An accursed root has reached London." "These dreadful Hindu obsessed fiends are now entering the ports of Seattle and Portland. Nautch girls are dancing to human monsters in every American city. The putrid Hindu cancer is securing roots and fibres here in the United States. New York is so appalling that all human words are incapable of describing its sex obsession. Traffic in girls is a vast commercial industry now. Dante and Jonathan Edwards, with their infernal words could not describe the pains endured by the little Hindu girls between the ages of four and sixteen. Many cannot walk and thousands become mothers at the age of nine years. I do not speak of educated and literary Hindus, but there are without doubt from 150,000,000 to 200,000,000 men so fiendish that the word painting of the typical orthodox devil is incompetent to describe." "I heard an Englishman who lived in India, say he wished the bubonic plague would slay 200,000,000 of these blackened imps. All the good, pure people on earth have simply to bind themselves together in one solid body, or they will be obsessed by this awful maze of sex perversion. Who is wise enough to save the Caucasian race? Now is the time for a leader to appear."

He is here, with the science of the law of universal life. Men are to be saved by the love of the truth. "Ye shall know the truth and the truth shall make you free." Truth is an eternally demonstrable, scientific thing. When applied to life in the order of law for life, it becomes personal, and employs Messengers. It is ever inherent in the human race as an individuality of love and wisdom. This individuality declares itself in man's extremity of need, this being eternal truth's benign opportunity to help whomsoever will hear her Prophets, foretold and accredited.

Where the Money Goes

In regard to the liquor traffic, the city of New York spends the enormous sum of \$6,000,000 per year for drink, more than half as much as it costs to run the United States government for a year. Where does social economy begin? With the elimination of an artificial craving that whets the appetite for vice.

The Goddess of Wisdom

FOR THE encouragement of aspiring women, let it be said that the spirit of progress is manifesting itself at the present time in a thousand ways preëminently maternal. Progression and retrogression are factors eternally active in the perpetuity or eternal life of the universe. The male and female forces of life alternate in dominance as segregative and evolutionary, and aggregative and involutionary. When the Gods are about to be born as men, their great Alma Mater, the College of Life, appears to matriculate them. From the hand of Minerva, Goddess of Wisdom, they receive their covenant of unity with the manhood of Deity. The rising men of God enter the College of Life as graduates from the inexhaustible school of mines, called the riches of human experience.

Minerva, divine intuition itself, is the sum total of knowledge brought to her altar by the innumerable students in search of her, and led to her college as one man. Him she recognizes as her first-born son of love, the Crown-Prince of peace, her sometime man of war. Minerva is the eternal confidante of all the Gods. She is their wisdom incorporate. She is their treasure trove to whom all their best gifts are dedicate for aye. It is she whom to serve aright is life eternal.

The Gods, like men, have their great days of thanksgiving. At such times all that they have is laid at the feet of Minerva, that with it she may make earth's high holiday—the Golden Age. Into this festivity of the Gods' great joy in earth, enters every emanation of Minerva's all wise, because all loving, being.

Let us rejoice that Minerva is the divine representative of all true women who will have all men to become as Gods in earth, knowing good and evil. Men, knowing good and evil, will emulate the best. Minerva's wisdom in the eternity of ages has conceived of man her first begotten and her latest born, as the Alpha and the Omega of the universe. Her life, her interests, are identified eternally as the wisdom of Jehovah, the bride, the Lamb's wife, with the perfection of man as the image and likeness of her Godhead.

Effect of Suffrage on Women

THE BOSTON *Woman's Journal* reports that Charles Edward Russell says that the response to his extensive inquiries regarding woman suffrage, wherever it has been well tested, is that "both men and women find it a good thing." Men have said that "Women have notably improved political life; it is cleaner and purer because of them."

Hon. W. P. Reaves, agent general for New Zealand, in an address on "The Effect of Woman's Suffrage in New Zealand and Australia, says, "In social life things are very much as they were." The only complaint is that suffrage "had not revolutionized the country." Speaking of public life, he reports that "Altogether people are beginning to look at customs and institutions with different eyes. Personal results are taking place. I do not think any politician or public worker would

try now in his daily life to outrage the finer feelings of women." The following remark is specially noteworthy: "It is not merely the influence of women on public life that we have to look to, it is the *influence of public life* and fuller responsibilities upon women."

No one can deny that already the possession of the rights of citizenship has begun to influence woman's life and thought and brain in New Zealand, and that that influence is altogether for good. "The part women are taking is quiet, but it is none the less real. They do use the franchise; they do discuss; they do join associations; they do read and listen and reflect, and they do learn. This widens their lives, brightens their intellects, makes their lives fuller and more useful to their country, and none the less charming in the domestic circle."

Their triumph of the suffrage movement is essential to the preparation of both progressive men and women to receive a divine concept of the future possibilities of both as counterpartal peers, to be made one in biune form and function. Arch-natural beings produced from this concept will originate a union of church and state under the auspices of a college of life that will result in the reformation of nations, tribes, and tongues, in a divine natural harmony of coöperation, after the similitude of the rainbow and the music of the spheres in which God reigns supreme.

The Vocation of Advanced Women

READING UP back numbers of the various periodicals devoted to the promotion of woman's attainment of the full quota of her natural rights, we are impressed by several leading facts relating to woman's present condition. Women, as a rule, do not give evidence of being alive to the fact that they, as well as men, are "dead in trespasses and sins." They are alive in Christ only to that degree indicated by their works of faith in obedience to his commandments. As a rule, women do not seem to know that their fundamental right is the right to their own bodies and to the assumption of moral responsibility to keep them in perfect chastity as temples of the spirit of truth, and the righteousness of the law which is by faith in Christ. Scientific faith works by love that delights in fulfilling the law, obedience to which made the Man Christ Jesus immortal, therefore a God. "God only hath immortality."

Women want the privileges of full citizenship, to be in every way the peers and coördinates of men. They need to aspire to yet more—even to preëminence in the exaltation of men to the image and likeness of God. Men are elevated by what they worship. Women, in worshiping the Man Christ Jesus, should accept his conditions of her elevation to that estate in which such as he multiplied as many Sons, would delight to approach woman worshipfully, as the embodiment of incarnate divine wisdom, the emanence of divine love.

In aggressively working for the attainment of her rights as a full-fledged citizen, woman should con-

stantly ask herself these questions: "What kind of citizen do I intend to be?" "How sacred do I hold the function of maternity?" Even that of mortality is transmutable to that of divinity through obedience to the law. "How public spirited am I?" "Can I joyfully sink private and family interests out of sight and mind in the presence of demands for all that I have and am, to be placed at the service of my city, state, or nation?" "How about the god of this world, 'the almighty dollar' of competism,—is it my god?" The love of it—this symbol of the enslavement of humanity to the lusts of the flesh and the pride of carnal life—is the root of all evil.

It is for woman to become the constructive agency of the universal commonwealth of Israel. Is she alive to the demands of this work? For this climax of the works of the only living and true God of Israel, the Savior of all men, woman is to be set absolutely free. She is soon to have at her command, in all progressive nations, every right of full citizenship, plus the right of citizenship in the New Jerusalem of restored Israel, if she will accept it. Citizenship in this in no wise mean city, means restoration to all that is divine in image and likeness.

Women, lovers of the appearing and kingdom of Christ in earth, are called of God even now to turn from the evil ways of competism, in the hell-born system of "high finance," and live in obedience to the law of the commonwealth of Israel. They are called of God to desist from patching the leprous old garments of systematized iniquity, and come up to the help of the elect lady of prophecy and promise, whose Messenger is to restore Jerusalem. He will rebuild, not the Jerusalem of the old, typical order, but of the new fulfilment of the law, by all who live to drink the new wine of the kingdom of the Gods in earth. The New Jerusalem is to be the stone most precious in the divine adornment of the virgin country of America. From this capital of the new world empire will go forth the science of the law of love and wisdom, causing faith and charity to give way to the ripe fruition of all truth and good.

Bernard Shaw's View of American Women

THE SEPTEMBER *Cosmopolitan* entertains us with an account of a woman's recent interview with the famous Irish dramatist, Bernard Shaw. The chief topic of conversation was the American woman. To the progressive among us, some of Mr. Shaw's remarks about our women and the education of children, should be quite suggestive. To begin with, Mr. Shaw declares that "America is the one country on earth where there is no liberty of any kind." This is scathing. Is it true? We are inclined to think so. The dollar being the almighty power of this country, there is abundant license here to do every form of evil. This root of all evil, the love of this almighty, is tearing at the vitals of every form of true liberty, preventing us from enjoying to

the full, the legitimate products of one's industry, and from obeying the law of love to the neighbor.

Mr. Shaw says he finds the American women "loaded up with whole cart-loads of stale ideas of Europe and England." "They carry with them," he says, "a dreadful sort of thing they call intellectual equipment," which is really "only a cart-load of reading." Some of Mr. Shaw's exclamations, questions, and comments will serve to convey the gist of the interview. "Do let me find out," he said, "what the real American woman is like." "What will she be like when the race is completely realized?" "One notices among the men a return to the Indian type," but "you don't see the American woman returning to the type of the squaw."

Referring to our general social condition, he remarks, "You have now a plutocratic civilization in America, which is the worst and cruelist and most abominable that ever has existed." But "there really are interesting things about the American woman." "She really does believe in enjoying herself." "She has no conscience." "This is one thing which makes her a very hopeful phenomenon." "She has no sex." "Your women certainly know how to take care of themselves; but of course we are talking now about American women who command money." "The actual mass of American women are simply slaves." "The exploitation of women in America is a horror, it is hideous."

Taking Mr. Shaw's point of view, we have the opportunity, as American women, of seeing ourselves as such a man sees us, and then of doing some thinking on our own account. We like his comments on our popular style of educating children. They are not flattering; but his suggestions are good as far as they go. He says, "When children go to picking out things, and wanting to learn things, there is some use in teaching them."

Regarding his own school life he remarks, "Of all the things I was taught at school, I don't know a single one of them. The things I was not taught at school, and wanted to know, I know as well as any one. They taught me nothing at school. My whole experience at school narrowed and degraded me, and destroyed my mind, but fortunately I was not in school all day. It is the most highly educated people who are the most hopeless." All this sounds very familiar to the Koresshan who is being made alive by a reliable science of the fundamental laws and principles of life, as to what constitutes true education, or the drawing out of the infolded possibilities of a child. This must be accomplished by love-begotten aspirations for wisdom as to the highest and best possible uses of all the "hidden riches of secret places."

We are glad of Mr. Shaw's evident belief that the highest type of American woman will be unique and decidedly interesting, to say the least.

A woman's hotel, built by an association of women, has just been opened in Paris. It is for the sole use of girls and women without homes in the city, who are engaged in postoffice, telegraph, and telephone service. The rates are very moderate.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

IN THE STUDIO OF A NOTED ARTIST

A Tribute to the Character and Talent of Miss Katharine Karl

TO A CASUAL visitor Miss Katherine Karl is not at home, but when one has already met her at Sorosis and the Wellesly Club, she is not severe even if one happens to present herself on the fourth Friday of the month, which is not Miss Karl's reception day. She lives in the Judson Building, which is pleasantly located in Washington Square. Looking up at the tall cupola which surmounts the place, one is reminded of the fact that genius soars high. But Miss Karl does not live in the dome or the tower. She has her apartments very beautifully decorated with her own pictures, and they cost her a hundred and twenty-five dollars a week—but what is that when one can incidentally paint two or three miniatures in the same space of time, which yield one hundred and fifty dollars each? This is only a confidential aside—Miss Karl paints masterpieces, but all artists can use their knitting needles between whiles. Her catch-up-work is miniatures.

A beautiful painting rests upon an easel. Here is Cupid asleep on his couch, and Psyche, who has lighted her lamp, is bending over her bridegroom. The effulgence of the light streams back into her wondering eyes and illumines her features. Another lovely design drawn from the same myth is for a peristyle.

"Did you follow Pater's translation?" I asked.

"No, I followed Apuleius," she replied. "I always follow the original."

Passing into the next room, where a stalwart Arab Sheik in scarlet mantle hangs over the chimney piece, one is attracted by a large painting in a niche under the stairs. Miss Karl in her charming manner calls attention to this as her first picture, the one which decided her fate as an artist. It went to the Salon, so she kept on painting. It represents two girls, one sitting, the other standing behind; each is gracefully posed with a musical instrument which she is fingering. Command of the human figure is conspicuous in the work, which is a beautiful production.

The next room contains three very wonderful paintings. The "Spirit of the Iris" won distinction in Paris, notably because it took a medal at the Salon, where it attracted the attention of Amand Sylvestre, who wrote a sonnet in its praise. The texture of the skin is like velvet, the tints wonderful, the face melting into love like the flower. Another reproduction of the effect of rays of light from a lamp falling upon the human countenance hangs in this room, but it needs to be seen, not described. Miss Karl is particularly successful in this difficult attempt.

Her picture of the Empress Dowager, exhibited at the St. Louis Fair, gave her a reputation beyond that of any other woman in the field of art. We talked of

this, and she said that the Empress chose a frame of camphor wood for this portrait, which was to be given to the United States. Of this picture, and how it was painted while she staid in the palace at the Empress's invitation, Miss Karl has written in her delightful book.

Her studio is full of interest, and to visit it gives one a glimpse of genius in its own interior. An affable hostess, full of tact and generosity to cover her visitor's mistake at coming on the wrong day—generous enough to show her work despite this mistake—such is the remarkable artist described in the columns of a great newspaper last winter. The *New York American* devoted space to her work, and through her delightful talks in the clubs she has become very much beloved. This slight sketch is very inadequate to describe the artist and the woman, with the pictures which she keeps about her.

A Laurel Wreath for the Hero; Oct. 18, 1907

"BUT UNTO YOU that fear my name shall the Sun of righteousness arise with healing in his wings." The beautiful doctrines of Koreshan Universology have been given without money and without price. For thirty-seven years the enthusiastic disciples of KORESH have responded to his gospel. They have trusted in his prescience as their Leader, and for thirty more they are willing to follow him as the one appointed in this age of the world.

The Shepherd of the sheep came to deliver those of his fold from the wolves in sheep's clothing who had ravened for their prey in the Jewish age. All through the Jewish age, the members of the aristocratic families had counted on the coming of a Messiah through their own lineage. All down the Christian age, the members of Christ's church have looked forward to a second coming of the same Personality who went away. They have done this upon the authority of the Christian Scriptures. "This same Jesus," said the angels, "which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The Jews of the wealthy class, the Pharisees and the scribes who stood in repute, were disappointed because the king came of the lineage of David as it had been foretold, but yet of a poor and humble family. He was the son of a carpenter; he was born in a stable; he was idle and thriftless, for he did not provide for his own family first, but went about preaching in the streets and whersoever he could find an audience. He was not the kind of man the great Jewish leaders of culture and wealth wanted in their homes, and so they rejected him. They wanted one who should defy the Roman emperors; and Jesus the carpenter's son said, "Render to Cæsar the things that are Cæsar's." He gave the tribute money instead of withholding it. So the Jews as a nation rejected him; and they have felt the curse upon them ever since that time.

The Christian age has brought longing and disappointment. The coming of the Lord in the clouds of heaven was eagerly desired. The Millerites set the day for his coming; and the miraculous appearance in the sky of a man, Jesus, the identical person who disappeared in the presence of many witnesses nineteen hundred years ago, was the engrossing theme of the church. No Jesus has come in this manner. The face that history assigns to the Savior has been copied by the self-styled prophet Schlatter, but he imposes upon no one. Has any one seen the Lord Jesus descending from the clouds? In what acceptation, then, are the words of the angel to be fulfilled? Through the entrance upon the scene of mortal existence of a man, KORESH, who is the veritable Messenger of Conjunction. By his office, the hearts of the fathers will be conjoined to the children yet in mortal life.

This, in brief, is the history of the two ages, Jewish and Christian. Another age has dawned. It is the Koreshan age, during which the Sons of God will be the means of establishing the kingdom whose foundation has been laid in righteousness by the Messenger. The Sun of righteousness is the man in whom righteous principles have been vested. What is the great *desideratum* among the people? Physical healing. The Sun in his splendor is the coming in of the kingdom by the transformation of poor, corrupt humanity into the image and likeness of Deity. This is the healing in his wings.

The Hero is the man who stands for righteousness in these days. He stands for healing the people of their sins. He stands for purity. Give the laurel wreath to him who is brave enough to teach it in an age of misery, greed, and sordidness. Give it to KORESH upon this the sixty-eighth anniversary of his birth, with the thanks and love of those who bless the hour of his nativity. He is the gate of the Golden Age.

Impressions of Richard Mansfield

NO ONE WHO has had the pleasure of seeing Mansfield in his roles will forget the impression that he produced. He was singularly alive to the harmonies of form and color. He produced the impression of music in his role of Brutus. He was studied in his dress and gestures, so that a perfect harmony resulted. His rendering of the lines was accompanied by a wonderful accentuation that gave force and tone to his gestures. He never moved the muscles of his arms without imparting a feeling of restful ease to the spectator. He saw that the actor was sure of himself and that was enough. The study that produced the poetic effect had resulted in the most perfect art.

His irascible nature is insisted upon by his biographers and critics. He quarrelled with every one in the theatre, so they say. Why? Because they rasped his artistic temperament. He wanted perfection in detail, and he could not get it. The proof is in the truth that Mansfield began life as an artist. He tried first to express himself in color and on canvas. As in Jefferson,

the dramatic talent won. He turned from his brushes to the stage. The determining point in his career was his quarrel with his mother, Madame Emma Rudersdorf. After leaving her in Boston he went to London, where he lived as he says, on very much less than most people are willing to in pursuit of artistic training; he lived on attic salt. In Brutus the picture which the actor made upon the stage is the foremost thought in any recollection of the performance. His interpretation of the character is familiar to all stage lovers.

Another impression is formed of the same man in the role from Robert Louis Stevenson, which he has immortalized. The thrill of ecstasy which accompanies the actual possession of a first ticket to see Mansfield in his twofold impersonation of Dr. Jekyll and Mr. Hyde, is a pleasure known to youth and age. Most people chose this play to gain a first sight of the great tragedian. How is he going to transform himself on the open stage and without change of costume? Conjecture is rife, and a buzz of talk goes on for days before the event takes place. Finally, the evening comes. It is a dream from beginning to end, to see the piece and to gratify that burning curiosity over the transmigration of souls.

It is simply impossible to describe the shudder that was felt as Mr. Hyde came to life before the audience in the full glare of the footlights. A moment's pause, the actor's face turned aside, and that was all, yet the double personality was revealed. It was thrilling, and one hung entranced upon every expression of the face, every turn of the head to see how it was done. It was very simple, but it was the simplicity of art. The psychological *motif* of the piece has been sufficiently exposed in print. The features of the actor who transformed himself thus have held sway over every kind of audience, from the Atlantic to the Pacific. After seeing the first performance one came away tired, dazzled, full of the wierd figure crouching, creeping along behind the scene to do murder. One came away (shall we say it?) thoroughly frightened and too nervous and unstrung to stay alone in the dark, withal full of a passionate exultation over being put face to face with a great actor. This was in Denver in 1890.

In later years it was Mansfield in Peer Gynt? No, in the Misanthrope, where a revival of the French stage is attempted, an almost impossible attempt, so it would seem. Shade of Moliere, come and help us! At this remote epoch, with all the thoughts and emotions which thrilled the dainty Parisians of the court of Louis XIV behind us, where shall an interpreter be found for their feelings? None of the adjuncts of costume will suffice. There must be something of the divine fire in an actor who will even try to put an audience into rapport with Moliere—and in English!—without being obliged to confess at the end that it has been a lugubrious and dismal failure. The twentieth century spectators were again dazzled by Mansfield's genius in an almost impossible role, witness the press notices in New York, where the critics were shamed out of their reticence, despite the cry raised over his peculiarities.

These brief impressions of Richard Mansfield are culled from memory's field, to throw as broken flowers upon his tomb. In the words of Frohman, the stage has lost a master.

The theatre will be an adjunct to religion in the future. It will rouse men to scan their follies and vices. It will urge them to reform in a higher sense than it does now. Honor the masters of song and the masters of art! They have tried to brighten and to enliven the solemn grey of life's long day, to make men better, and to illumine the future with rays of hope.

A New Effect in Nature

IT MAY NOT be known to the world in general, but it is known to his disciples, that KORESH is the most wonderful personality of the twentieth century. His patience, his gentleness toward suffering, his fiery aggressiveness against error, his attainments in science, which are unsurpassed, and which he has maintained in the face of intense opposition, render him the martyr of the age. He has left all to further the cause of the people by centrally locating a group of persons as exponents of United Life in the tropics, midway between the two continents. No man deserves more of the American people; no man deserves more of his fellow citizens than KORESH; no man has espoused their cause more fearlessly.

A wonderful effect has just been produced by the illumination of Niagara. The main cataract and the rapids have sparkled with iris hues; tints of amber, rose, green, and gold have played over the waters, falling in a shower of magic light. The most beautiful natural object on the American continent has caught new glory from the power of a great electrical baptism. So it is to be in the biologic world. The most remarkable nature, the discoverer of the Cellular Cosmogony, will be illumined by a thousand rays of living light in the shedding of his baptism upon the waters,—the waiting humanity.

The Hopes That Support Humanity

THE HOPE that sin will be obliterated, and that man may know the right,—are not these the two greatest *desiderata*? How humanity has been stunted through the gods that it has made! How it has sacrificed to idols and found them clay! How many images it has had to tear down to make room for the true God when they find him! To know the truth! Ah! that is freedom, and that is heaven indeed! What should we be had we no aspiration toward perfection? The hope of purification, the hope of finding a God who does not bind heavy burdens upon the shoulders of the penitent, nor ask him to flagellate himself when his flesh is already sore and bleeding, are not these the inducements which lead men to support life even in troublous times?

There is good reason why some persons should die young in the literary profession. If they live to be old they repeat themselves, to the disgust of their friends and posterity.

Orientalism as a Menace to the West

(Continued from page 7.)

what in the Hindu language, or the Sanscrit, is *Nirvana*, he must be the recognized Messianic pole or center for the direction of the hatred and the love of such as would pour into him the volume of their mental forces.

Messianism and the Sonship

The Lord knew that he was specifically the Son of God. He knew that the Father was specifically in him as in no other man in the world. This he publically declared. His Disciples also knew it, and promulgated the doctrine of his Sonship and Messiahship. Do the followers of Buddha believe him to have been the Son of the central Godhead? Do the modern Buddhists or Theosophists believe in any central Godhead, or in fact, in any center of the universe? Everything is circumference with Theosophy, as it is with the modern astronomer. Nor is the Messiah of nineteen hundred years ago regarded in Theosophical cult as equal to the Hindu Theosophist. The potency of the man cannot be determined by the numerical aggregation of his following, but by the force of his influence, as his power extends toward the regulation of the affairs of the race; nor can his force be estimated until, through the evolution of his psychological momentum, the fruition of impulse has matured in the direction of human destiny.

Before there can be determined the potency of the harvest, we must await the ripening of the field; for what is sown dies before it is quickened, and though the field may promise well, the husbandman awaits the harvest. The force of the Christian nations throughout the world, however, can portray, even before the consummation of the harvest, the potency of that personality who, through the choice of twelve men and their indoctrination into the principles of his philosophy, could implant the mighty Christian Roman empire, and through it develop the Christian civilization which today confronts the almost innumerable hordes of Orientalism, whose ambition is to dominate the religious, industrial, and commercial activities and enterprises of the world.

Modern Christianity, except in the force of its world supremacy, is no guarantee of the character of the religion of the Son of God, for the reason that the seed sown in the beginning of the dispensation followed the course of Nature in universal development, even passing into disintegration, which has been denominated the fall of man. It was declared that there should be a falling away first, before the planting of the Christ in the nations of the earth should mature and bring forth its fruit. Modern Christianity is in its fallen state, from which must arise the harvest in the resurrection. The character of the man who declared himself the Son of God, must determine the character of the first-fruits of the resurrection, or that fruition of which the Christ was the High Priest.

One of the great dangers to which the Occidental world will be subject, when in the near future the great battle shall be fought for final supremacy, is the fact that there will be internal enemies to the Christian nations, because of the subtle incursions of the Oriental phase of religious thought and its sympathy with the foreign influx. Such a view of the character of human progress may be considered inordinately pessimistic and ridiculously absurd; but the trend of human events, with our knowledge of the degeneracy of the heart of man, enables us to read accurately the signs of the times, and to determine with absolute precision the future of the nations of the earth.

Modern Social Problems

THE MOMENTUM of human desire and endeavor is in the direction of a better social system, in which equitable relations should obtain between man and man. The higher states of human attainment are the subjects of all the great religions. The prophets and poets of the ages have foreseen the Golden Age of universal peace. The most graphic forecasts of the great period of Light and Life are contained in the Hebrew and Christian Scriptures. The factors therein described must be active to produce the new order. The new world is distinctively of the divine character and control. The kingdoms of this world are to become the kingdoms of the Lord and his Christ. The entire question of genuine social reform depends upon the Messianic advent. Messianism, therefore, is the greatest question and issue before the world today. There must be a pole or pivot of the new power. The light must radiate from the Man of Fire, the veritable Flaming Sword at the entrance and rising of the Garden of Eden and the Social Paradise.

SOCIALISM AND LABOR-UNIONISM

A Discussion of Our Policy
Relative to the Haywood Trial

By KORESH

A FRIEND AND CONTRIBUTOR gives vent to his pent-up feelings regarding the remissness of THE FLAMING SWORD. As I am responsible for the policy of THE SWORD in general, I take it upon myself to reply to the following:

"There is one 'sin of omission' on the part of THE FLAMING SWORD, which has caused me deep sadness. All the well-established facts in relation to the Haywood trial, from the very beginning down to the time when a prejudiced jury rendered a verdict of 'not guilty,' go to prove a monstrous, diabolical conspiracy on the part of the mine owners and the civil and military authorities of the Government, to murder these men in the name of law,—men as innocent of the alleged crime as I or you; while the President of the United States publicly passed judgment against them before their trial, and the Court scoured the country for jurors who were ignorant of the object and aims of organized labor, and who, by reading the capitalist press, would naturally be prejudiced against the accused. The plea of Mr. Darrow will go down in history as one of the most masterly efforts on behalf of the poor and downtrodden victims of greed and avarice, that has ever fallen from the lips of man.

"In view of these facts, the silence of THE FLAMING SWORD, the paper which above all others in the world ought to have taken advantage of this epochal text for the dissemination of a magnificent, needed, and timely sermon, such as its brains alone could produce, astonishes me beyond expression. However, I hope that the opportunity has been delayed only for more mature reflection, and that when it does appear, it will be all the more powerful in its construction and logic."

There can be no question of the fact that Governor Steunenburg was murdered, and that it was in consequence of his attitude toward organized labor. I did not take enough interest in the progress of the conditions which led up to the murder, to advance an opinion as to that culpability in the Governor which signaled him as a target for the animosity of the labor organization in whose interests he was murdered.

I never looked upon the man who murdered Mr. Lincoln as the responsible assassin, but the power behind his mediumistic susceptibilities which prayed for Lincoln's annihilation. Nor did I look upon the assassin who shot Garfield as the real guilty party, but the power whose concentrated venom influenced the instru-

ment to perform the act. When Mr. McKinley was shot I stood but a few feet away, and my heart was saddened because of the calumnious force of a vilifying press, which inspired a medium to perform the act that was but the result of the hatred of thousands who were insanely jealous of his political power.

While in Chicago I had some experience with organized labor. There is no education like experience. What I learned through experience regarding the animus of labor-unionism, is worth more to me than a thousand pages of literature on the subject of "the purposes and aims of organized labor." I need not recapitulate what I have already written upon the subject of my interruption in business through my contact with the union, for this would be too prolix; but let me say here, that the organized force which aspires to control all of the labor of the world confronted me in an effort to work independently of labor-unionism, and I was put out of the field.

I absolutely and totally condemn any power that will prostitute the rights of Constitutional liberty. Any effort to prejudice court or jury against a man committed for trial is wrong, whether coming from the President of the United States or from any other source; and the wrong is proportionate to the influence which position affords.

The aims and purposes of organized labor, so far as I am able to observe, are to perpetuate organized labor; and if for any other purpose, I believe that purpose could be better subserved by going directly at work to accomplish the purpose than by the round-about method of organized labor. If organized labor is not for the purpose of perpetuating labor, then will our friend please inform us as to its purpose; and if it is for the purpose of perpetuating labor, then let me say to him now, that I am forever against the perpetuation of labor, either organized or unorganized. I am therefore not in sympathy with an institution organized and conducted for the purpose of perpetuating a concern, the principles of which are utterly at variance with my conception of human possibilities and rights. The existence of organized labor implies the coördinate existence of organized capital against organized labor. It means an eternal conflict of forces that should be in harmony, not upon the basis of capital and labor, but

upon the basis of a public and common use of the wealth and industry of the world.

Organized labor and organized capital as distinct interests, imply an ever-increasing animosity between the antagonistic powers of conflicting forces. Organized capital and labor as opposing forces, militate against the development of that social condition of the human race wherein it becomes possible to achieve the consummation of the utilization of public utilities for the public good. Before there can be a dissipation, on the part of the wealth holders of the world, of the spirit of inordinate greed by which they are actuated, there must come some influence powerful enough to effect a willingness in the hearts of those who control the wealth, to devote it to the common good. The cultivation of a spirit of antagonism, stimulated by such instrumentality as the *Appeal to Reason*, for instance, which is more properly an *appeal to passion*, is not conducive to the development of this desirable change of heart. If there is ever to be such a relationship of the wealth and the industry of the world as to provide for the universal comfort of the race, it cannot come through the cultivation of the antagonism which augments with the progress of the confederation of the two powers in conflict.

My energies are bent toward the destruction of labor, with all of its concomitants. Labor is the curse pronounced upon man, and which inevitably followed his fall. The destruction of labor is necessarily the concomitant of his rise. Industry arranged upon the correct basis of its relation to the application of labor-saving machinery, would secure to the laborer that immunity from hardship which would reduce what is now labor, to the condition of mere recreation. Twenty-five or forty men engage actively in a game of ball, with the exercise of indomitable energy. This is play. Men can work with a corresponding energy, when it is known that the energy is displayed for the purpose of gaining all for which the industry is devoted, rather than for a pittance of incessant toil.

When a man devotes a definite number of hours each day to industrial service, he should possess all for which his time is given, or he is a slave in proportion to the amount which some combination compels him to divide. As a free citizen his time is his own, and all that his industry accomplishes belongs to him. If it is the purpose of socialism to cultivate the interests of capital and labor as antagonistic organizations; to perpetuate the system of wage slavery which they entail, and to widen the breach between these contending elements, then I can see the propriety of socialists in their endorsement of labor-unionism, and the tyranny of the few millions of organized workers against the many millions of laborers whose moral convictions preclude the possibility of their union with the element which they despise, but are forced to subscribe to, or starve themselves and families. Socialism is not labor-unionism, nor is there any bond of sympathy between them, except upon the basis of an ignorance of what socialism implies.

I am not discussing this proposition upon the basis

of my being a socialist, but upon the basis of the claims of socialism itself. There has been an intimation from socialist camps, of nominating Haywood for the presidency of the United States. Is it possible for socialists to so forget their principles as to even suggest a labor federation leader for that great executive position, a man who could not be the leader of an organization for the perpetuation of labor, and at the same a socialist, because the principles of labor-unionism and those of socialism are as far apart as night and day? Let us have either labor-unionism or socialism, if we are to have either, unadulterated, but do not advocate them mixed; for just as surely as mixed drinks will make drunk the uninitiated, so badly mixed labor-unionism and socialism will make drunk the powers thus absurdly affiliated.

Both communists and socialists will injure their cause in proportion to their endorsement of, and affiliation with, labor-unionism. It is for this reason that we have not prejudged the course of law either for or against the men suspected and tried for murder. President Roosevelt is condemned for attempting to bias the court and the public against the accused. Did not the opposite party strive as strenuously to bias the public and the court in favor of the accused? There was not sufficient evidence to convict Haywood, and he was acquitted. This is a vindication of the fact that justice in America has not been altogether prostituted to the forces of monetary consideration, and we have reason to rejoice. I would that justice could go far enough to compensate Mr. Haywood, as far as possible, for his duress and loss.

I trust that socialists will not forsake their principles to such extent as to jeopardize their cause by nominating a labor-unionist to represent their cause. The acquittal of Haywood is not a vindication of labor-unionism against capital. It is the sober judgment of jurists, wherein the benefit of the doubt is given, according to the laws of the land, in favor of a man accused of murder, without proof to establish the guilt of the suspected man. The trial is calculated to leave in doubt the actual responsibility of the parties accused. The testimony of the confessed murderer had no weight whatsoever.

Capital and labor-unionism are both conspiracies against which my soul revolts; for I foresee the consequences of this great conflict of the two contending powers of Gog and Magog for universal evil.

THE ORGANIC LAW OF PROGRESS

The True Social System Must
Accord With Cosmic Principles

BY MADISON WARDER.

THE DISTINCTIVE FEATURE of all the various schemes for social advancement now being promulgated by the devotees of reform, is the total absence of any principle of universal law in their construction. The times are prolific of all sorts of fallacious ideas regarding the mysteries of cosmic life, and none of these

is too glaringly unreasonable to be made a foundation for some enthusiast's dream of social regeneration. It seems to be characteristic of the modern reformer to ignore the possibility of a fixed law governing universal affairs, and to imagine that the current of destiny may be directed into any of the devious channels of contemporaneous thought. The very multiplicity of reform theories is in itself indisputable proof that modern social thought is merely a maze of spurious mental conceptions, devoid of any application of logical test, and valuable only as it serves to accentuate by contrast the light of the genuine social science.

If we regard the universe as an eternal verity, we know that there can be but one true science of social progress, and we know that it must harmonize with the true science of the cosmos. The eternal laws that govern the universal domain must apply also to the social and economic relations of mankind; otherwise, law would be useless, and stability could never prevail over chaos. Herein is manifest the wide differentiation of Koreshanity from all other reform movements. Having by actual experiment demonstrated the truth of the cellular conception of the cosmos so conclusively that no "scientist" of repute dares open his mouth in direct contradiction, and established by process of analogical reasoning the existence and nature of the immutable laws by which the life of the universe is ordered, it is able authoritatively to proclaim and exposit the development of the coming perfect social state.

All things that obtain in the activities of universal existence are expressed in the coördinating laws of evolution and involution. These two great universal laws are operative equally in the physical cosmos and in the human universe, for the two worlds are intimately and inseparably related. Therefore, human progress throughout a grand cycle of development must be marked by the involution of social righteousness into the one individual center of humanity, and its evolution outward again to the ultimate amplification of social perfection. It is a matter of history, undisproved by the world, that human righteousness did withdraw from the race and infold itself into the one perfect Man, Jesus; and when that righteousness unfolds and again manifests in outward expression, it must necessarily proceed from the point of involutionary termination. The futility of modern reform lies in the fact that it is not a manifestation of evolutionary development from the perfect manhood of the Christ.

The coördinate principles of involution and evolution are expressed simply in the well known law of seed-time and harvest. The life of a wheat plant is typical of all life, even of the life of the cosmos itself. In the life of the grain of wheat is involved all the vitality of the preceding and succeeding plants. Even so in the Christ, the Seed of the universe, is involved the life of all the countless cycles of past and future existence. When the grain of wheat is sown it dies, and its form and substance pass away; but we know that it will appear at the end of its season, multiplied manifold. Likewise, when the Seed of the universe was sown in the

soil of human life, His righteousness passed away and was known no more; but we know that at the end of its season of development that righteousness will again appear in the fulness of reproduction. Inasmuch as the quality of the Christ life that baptized the early church was manifest in the establishment of communal life, we know that the amplification of that life at the harvest time must result in the establishment throughout the world of the same divine Communism that blessed the church in its beginning.

However sincere in purpose and considerate of the universal welfare the majority of modern reformers may be, their ignorance of the principles of racial progress is beyond doubt, and their efforts to establish the new order must in consequence prove unavailing. Throughout all past ages the involutionary infoldment of world-righteousness into the Seed Man or Creator has been followed by its evolutionary unfoldment in the new race of perfect men, constituting the kingdom of heaven in earth; and the present cycle will be no exception.

The Soul of Organization

BY SAMUEL ARMOUR.

WHAT VISIONS of progress, harmony, and rest unfold to our mental view, as we contemplate this condition—only attainable in its perfection when the Center of centers and Shepherd of leaders is manifest and recognized. On the other hand, what absolute trust and resignation are required to effect the transition from the conditions of disorder and individualism, in which each hopes, in his own name and to his own credit, to tack on a patch of reform as a reviving, perpetuating stimulant to the old system, or to induce the Leader to make amendments and additions, or to take short cuts to success and glory in the new. Many ambitious people, viewing from their standpoint of limited circumspection, are apt to become impatient for a trial of their hobbies, or indifferent and even stubborn in relation to the carrying out of the all-comprehensive plan of the supreme cosmic Architect, who necessarily knows how to relate the exterior to the interior of the universal edifice (both being subject to his inspection), and to provide the essential foundation for the magnificent and enduring superstructure which it is his responsibility to rear to completion.

Since we can only see "as through a glass darkly" this "building of God," and the process of its erection, we should but require the evidence that we have the Master Builder, which necessarily involves the assurance of his ability and integrity, and thence set ourselves to accomplish our allotted part with all diligence, and without solicitude for the outcome. If, when genuine evidence is presented, it fails to inspire with sufficient confidence to insure harmonious coöperation, then we are not directly available in this benign and revolutionary service. Doubt will ever constitute one of the most blighting and retarding influences against which new organic impulse and effort must contend.

Absolute faith, "the substance of things hoped for," is the only satisfactory security when we invest all we have and are, the only thing that will enable us to lose ourselves to save ourselves, and to suffer earth to be closed while "heaven is not yet open."

How many of us possess such sublime faith and perfect resignation as to enable us to sacrifice our cherished "child of promise," that upon which our greatest hopes for natural and selfish attainment are built? Perfect organization depends upon a willingness to waive personal opinions, to forget selfish ambitions, and to forego our own satisfaction for the joy of seeing universal advancement and welfare promoted. Does this interfere with personal liberty? Well, it certainly makes possible other and commensurate liberties denied through poverty and force of other circumstances, where organization is lacking. In an organic body there are degrees of subordination, there being sub-centers as a matter of facility and absolute necessity. Since this is a fact and law of universal structure and function, the societal condition of relative subordination is the normal, and should therefore be the restful one, if the relationship is scientifically and equitably determined. In this relationship inheres the liberty of order.

Liquid and ærial substances, if mixed together, readily assume normal relationships. Solid substances, if mixed, will remain confused. So we, if pliable and adjustable, may and will be normally and restfully related to one another, while through stubborn rigidity we but prevent our proper emplacement, and maintain a condition of disease. It should be our delight to give honor and preferment to those to whom they are due; if we cannot, we are out of normal poise, possibly swelled by conceit or consumed by covetousness.

Organization obviates confusion and delay, prevents waste and undue repetition, and relieves care and nervousness by simplifying the daily routine. At the same time it provides for the greatest variety of exercise and experience for the individual, as time elapses; because one may through life become proficient in many industrial occupations, be schooled through practice in the intricacies of commerce, and given the advantages of education in literature, music, and art, according to his genius. The true government will provide for the greatest progress, prosperity, and happiness of its constituents, ensuring this end through recreative and restful processes,—this through organization. Let us become its devotees and pray for its perfection, though it involves the offering of self on the altar of sacrifice.

The New Internationalism

BY BERTHALDINE, MATRONA.

"AND THE WORK of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Thus saith the Scriptures, decreed to be read for the promotion of the genuine, new internationalism. Peace-makers, assuming to be under the banner of Jehovah, have something to do to be cred-

ited with works of righteousness. They have an elephant to create. In form he must be a coöperative, industrial, and commercial unity, for the practice of daily business righteousness. Of this the competitive system is, in the very nature of its governing self-love, utterly devoid.

The Lord Jesus, an exceptional character, to say the least, got together in organic unity twelve men, with whom he chose to work his wonders in earth. He knew the effect of the private purse on sinful men. He did some house cleaning. He placed in the hands of one man, Judas, the temptation to monopolize the money power. He made him a chimney for all the money-loving devils in the other eleven. Then with the eleven he established a sphere for the activities of his own heavenly love of all humanity. They had all things in common; they loved supremely one masterful Man in their midst.

Judas' overruling love found a notable way of expressing itself. He got out and went to his own place, in his own people, and he has helped them ever since. He made them the great money controllers of the world; and it, their god. His work is not done as a thorn in the flesh of Christ, till the Gentiles have been provoked to works of righteousness meet for repentance. Then, and not till then, shall Judas be saved with all his brethren, and the Jews be made an earthly people worthy the coveted inheritance of the earth.

God will have all men to be saved. Who shall be greatest, remains to be seen. His little flock of commonwealers, the Lord called the light of the world. By the incorruptible dissolution of his body, the Lord became the holy oil—the God of that light. To it He promised the peace and joy of his future greatness as a kingdom of righteousness destined to comprehend the earth as the universe. This kingdom of peace and joy, begotten of the confidence of the all-knowing, is not the inheritance of the competitive system—a wicked old life despoiler; neither will it be found in that modern residence of Ananias and Sapphira—the Christian church. Its one-day-a-week contribution box would not hold the common wealth belonging to the true Israel of God. All who enter the church of the renewed covenant of the Lord with his own, will have to plank down the sum total of their Lord's own with increase. According to the program, they will have to see it equitably distributed, not equally. "To him that hath shall be given." Man's sense of justice seems to need an electric shock to give it a new sense of life and the value of life.

Through the agency of Paul, the Lord, made invisible by the harlotry of the over-zealous church, turned to the Gentiles for the royal progeny of the lost house of Israel. Soon the whole visible church of Christ became an invisible Deity in the guise of a pagan harlot. Its visible head distinguished himself as a besom of a world's destruction. He became an unscrupulous warrior and promoter of wars. At present he is a peace faddist, a manufacturer of dynamite, armor-plate, and all things incongruous and unspeakable.

Never mind! "The kingdom of heaven suffereth violence, and the violent take it by force." The end justifieth the means to the mind that hath divine wisdom, and we know that famous wisewoman, the mother of the world to come, is justified in her children. The Lord walks the earth incognito when he comes as a thief in the night. Turn on the search-light of Universal Science, if you would find him while he may be found, and call upon him while he is near.

Health and Hygiene

Dr. J. Augustus Weimar

PHYSICAL AND MENTAL EXERCISES

Also Questions Answered on Points of Hygienic Interest

"Kindly give us your opinion, from a hygienic standpoint, as to the wearing of high-heeled shoes and low-necked gowns."

THE HYGIENIC VIEW concerning the wearing of high-heeled shoes is that a number of serious afflictions emanate from wearing such shoes any length of time; because every time the wearer takes a step it injures the spine. This injury creates nervousness and irritableness. High heels and other such violations flatten the cartilages of the spine. The spinal cartilages are a kind of rubber-like substance that is very elastic, forming cushions or springs between the bones, and relieving the body from the jars that would otherwise be felt in walking. These spinal cartilages also hold the vertebral bones apart, and prevent them from compressing the nerve-roots that emanate from the spinal cord within the bony column. Each cartilage supports the part of body that is above it; and is, therefore, subjected to considerable pressure. The bony column forms a single pillar of support for the head, trunk, and upper extremities; and between each of the bones (*vertebra*, that is, turn-bone, plural *vertebrae*) is placed a cartilage or cushion. Each one of these bones and cushions is fully sufficient in strength, in normal condition, to support its burden.

We have said that high-heels will flatten the cartilages, and thus create nervousness and irritableness. Other violations, such as sitting in stooped positions, skipping, jumping, tight lacing, falls, strains in lifting, or carrying heavy articles, and injuries of various kinds to the back will flatten the cartilages, and cause impingement of the nerves. Such violations have in many cases so weakened, debilitated, inflamed, and flattened the cartilages, that these cushions have become compressed, squeezed together, or flattened out by the violation, just as a pillow would by pressure. This compressed condition of the cartilages permits the bones of the spine to come so close together that they squeeze or pinch and irritate the nerves that pass out between them, and thus cause not only nervousness and irritableness, but a host of other ailments too numerous to mention here. Therefore, beware of high-heeled shoes.

Concerning Low-Necked Gowns

From a hygienic standpoint, we must say that the wearing of low-necked gowns is a sure means of contracting cold after cold, and in a short time the lungs become affected; and the wearer of such low-necked gowns finds herself an easy prey to what is termed the "white plague"—consumption. How often we see in cities, in open cars, ladies wearing low-necked gowns, with the wind beating on their chests! Is it any wonder if such soon or later suffer from cold after cold, and finally consumption? The wearing of a low-necked gown appears to be harmless, if something is placed about the neck and chest in such a manner as to protect those organs and their functions.

Grapes and Grape Juice

"Is there any medicinal value in grapes and unfermented grape juice?"

IN THE MARCH ISSUE of this department we gave a description of the medicinal value of fruit juices, to which we refer the reader; among them we mentioned and described unfermented grape juice. To this we add here what Dr. Jüttner, in the *Homoeopathic Envoy*, writes:

"The value of the grape as a *tonic*, and as a fruit possessing *blood-forming* and *strength-giving* element (substance), is known to every physician and student of power-building foods. Grapes are especially valuable in cases of nervousness, anemia, and poor circulation of the blood. By furnishing a rich, pure supply of blood, grapes have the effect of improving the texture of the skin and curing eruptions upon the face,"—providing, of course, that they are normally used.

The editor of the journal says: "You can have the benefit of this treatment the year through by preparing at home pure, unfermented grape juice. But be sure that you do not buy the kind that is prepared with salicylic acid, for such juice is very detrimental to the health." Very appropriately we might add, be sure that you are normally balanced, physically and mentally, else no amount of the best grapes or pure, unfermented grape juice will avail as a tonic, producing pure blood, or as a strength-giving substance.

The Medicinal Value of Common Nettle

"Please oblige us by stating in the next issue of THE FLAMING SWORD, the medicinal merit of the common nettle."

PERSONALLY we have had little experience with the common nettle, except in our boyhood days, concerning which we can recall no more than that our parents prepared it for us, to relieve and cure a cold in chest and lungs, and for cleansing the stomach and blood every springtime. However we will cite here what the late Hon. Sebastian Kneipp, hydropath and botanical physician, has written concerning it. He says:

"The common nettle is the most despised among the plants. Many delicately nerved persons are stung and burnt on hearing the mere name of it. Are they right? I heard lately that a herbalist, I believe in Bohemia, wrote a whole pamphlet on nettles and their importance. He starts on the right path again. I perfectly agree with him. Nettles are indeed for the connoisseur [or critical judge of the botanical art] of the greatest value.

"Fresh nettles, just gathered, dried and made into tea, loosen the phlegm in the chest and lungs, cleanse the stomach from injurious substances gathered there, which they expel chiefly by route of the kidneys.

"The roots of the nettle operate even more powerfully than the leaves, whether they are used freshly dug up in summer, or dried in winter. Dropsy in its first stages can be cured by tea made from nettle roots.

"Those who have bad blood should in summer eat fre-

quently, nettles boiled and prepared like spinach. In Italy the people are especially fond of herb soups. Herb dump-lings made with nettles are nourishing and wholesome. Let those who are suffering from rheumatism and can no longer find any remedy for it, rub or strike the suffering part with fresh nettles for a few minutes daily. It will be found to be of a remarkable healing efficacy."

How to Cure a Sprain

A SPRAIN is the twisting of a joint, by which the soft parts about it are stretched or torn. Muscles, tendons, ligaments, nerves, and blood-vessels may be involved. The first thing to be done after injury is to apply hot fomentations, and the sooner the better. Repeat this form of application for one or two hours, or longer, if the pain continues. After the pain stops, apply cold compresses, and keep the joint entirely at rest. When there is much swelling, alternate the cold compresses with cold pouring, continued for an hour or longer.

The discoloration and loss of function of the joint may be best relieved and restored by a thorough manipulation of the muscles, gentle but deep, in the immediate region of the sprain. Thorough extension of limb, foot, arm, and wrist, as the case may be, and gentle rotation of the joint, are very beneficial. The manipulation should be repeated once every day, until cured.

Rest of the joint is one of the essential features, when a sprain or twist or laceration has been produced, since the twisted or injured muscles, tendons, ligaments, etc., cannot be repaired while disturbed by the use of the organ. There are cases on record in which an injury, sprain or twist that was a slight one, has resulted in the total loss of the joint, from neglect to give the joint the required rest while Nature was effecting a repair. A liniment which has the reputation of curing sprains, is useful only as a means of lubricating the muscle, tendon, and ligament.

The Importance of Physical Exercise.

WE KNOW, without a shadow of doubt, that by means of physical exercise, congested conditions may be removed. By moving the muscles in all possible directions, slowly but thoroughly, no congestion can remain, and circulation means life. Such physical exercise will, unwittingly and unavoidably, when rightly performed, free the congested condition, and establish the circulation; and we reiterate, circulation is motion, and motion is life and health.

We know positively that by taking the head and neck exercises, as described in previous issues, catarrh, sore eyes, difficult hearing, toothache, headache, face-neuralgia, etc., can be relieved and cured. By means of the exercises of rotation, flexion, extension, kneading, rubbing, percussion, vibration, stroking, and adjustment of the various parts of the head and body, disease and sickness, in acute stages, may be speedily removed and a normal condition established. But it is true that the impartation of vital electro-magnetic potency does its share of healing in conjunction with a scientific manipulation. Anyone may assure himself of this: A sudden pressure over a nerve, followed by retraction, will stimulate or excite the nerve to action. Also, a gentle

steady pressure of a nerve quiets the action. And further, a sharp pain is an evidence of excitation; while a dull pain, with sensations of weight and fulness, is evidence of glandular inactivity.

Helpful Mental Exercise

THE READER may experience great delight in going through the following mental exercise, especially if he incorporate it. "It beats even a good hearty laugh all hollow." For while the former stimulates the whole physiological structure to the most equilibrated elevation and exaltation of thoughts and desires, the latter is merely a momentary exhilaration which is sometimes accompanied by symptoms which indicate lack of refinement and culture.

1. Gather from anywhere some sentences which are of an uplifting and encouraging nature, style, or phraseology. Prefer quality to quantity.

2. Write them down on a handy memorandum pad. Read them over at every spare moment. While dressing in the morning is a good time for it, also while undressing at night, while making the toilet, and at any other spare moments while going to and from meals, especially before meals.

3. Make no effort to commit the sentences to memory; simply read or repeat them over and over every time you have a few minutes to spare.

After some reiteration you will be agreeably surprised. You will find elevated and exalted thoughts supplanting everything that has before dragged you down. The so called "blue devils" will depart. No ups and downs will make your life again miserable! Sunshine will prevail even when it is cloudy, for it is only cloudy beneath the clouds, not above. The reiterated uplifting and encouraging sentences have elevated your thoughts and desires, your loves and affections, your intellect and will, above the clouds, where perennial sunshine prevails.

Never let "Mr. and Mrs. old Nick" cheat you out of this helpful mental exercise. Earnestly reiterate, but do not merely repeat words. Avoid thoughtlessness and indifference. Remember, thought is substance. Reiteration gains augmentation, augmentation gains volume, and volume, embraces an all-conquering force and power.

Destiny's Work and Ours

LIFE is not a dreary waste, if we both shape ourselves and allow ourselves to be moulded and fitted by the factors of destiny. Life is not a star-gazing attitude; on the contrary, it is full of privileges and duties, full of joy and conflict. To the strong, reliant soldier, who has faith and hope with works, the science of destiny is full of re-vivification and goodness. If science be in the intellect, and obedience in the will, sunshine will be the result. Whittier truthfully says:

"We shape ourselves, our joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny,
We reap as we have sown."

Topics of Interest & Importance

THE BIBLE is the most ancient, the most enduring, and the widest known of all the literature of civilization. Marvelous is that collection of books called the Scriptures. Its literary gems shine as brilliant diamonds above the work of unillumined minds. The literary character of the Bible is extraordinary. It is the work of many authors who lived, not contemporaneously, but successively as great lights down the highway of progress. Yet there is no conflict in their expressions. They were all inspired by the same Mentality. Unique in literature will such books ever be. Inimitable is the Sacred Volume. No one exhausts its priceless treasures. In it the laws of life are revealed, transcending all modern science. To it millions upon millions have turned for knowledge, for strength of character, for comfort in distress or affliction. Koreshan Universology confirms its every truth. While the modern church is rejecting it on the basis of higher criticism, we behold in it the Light of Truth and the Science of Life.

THE BEST POSSIBLE UNIVERSE

**The Perfect Expression of
the Divine Life and Mind**

BY OTTO L. FRINCKE.

ONE WHO RECOGNIZES the Cellular Cosmogony as the true system of the universe, is sure to be stirred by a mingled sense of pity and shame, or is greatly amused, when reading the hypothetical effusions of astronomers who hold responsible positions in the scientific world. Gravely these followers of Copernicus speak of billions of miles of distances from earth to given stars; of this earth, which they claim is flying through illimitable space; and of the innumerable probable suns which circle through other vast spaces and shine upon numberless worlds. The learned and ponderous astronomers here referred to, remind us of the beggar who was found in the streets of London. In his pockets the police discovered a carefully elaborated plan to pay the national debt, of which plan the aforesaid beggar declared himself the author. They go Copernicus one better, since that modest investigator asserted frankly that his volume set forth only an hypothesis, "valuable as it explained phenomena, and not to be considered with reference to absolute truth." But to the credit of a few modern astronomers, let it be said that they confess the Copernican system cannot be proven. The Koreshan Astronomy is proven; and it gave to the world one of its fundamental demonstrations, when it was shown by mechanical tests on the Gulf of Mexico that the surface of the earth is a concavity.

Concerning Copernicus, it may be interesting to recall that he was a German, born in Prussia, 1473. His real name was Nicolaus Koppernigk; but according to a custom among the learned of that period, he Latinized his cognomen. He was not a genius; but we learn from the record of his brief history that he was a diligent scholar, with sufficient intellectual independence to pursue research on his own account. On leaving the university he practised as a physician, largely gave gratuitous medical aid to the poor, and in various ways attained distinction and honors in the community. His skill as a mathematician led to his acquaintance with noted astronomers and to the study of their science, with special attention to Ptolemy and writers further back in antiquity. The book written by Copernicus, *De Orbium Caelestium Revolutionibus*, which established his fame as the author of the prevailing fallacious system of astronomy, was a compilation, or an orderly selection of

theories known in his time. The book expounds his theory of stellar motions, and is an imposing structure erected from the conflicting and more or less absurd hypotheses of his predecessors.

When the demonstration had been made that the earth's surface is concave, there was no escape from the conclusion that we are not living on the convex surface of a solid globe. A second inference led to the mathematical proof, that eight miles of concavity demanded an extension of the same arc to the whole globe; this globe must then be a hollow sphere, enclosed by a shell, like an egg. The curvature of the concavity being eight inches to the mile, we discover this gigantic cell to be eight thousand miles in diameter. The rind or shell could not be watery vapor, nor an atmosphere, hence it must be a solid structure, a strong and opaque thing. Again, it follows that the heavenly bodies cannot be beyond the shell; therefore the sun, moon, stars, and planets, the clouds, atmospheres and all space, are on this side,—that is to say, they are within the cell, the hollow globe. In this fact we perceive the true form of the universe; and having discovered its form, the laws of its functions are proven. Thus we dispose of the impossible theory that there are many suns and other worlds, and that the planets may be inhabited; and we reduce to nothing the millions and trillions of miles of distances whereby the Copernican astronomers are deceiving the world.

What about the space on the outside of this hollow sphere? The reply comes, that there is no space on the outside. The hollow sphere, its shell, is the limit of all space, and encloses the universe—there is no other. There can be but one universe, since the one wherein we live fills all space, according to the principle that two bodies cannot occupy the same space at the same time. Whereas the universal shell encloses all space, there is not, there cannot be, even a so called vacuum outside the all-embracing circumference; and it follows that God, humanity, spirits good and bad,—all things animate and inanimate, are contained within the hollow globe. Such is the Cellular Cosmogony.

This sphere, then, is the universe; and to define its purely physical phase, we entitle it the alchemico-organic cosmos, while the term organo-vital cosmos describes the mental or intellectual, human and divine powers of the universe. It is the ultimate and perfect expression of God's creative power. God is perfect, and when he assumes human form, is God incarnate; this man is God. So the

universe is perfect in form and function, corresponding to God's perfection and eternal power.

The Potencies of Virginal Life

BY BERTHALDINE, MATRONA.

THE FUNCTION of the flaming sword in every phase of its being is to protect and keep the way of the Tree of Life. That the Tree of Life is the visible divine feminine we know, since the Word-inspired writers speak of it as bearing twelve manner of fruits. The seed of this tree we are told was planted in Eden. Many students of mysteries have speculated as to the character and location of Eden. It is located by determining where God plants his seed. We know that the first-fruit of the Tree of Life was borne by the Virgin Mary. We know it was born of her as a holy thing, by a higher and more scientific process than that by which other men are born. Mary above all other women embodied the virginal principle of perfect chastity.

She was so pure in heart that she could see God and the angels in humanity. She was the subject, because of her devout purity, of a Deific psychic overshadowing from the inner man of God, whose visible personality or mask was Joseph. Joseph belonged to a priestly order. He was evidently a man of exalted thought, in whom God tabernacled as an almighty force of reverential love for the immaculate character of the Virgin. This vitalizing force of love was controlled and focalized as an all-potent impregnator by an intelligence of omnipotence and omniscience. This unity of forces proved all-sufficient for the spiritual conception of the "holy thing" foretold. This holy thing spiritually conceived was, by the inherent alembic of the eternal Word, made flesh and born of the Virgin Mary, as the first-fruit of virginal or inherent biune life. This first-fruit, ripened to immortal manhood as the embodiment of the all of God, his universe in least form, became a living soul. This living soul he poured out unto death by his cross with receptive mortal humanity. This receptive humanity became, then, the Eden of sacred story. The expression, "eastward in Eden," in all ages refers to the location of the rising Son or Sun of man, of whom the physical luminary, the center of the physical universe, is but a fitting symbol.

The Lord Jesus, having been born holy, was a fitting receptacle for the seed of the Father, the Elohist forces of which John the Baptist, as the Elias of the age, was the apex and ingatherer. John the Baptist was a preacher of the righteousness of obedience to the law, when all others of his day made it null and void by their deceiving tradition. John was not, however, as a man, the fruit of a biune spiritual or virginal conception. He was a man who had turned from sin repentant and preaching repentance. He beheld the Immaculate worthy of all acceptance, and surrendered to him as an anointing to fulfil all righteousness, the harvest of the age, the spirits of the just to be made perfect in him, their Passover Lamb of God.

There are laws of propagation and birth disclosed by sacred writings and typified in Nature, which assure man of transition by birth to higher planes of being than those

now lived upon by mortals. From the Cellular Cosmogony, the science of social progression from age to age, these laws may be learned. Conditions may be created by applied science in obedience to law, making undreamed of human-divine attainments possible and certain. Virginal energy has been perpetuated during the Christian era through the celibacy and chastity of the priests, monks, and nuns. Its fruition will be found ingathered in the Lord of the harvest of our era.

The mission of the Koreshan System is the renewal of the virginal principle by the scientific direction of its husbanded resources, for the final work of human redemption—the redemption of our bodies from sin and all of its concomitants. The Garden of Eden will be resolved to human recognition by the rising again of the Son of man from among the dead to divine Sonship, and the divine guardianship of the flaming sword in keeping the way of the Tree of Life. The incorporation of the principle of virginity for the conservation and exaltation of the life forces of the universe and their polarity in the Almighty, is the formation of the Guiding Star Assembly of the justified made perfect in him who calls them out of darkness into his marvelous light.

The Sin Offering and Eden's Restoration

BY MOSES G. WEAVER.

UNCONSCIOUSLY to the external or natural mind, every person is the habitation of millions of spiritual entities who have lived and died in the external sphere, and who are still in the same state of mortality and corruption as the material forms which they inhabit. In fact, the natural thoughts and life of every personality are but the expression of the sum of the various characteristics of the spiritual entities within. How important, then, if we would live at peace with ourselves, and in a sphere of love among our neighbors, that we keep our house clean; not inviting hatred to enter, nor entertaining any emissaries from the accuser of the brethren.

All kinds of thorns and thistles have sprung from the soil of the human heart spontaneously, ever since the curse was pronounced upon the ground; therefore the greater part of our efforts must be devoted to weeding out the evils. The first step in that direction consists in the waking up to a realization of the offensiveness of evil in ourselves, with sufficient force to create a desire for its removal. It would never do to apply the modern so called christian science formula of denials or affirmations for this purpose, because if we were to shut our eyes, after finding a thistle stalk of hearty proportion, with its pointed hates bristling in every direction in its efforts to sting somebody, and deny its existence or call it good, we would be shutting off the desire for its extermination, which is the essential prerequisite for that accomplishment. To proceed rationally we must work in harmony with the universe, of which we constitute a part, and results will be inevitable.

Ordinarily, no conscious communication exists between the spiritual and natural spheres of being; yet the constant influence from the world within for good and evil is a well-known fact. Vibrations in the one sphere, through induc-

tion, awaken corresponding vibrations in the other; for example, the sound of a violin string will arouse vibrations in a corresponding string in another violin some distance away. The "music of the spheres" is not a mere poetical fancy or flourish of rhetoric, but actually an interspheric harmony residing in the law of correspondence. If matter and spirit maintain reciprocal relations to each other, it will be just as easy to strike a key on our side and compel the spirit world to dance to our tune, as it is for them to play on us. This is just what we must do if we would be master in our own house, and be saved from the consequences of the wicked sports of evil entities who delight in our calamities.

We are successful in any undertaking to the extent that we secure the coöperation of the forces within, which we may control if we will. It was by the science of correspondence that Moses was enabled, through the external forms of the Jewish rituals, to control the spiritual forces of his people and direct them into the channel of the production of the Savior of the world. His knowledge of this science in its details enabled him to prescribe the proper animals and the manner of their sacrifice, in order to accomplish the eradication of those animal passions in man, that stood in the way of the development of the immaculate One.

The laws of interspheric vibration remaining the same, and the various notes, types, or symbols being based on the same scale of correspondence today as in any age of the world, they may be employed as a power for good or evil now, as well as by the Egyptian magicians. Behold a greater than Moses is here, bearing in his hand the keys of knowledge! He not only proclaims the laws of universal correspondence, but applies these keys in the ultimates of their power in opening the door between the spheres by actual transmutation or translation. If knowledge is power, the science of Universology holds universal sway, wielding authority in heaven by the things that are bound and loosed in earth. It is in science that God comes in his ultimate and highest glory, his greatest fulness and power. If we work in harmony with the eternal laws of cosmic order, all things are possible.

In Nature all work is done periodically. "To everything there is a season, and a time to every purpose under the heaven." If we fail to obey this law, our efforts are likely to be dissipated. Between the metallic plates which constitute the foundations of the earth, is carried on a system of monthly eliminations of their amalgamated waste material, which causes the phases of the moon we see in the sky. Each new moon is the result of a new accumulation of the metallic wastes in the shell of the earth. To keep in harmony with Nature, we should make monthly efforts at self-improvement, clearing out the weeds that accumulate in us, with periods of relaxation between. But we have two kinds of evil to combat—physical disease and mental trouble. There is the thorn in the flesh as well as in the heart; so while resting in the one we may work at the other.

Taking one lunar month as the representative of one embodiment of human life, the first half up to full moon, that is to the prime of life, represents the period of a full physical development; and the decline in the latter half, the time for the culture of the spiritual side of life. Correspondingly, we have the first half of a limitation for combat-

ing with diseases of the body and all adverse environments of the material nature, and the latter half, when the moon is approaching the sun, for purifying the heart. Bad moods like the weather are more likely to change in unison with the changes of the moon than at any other time. This is another reason for making monthly efforts in that direction. So on a greater cycle, the Lord's monthly efforts to redeem his people result in the development of the Tree of Life, which yields her fruit every month. And now, at the end of a great year of twelve of those months, the great burden of removing the stain of original sin, and restoring in earth and in the body, the condition of the long lost Eden of rest, is reserved for the great scientific Lawgiver of the present day, the highest of all high priests. He will perform the sacrificial office for all the people who come, giving themselves body, soul, and spirit, all they have, are, or ever hope to be, as an offering into the hands of the Almighty. Without external sacrifice there is no atonement.

The Seventh Principle, the Center of the Circle

BY MOSES G. WEAVER.

ALL ACTIVITIES may be placed in two general classes,—one, a motion to and fro along a given line (vibration); the other, a motion in a circuit or cycle. In geometry these two coördinate principles are expressed by the straight line and the curve. In the ocean they are manifest in the tides and currents. In physiological activity, in the functions of respiration and circulation; and in the mental domain the intellectual and affectional activities are manifest in thoughts and feelings.

Two forces are necessary to produce vibration—the active force and the restraining force; while a third factor is required to form a circuit; viz., the diverting force. Two, therefore, is the root of vibration; and all classes of functions belong to this order. Three is the root of the circular order. Coördinating with these two orders of activity, and central in principle, we have a pivot or point of rest corresponding to the figure 1.

From the first three figures, each standing as a representative head of its own series, we get two classes of activities, and one pivot of neutrality or rest. We classify 2, 4, and 8 as the square numbers; 3, 6, and 9 as round numbers; and 1, 5, and 7 as the central numbers. 4 and 6 are the full representatives of the square and the circle, which together constitute the geometrical completeness of form, as 4 and 6 together are the fulness of notation.

The distance between six equidistant points on the circumference of the circle, is the same as the distance of each from the seventh point in the center. Therefore, six is the number which surrounds, while seven is central. This well-known geometrical figure is corroborated in vegetable life. The manifestations of growth are the root, the stem, or trunk, the branches, the leaves, the blossoms, and the fruit. Interior to this is the seed, corresponding to the seventh point in the center. Here is a period of rest, until it again emerges in another cycle of its sixfold labor of production. The principle of the cycle is seen in the rounds of repetition or reproduction through the function of sex,

or in other words, through the function of the six, which is the cycle of life from generation to generation. The full exercise of the creative function, that is, the six days or stages of that cycle, make one week (week); and hence the necessity for the sabbath day or state of rest.

As seven is the center of the circle, so is five the center of the square; and these central characters, 5 and 7, together constitute the crown of twelve stars around the one great central Head of the whole creation, that upright character represented by the figure 1.

Popular Infinitives, or Truths Perverted

BY FRANK H. SMITH.

THE CHOICEST manly character ever embodied in human form, Jesus, was the most highly gifted man that ever lived solely and exclusively for the performance of exalted uses to his race of human kind. He was the immaculate Son of man, the only begotten of the Father, who gave utterance directly into the venomous teeth of the hypocritical doctors of the laws of God and man. It was in the face of these hard-hearted and tight-fisted exactors of the pound of flesh, that the Almighty Savior of the world voiced the expression, "Out of the mouth of babes and sucklings thou hast perfected praise." To rebuke and correct a similar stiff-necked spirit of ignorance, we have from the same source the old familiar words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Like all other Scripture, this text has a meaning to us just according to our present standard of interpretation.

It is recorded that the world-renowned and universally honored natural scientist and discoverer, Alexander von Humboldt, was honored by the educated world as on a par with such stars of scientific enlightenment as the astronomer Copernicus, the physician Hahnemann, and the biologist Louis Agassiz. History tells of the great Humboldt, that at the close of his long and active life of fourscore years, he was in the habit of humbly remarking to his audience at his interesting lectures, and privately to his friends, that his career of earthly accomplishments appeared to him very like that of a child, running about the shores of the sea gathering beautiful shells and stones, and rambling over the hills and through the woods by babbling brooks, glorying in the panorama of delightful scenery and the rustic and pretty natural formations and colorings of earth, sea, and sky. It is a well known, but little understood thought, commonly re-expressed by children with marvelous simplicity and the impatient humility of honest unbelief incident to the exhaustion and weariness of a toilsome journey, or a tiresome procedure or performance of some curriculum or work, "I will never get there; I will never get it finished; it can never be done altogether right; I can never learn to know and understand the thing perfectly."

"Children of a larger growth," altogether unconsciously make a like confession with astonishing persistency and wonderful propriety, whenever the scholars of science say, "The universe is infinite; it is entirely without limitation." The infinitely exalted dictum and verdict and excellent confession of humble promiscuity of all the enlightened and progressive modern world is this: There is no limit to progress in growth and refinement of life and character of every personal human being and entity in existence; *ergo*, there is no personal Creator, and no God-Mes-

siah to the universe. There is no room for a fixed standard and absolutely central mind to natural creation.

One heterogeneous mass of skeptical mysticism reigns rife throughout the riotous realms of religious, educational, and political effort. If there is no limitation or boundary to the possibilities of any element, property, or person in the universe, then all development or advancement is always merely comparative, speculative, and imaginary; all worth and virtuous accomplishment, only just fanciful and never real. If the molecules of matter are generally as far apart from each other as the popular astronomer imagines the heavenly bodies to be, and if these infinitesimal molecules are inhabited by still smaller races of beings, as the "other worlds than ours" are supposed to be; and if all these things operate according to the same universal laws, then where is mortal "man's place in Nature"? And "what is worth while" to worship and adore?

The typical religion of the modern world is well illustrated in so called christian science. This movement is the logical outgrowth of the popular corruption of the forces of desire and conviction. The natural product of the siren song of perverted life and uses is the intoxicating and bewitching revelry in the evangelism of the present church and state protectorate. The now widespread mania for entering the silence or stillness for inspiration, till the spirit moves, is a regular phenomenon of the final dramatic act of, and a necessary attendant upon, the peril of the sear and yellow leaf of sensual knowledge, completely covering the grand natural tree of the knowledge of good and evil, and the uniform concomitant of the present seedy holiness church, and widely famous zeal and consecration of Laodicea. We fall short. There is only one character that is positively righteous altogether, and there is no survey nor position in creation so satisfactory as the divine.

The Annual Solar Festival

BY N. C. CRITCHER.

ONCE MORE the fleeting months have brought us to our Solar Festival, the anniversary of the most momentous event of the age, not only to Koreshans, but to the whole world. It is the birthday of our beloved Shepherd, he to whom we look for the accomplishment of our highest aspirations and expectations. Once more it is our privilege to attest publicly our faith and devotion to him and to our great cause.

The world, as ever before, refuses recognition to the Prophet and Savior, being unable to discern the evidences of his fitness or acknowledge the overwhelming fulfilment of prophecy furnished by his birth and illumination. He comes in the fulness of time—the end of the age, in the beginning of which he crossed himself in the race—to harvest the product of that seed sowing. Having made himself to be sin, who knew no sin, he comes now as the man of sin, and bears the cross of condemnation from those who will not understand the working of the law that the divine seed must, like all other seed, be planted and die, in order that the fruitage of like quality and kind may be manifest. It was planted in the filthy soil of degenerate humanity; has progressed through the age, and is now about to appear as the Sons of God, multiplied from the one Son of God, Jesus the Christ. How can we, who *do* recognize and acknowledge his mission, prove to him and to the world that we are indeed his disciples—not by profession alone, but in life and deed—save by an unswerving devotion, and unquestioning submission to his will, which will produce in us, as a body, the oneness and harmony necessary for the accomplishment of his great work? May it be so; and may the coming year prove to be the year of greatest blessing to all whose hopes and desires are focalized in CYRUS, the Messenger of the Covenant.

For the Younger Minds

Marguerite Borden

The Singular Story of Mother Ann Lee

The Persecution of the Quakers

EVER SINCE the beginning of history, religious sects have persecuted one another, either because of their different opinions or because of their desire for supremacy. In the sixteenth century, after the "blessed reformation" had divided the blood-thirsty Roman church into numerous militant factions, there arose in England a peaceable body of people called Quakers, who because of their peculiar doctrines, brought down upon their heads the united wrath of all denominations, and were indicted by the government for high treason. The Quakers refused to pay tithes to the clergy, and would not take part in war; and because they considered all oaths as from the evil one, they would not swear allegiance to the sovereign. They also held private meetings which caused them much of their trouble, for one of the English statutes decreed that whoever should attend a religious assembly other than the established service, should be either fined or imprisoned for the first and second offences, and banished from the realm for the third.

In their greed for spoil, the priests and civil powers eagerly sought their victims. Their vigilance was not unrewarded, for in the year 1662 more than four thousand Quakers were incarcerated and barbarously treated for attending meetings or declining to swear. The first two Quakers subject to banishment were sent to Jamaica. The plague of London first broke out in a house opposite that in which one of them had lived. This plague increased until eight thousand persons died in one week, and grass grew in the most frequented thoroughfares; but the Quakers continued to be pursued by the irrevocable law. In America the Quakers found no mitigation from their sufferings. The puritans who had so lately fled from the tyranny of their religious oppressors, forgot their own sad experiences, and with a hand as ready to torture as that which had tortured them, they seized the Quakers and inflicted the most brutal punishments, the main excuse being that the Quakers had separated themselves from the prevailing form of worship. The governor of Plymouth asserted that the Quakers, with their wives, children, and property, deserved to be unmercifully destroyed.

Boston was the scene of many atrocities. The Quakers were not only dragged from their meetings and imprisoned, but worse still, they were beaten with knotted cords, or left without fire and clothing on the coldest days; they had their ears cut off, and their tongues bored with red-hot iron; they were half starved, put in the stocks, and often consigned to the gallows. In one instance, three women were tied to a cart and whipped through eleven towns, a distance of eighty miles. This diabolism was committed by our Pilgrim Fathers, who claimed freedom in the worship of God. "There is no essential difference between the spirit and conduct of the Protestant reformers, and those infernal and beastly cruelties practised in the darkest ages of popery; and they as well as their Catholic ancestors, gloried in nothing greater than in building up their Zion with blood."

The Origin of the Shakers

We have given a short description of the Quakers and the manner of their persecution, because it was from this people that the more progressive society of Shakers was developed. In the early part of the seventeenth century, a band of people called French prophets came over to England and began to preach that the Lord, in his second advent, was about to appear. Some of the Quakers received this doctrine with enthusiasm, and considered how they might best prepare for his coming. Jane and James Wardly, with others, separated themselves from the Quakers and formed the celibate society of Shakers. They believed that living a life of purity, as did Christ and his Apostles, was the only way to attain the heavenly state. When assembled in their meetings they often sat in prayer and meditation, until they were seized with a trembling or shaking, which they considered of divine origin, and which proved to them the presence of the spirit of light and blessedness.

In Toad's Lane, England, lived a poor blacksmith, John Lee, his wife, and eight children, among whom was Ann, a bright, healthy child, yet very different from her brothers and sisters and their little friends. Instead of joining in their merry play, she devoted her spare time to serious thought; and when thus occupied, she occasionally received bright visions, or, like Joan of Arc, she heard the sound of spirit voices. Her father could not afford to send her to school, so this strange little girl had to work in a cotton mill. She could neither read nor write, but she was always commended for her industry; and if she were ever naughty, her good traits so far overbalanced her bad ones, that it was not recorded.

When she grew up she did not wish to marry; but her friends and relations, who had a horror of maiden ladies, coaxed, entreated, and scolded, until she was persuaded to marry a blacksmith named Abraham Stanley. She continued, however, to live in her father's house; and it was there that her four little children, who died in infancy, were born.

When she was twenty-three, she joined the Shakers and adopted their principles. She not only confessed her sins to Jane and James Wardly, but she began to pray day and night for deliverance from the desires of her sinful nature. From the effects of her anguish she became so emaciated that she was unable to care for herself, and others had to wait upon her as they would an invalid. At intervals she was restored to health, and was comforted by spiritual manifestations. In this varying state she lived for about nine years.

The members of the Shaker community were judged according to the works of the spirit and the reception of gifts from God. Those who received the most wonderful visions and the most interior opening of the spiritual sight, were accorded the highest positions as leaders or elders. Ann gradually unfolded her beautiful revelations to the society, until they accredited her with having advanced in spiritual truths beyond even the eldest and wisest of the

members. In their meetings, the Shakers were actuated with such a joyful spirit that they were moved to sing and dance in the praise of the Lord. Singing and dancing on the Sabbath were a crime in the eyes of the law, so Ann was imprisoned. While suffering this penalty, she is said to have had a vision in which she beheld Jesus Christ, who disclosed to her understanding that the cause of iniquity resided in the lusts of the flesh, and that salvation was only to be attained by such as completely overcame them. After she was freed from prison she communicated these things to the society; and they, believing that the Christ spirit which had rested on Jesus in the form of the dove, had also baptized her, proclaimed her Mother in spiritual truths, and henceforth called her Mother Ann.

In 1770 she first gave public testimony against worldliness and the power of evil, which so infuriated the populace that she was many times threatened and abused by mobs, and several times imprisoned. She was once locked in a tiny cell to starve, and was kept there fourteen days without nourishment other than that given by one of her disciples, a boy, who administered wine and milk by putting it in the bowl of a tobacco pipe and inserting the stem through the keyhole. On another occasion she was beaten with sticks, and kicked every few steps by a mob for two miles, but was at last rescued by a rich nobleman, who was strangely impelled to run from his house and defend her.

Again, she was accused of blasphemy, and was brought by the people to four clergymen for trial. If found guilty she was to have her tongue bored with a red-hot iron, and her cheek branded. The ministers commanded her to speak in other tongues. This, she said, she could not do except by the power of God. She was soon operated upon, however; and the theologians, who were accomplished linguists, declared she had spoken of the works of God for four hours in seventy-two different languages. The mob was so enraged by this account, that they agreed to stone her to death. They took her with several disciples into a neighboring valley, and threw the stones, but were unable to hit them; and they finally desisted from their cruel design. Mother Ann said: "While they were throwing the stones, I felt myself surrounded by the presence of God, and my soul was filled with love. I knew they could not kill me, for my work was not done; therefore I felt joyful and comfortable, while my enemies felt confusion and distress."

One of the most heathenish of her torturers was her own brother. She relates his attempted injury: "One of my brothers, being greatly enraged, said he was determined to overcome me; so he brought a staff about the size of a broom-handle, and came to me as I was sitting in a chair, singing by the power of God. He beat me over the face and nose with the staff, till one end of it was much splintered. I sensibly felt and saw the bright rays of the glory of God pass between my face and the staff, and I did but just feel the blows. He continued beating until he was so far spent that he called for drink. He then began with the other end of the staff, and I felt my breath like healing balsam, which healed me, so that I felt no harm from the strokes."

One evening she was warned by a friend that a mob

was approaching. She ran out beyond a hill where there was a pond covered with ice, and lying down upon the ice she remained there all night in great peace and consolation, and did not even catch cold. Several of her severest persecutors met with violent or untimely deaths, and those who desired to persecute her at last abandoned their evil purposes through fear for their lives, and for two years the Shakers were allowed to enjoy religious liberty unmolested.

(To be Continued.)

Longfellow's First Poem

A MASTER musician's first composition, a famous artist's first picture, or a celebrated author's first attempt at literary production, are looked upon with great interest by the inquisitive public. Henry W. Longfellow's first poem was written when he was a tiny lad at school. The fate of Mr. Finney's turnip, as depicted by the youthful poet, is familiar to most persons; but for the benefit of those who have never heard this turnip story, it is herewith given.

One day, during his eighth year, the little Henry was required by his instructor, Mr. Finney, to write a composition. Henry looked at his tutor in bewilderment, feeling that this was, indeed, a hard task. Like many children on similar occasions, he felt that all the ideas in his small head had flown away, and there was nothing in the world for him to write about. But Mr. Finney was insistent, and told him to take his slate and go behind the house, and stay until he thought of something.

Off he trotted, feeling sure that he should never be able to write a word. What could he see that would do for the subject of a composition? There was nothing behind the house but an old turnip bed; what could he write about turnips? As he looked at the garden, he became more encouraged. He spied one big turnip, larger and finer than all the rest; he would write about that. The turnip belonged to Mr. Finney, and he would call his composition, "Mr. Finney's Turnip." The pencil zig-zagged across the slate with the customary squeaks and jerks, and Henry soon returned to the schoolroom, and handed Mr. Finney the rhyme which all children, ever since that day, have delighted to hear:

Mr. Finney's Turnip

Mr. Finney had a turnip,
And it grew behind the barn,
And it grew, and it grew,
And the turnip did no harm.

And it grew, and it grew,
Till it could grow no taller;
Then Mr. Finney took it up,
And put it in the cellar.

There it lay, there it lay,
Till it began to rot,
When his daughter Susie washed it,
And put it in the pot.

Then she boiled it, and boiled it,
As long as she was able;
Then his daughter Lizzie took it
And put it on the table.

Mr. Finney and his wife
Both sat down to sup,
And they ate, and they ate,
And they ate the turnip up.



In The Editorial Perspective.

THE EDITOR.



THE PRACTICE OF NATURE FAKING

CURRENT PUBLICATIONS contain discussions concerning nature fakers and nature faking. Into the general discussion of the subject, President Roosevelt has entered with characteristic strenuosity, denouncing as nature fakers various writers who have presumed to describe remarkable things done by animals in their wild state. We have no doubt that many things written concerning animals are pure fiction, and that the President, who has some practical knowledge of animal life, justly condemns the practice of overdrawing the facts. But on the other hand, there are more wonders in the animal kingdom than ever conceived by recognized naturalists. It will not do to explain the achievements of animals on the basis of mere instinct. They certainly possess rational faculties developed to a certain degree, and exercise judgment according to circumstances. They are far more than mere automatons. But the exaggerations of the so called nature fakers are nothing, compared with the distortions and gross exaggerations of Nature by men of scientific standing along other lines. If it is a bad thing to draw on the imagination when describing animal life, it is an infinitely worse thing to pervert the truth concerning Nature in the aggregate. Fiction in natural history is nothing to the forms of fiction in astronomy, geology, and kindred sciences. How shockingly Nature has been faked in the Copernican system of the world! The habits of the cosmos have been grossly conceived and described, its character obscured, its form exaggerated. So called knowledge of the physical universe consists of the veriest abstractions, the most fallacious deductions from mistaken facts. No man should pretend to present the science of animal life, who does not understand man himself. There is perhaps more faking done with reference to the human race than all things else combined. Not only are they fakers who promulgate nonsense concerning the constitution and life of man, but fakers are they who make believe that the present conditions of the world are the best that have ever obtained. Nature faking is universal, and the modern scientists, including members of the medical trust, conspicuously lead the procession.

Visions of Greater Freedom

THE FOUNDERS of the American Republic desired to establish a government which should guarantee liberty to all its people and protect them in their various avocations and pursuit of happiness. They conceived and formulated certain principles and embodied them in the Declaration of Independence and Constitution of the United States. The spirit of those two notable documents is that no man should be allowed to infringe upon the rights of another. Liberty to attend to one's own business in accordance with the laws and established customs of the country, was the great ideal. But neither the founders of the government nor its people up to the present time, have realized and enjoyed the liberty desired. Our forefathers saw visions of greater freedom, which can only be realized when human

greed shall cease to cause men to trample upon the rights of others. Neither has progress been made from the liberty enjoyed after the American Revolution to the present. Shades of Washington and his co-patriots, witness the prevalent greed and graft, the corruption of politicians, the control of the affairs of the people by giant corporations, and the methods of conspiracy and boycott resorted to by the labor organizations! It is obvious that the causes of contention and friction must be abolished. The competitive system must be supplanted by a scientific social order, the money power destroyed, and the corruptions of the human heart eradicated.

Modern Methods of Research

SIR EDWIN LANDSEER, the great artist, was a lover of Nature. He made a specialty of painting pictures of dogs. His knowledge of dogs was said to be wonderful, and it was remarkable how these sagacious animals loved him. Queen Victoria once asked Landseer how he gained his knowledge of them, and he replied that it was by peeping into their hearts. He was the friend of dogs, and learned far more about them than men disposed to beat them. The subject of nature faking is a subject of current discussion. President Roosevelt is a hunter; he goes out to slay, not to cultivate acquaintance with wild animals. Knowledge gained of animals under conditions met by the hunter is not so accurate as knowledge gained by a special student of Nature, one who may love animals and succeed in approaching them on familiar terms. Publishers are having recourse to the opinions of so called naturalists, to weigh against elaborate statements made by certain writers concerning wild life. Investigation of the subject through mere collection of opinions of so called scientists, is analogous to investigating the Almighty by interrogating a conference of Methodist preachers. It should not be a question of the opinions of men of standing, but what the facts are regardless of opinions. We have known of men who, fearful lest the Cellular Cosmogony should prove to be true, have sought the opinions of some scientists concerning its basic premise. There was never a question settled by statement of opinion, nor the influence of a truth destroyed through prejudice.

Centralization of Power Inevitable

A NUMBER of politicians and so called economists are discussing and deploring the tendency to centralization of the power of the American nation. The people have long wanted a President who would take a bold stand for their rights, and maintain his stand against all hazards. For such a stand Lincoln became the popular pole of the Union, a striking character of the centuries. Now that President Roosevelt uses his power to curtail the special privileges and specious claims of the trust magnates, the cry is one-man power, too much one-man power! Concentration of power is essential and inevitable. There is not a single state that is powerful enough or broad enough to cover the trust question and similar questions that are es-

entially national in their character. The numerous giant industries and commercial enterprises are too large for a state, almost too large for the nation. Concentrated power is essential, because of the rapid concentration of industrial power on the part of the trusts. Changed conditions bring new issues and new methods of meeting the exigencies of the hour.

Nature Faking in the Laboratory

IF CHEMISTS and biologists were to discover the secret of life as frequently as the newspapers announce that they have, they would know much more than they do now. A number of so called scientists have labored for many years to produce life artificially, or to produce some startling and abnormal results. Professor Loeb, of the Wood's Hole Laboratory, has succeeded in fertilizing the eggs of marine worms, star fish, and mollusks, through introduction of a fatty acid, instead of by salt as heretofore. Some men presume to believe that he is near to the discovery of the secret of life, holding that the conditions under which he produces life by artificial fertilization may be somewhat analogous to the conditions under which life began. One might as well assume that because microbes are produced in various organic lesions, that life began with microbes under such conditions! But that would presuppose existing life in the organism in which the first microbes began operations. And so, no matter what the results of Professor Loeb's experiments, he is a living man with a mentality, operating on living substance put forth by living organisms. Near to the secret of life! Must modern science go so far from the observed operations and universal principles of the generation of life, to seek for the secret of life in mere chemical elements? Why, the secret of life is *written bold* in the relations of sex in all planes and species. The secret of the generation of life is not apart from the seed of life, now or ever.

A Striking Lesson of Map Projections

EVERYBODY is familiar with the maps of the hemispheres of the earth which appear in all geographies and atlases. The maps are made upon the basis of what is called the globular projection. Each map is a representation of one-half of the earth's curved surface, of course, printed on a flat surface. There are various other kinds of map projections, such as the stereographic, Mercator's, the homolographic, etc. The principles of these projections are simple, though a number of intricate mathematical deductions are necessary to demonstrate them. The earth is assumed by modern scientists to be a convex sphere, with the natural map of the world on the outside. But strange to say, not a single projection of the earth's surface worthy of the name, has ever been made from the *convex* surface of a globe map of the world. The so called orthographic projection is a mere picture of a school globe in perspective, but it is useless for either geographical or mathematical purposes. The principles of map projections demonstrate the earth's concavity. Every useful projection is made with the point of vision mathematically considered as *facing the inside*. In the stereographic projection, the eye is supposed to be at the opposite surface of the hollow globe; in Mer-

cator's projection, the view-point is the center; while in the globular projection the distance of the point of sight from the hollow sphere is equal to the sine of 45° of the radius of the great circle. It would be impossible to view a map of the convex world from such necessary view-points. As at present applied, the hollow globe is supposed to be transparent, admitting a view of the meridians and parallels of latitude. But let us note, that if the outlines of the continents were on the *outside* of such transparent hollow globe, the projection itself would be reversed, as if held before a mirror. The globular projection is simply a view of the hollow globe with the map inside.

Costly Crime and Pauperism

COMPETISM is not only directly conducive to waste because of lack of system in the production and distribution of wealth and the goods of life, but it is incidentally the cause of numerous evil conditions which are in themselves burdensome to maintain and tolerate. Despite all efforts at reform, these evil conditions increase annually at an alarming rate. The burden on the people is constantly assuming greater proportions. Hundreds of millions of dollars are worse than wasted every year on intoxicating liquor, the great breeder of crime and creator of pauperism. The American republic guards the interests of competism and protects the liquor traffic. It thereby entails upon the people the needless expense of supporting paupers and criminals. Every year the people of this country pay the enormous sum of \$6,000,000,000 on the criminal, pauper, and vicious classes. In addition, tens of thousands of people die every year of drunkenness; and more people are killed annually in the United States in the service of our industrial institutions than were slain in a year in the civil war, the Philippine war, and the Japanese-Russian war combined. In addition, there is the constant expense of war and all military and naval preparations and equipment. And in addition still, is the cost to the people of this nation, of its many multi-millionaires. Millions and millions of dollars are taken annually from the people and placed in possession of the over-fortunate few. And the cost of the strikes is not an insignificant item annually. Is there not rapidly approaching a day of accounting and restitution, even the "days of vengeance"?

The War on Wealth

GREAT FORTUNES are annually accumulated by men who have control of the facilities of public service, industry, and commerce. It is recognized by many millions of people, that the giant corporations are stealing from the people by the wholesale. War on wealth has been undertaken by the Administration. There may be imposed a degree of restraint on predatory wealth, without removal of the giant evil itself. Conservatism forbids at present the adoption of public ownership of utilities. The wealth that annually flows into the coffers of the unworthy rich is vastly greater than that required to maintain the expenses of the United States Government. The goal of victory over the forces of perverted wealth is nothing short of the destruction of competitive industry and commerce, and abolition of control of public affairs by private corporations.

Review of Research & Opinion

THE EDITOR.

A Miniature Solar System

TEXT-BOOKS on astronomy occasionally contain directions for representing the Copernican solar system, true to supposed scale, on a large field; a ball two feet in diameter representing the sun; the earth, a pea at 142 feet; an orange for Jupiter at a quarter of a mile; Neptune a plum at a mile and a quarter, and the nearest fixed star at a distance of 7,500 miles.

Quite different from this is a representation of the solar system by the author of "Gravitation and Cosmological Law," who endeavors to demonstrate that Newtonian gravitation is an absurdity. We give below what the author terms a miniature solar system. It will be noticed that it is a crude representation of the Cellular Cosmogony, with its hollow earth filled with atmosphere, in which spheres of energy revolve with the lights above us:

"The apparatus consists of a glass globe mounted on an axis so that it can be driven by a belt. Place in the globe a number of small bits of cork, and fill the globe with water. When the globe is revolved rapidly, the bits of cork will arrange themselves into a compact ball in the center. If bits of maple, pine, oak, etc., be placed in the globe with the cork, and the globe revolved at proper speed, the different woods will revolve in orbits, at distances from the center varying with their densities. The whole will form a complete planetary system in miniature, the cork constituting the central sun or star. Can we say that the bits of cork attract each other, or that the curvilinear motion of the bits of wood is due to the attraction of the ball of cork? We make the broad assertion that there is no such thing as attraction inherent in matter."

The Enigma of Existence

AGNOSTICISM is a negative and passive position assumed by minds confused by the persistent conflict of theories. The consistent agnostic will simply say, "I do not know," and reach no fixed or certain conclusion. But agnostics are not always consistent. Many people are agnostic on questions of theology and biology, who seem certain that modern scientists have reached true conclusions concerning the solar system. Many of them write and talk about the laws of sex, while they confess their utter ignorance of the laws of life.

Agnosticism constitutes a forceful rebuke to the unsupported claims of modern science, as well as to the superstitions of modern Christians and mental science faddists. The people are beginning to find out that the conclusions of the scientists are without foundation; that neither modern astronomy nor chemistry has furnished the slightest clue to the secrets of origin and destiny. The following from a recent writer describes the darkness prevailing in the world. Surely it is time the masses were perceiving the light of Koreshan Universology:

"Life's punctuation consists simply of the interrogation point. When we pause there is no comma—we pause but to question. When life's sentence is ended we come only to this—? Existence is an eternal enigma. We are ignorant alike of origin and destiny. The miracle of birth equals the mystery of death. Through the darkness of doubt we can only grope and guess. The sum of present knowledge is a little thing. The wisest is he who is most impressed with his infinite lack of understanding. Not much beyond the grossly

physical has come within the limited range of our crude and feeble reason. All about us are invisible influences for which science has not yet even suggested a name."

Futile Efforts at Reform

DR. CARR, the editor of *Medical Talk*, recently suggested in the *To-Morrow Magazine*, a "Reformatory for Reformers," or so called reformers, who do nothing but add to the great Babel of tongues. There is certainly an unprecedented lot of gabble and nonsense. Cranks galore and faddists numerous scatter mental Canadian thistles to overrun the harvest field of the dispensation. Mr. N. O. Nelson, noted for his advanced views along social lines, forcibly pointed out in a recent number of *Fellowship*, that there are numerous reforms that do not reform. The following are the closing words of his article:

"All of our reforms have been superficial. Trade continues to be a process by which a few get rich and the many remain poor. It is evident from this fifty years' experience and from the experience of all history, that free trade and free contracting are subject to limitations, else they always make masters of the able and shrewd. The system must be changed so as to assure approximate equality of economic opportunities, conditions, and wealth. * * The co-operative business system embodies this change. No other plan that I know of will do it. The reforms are glittering generalities which accomplish no substantial results."

Human Omnibuses and Sepulchers

LIFE AND MIND are transmitted from generation to generation through the three processes of propagation, affection, and instruction. Thus a given generation prepares for its embodiment in a succeeding one. The doctrine of re-embodiment and reincarnation is the only rational explanation of the perpetuity of life from age to age. The answer to the question as to where human spirits go at that crisis termed death, should be obvious. The word offspring is indicative of the fact that the mentality of the child is from the mentality of the parents. The spirit of the new personality had existence in brains before being imparted through the affections and functions of parentage. If we know from whence the millions of personalities come, it should not be difficult to perceive the fact that spirits of the dying re-enter the mentality of the human race.

Oliver Wendell Holmes said that "We are all omnibuses in which our ancestors are riding." The dead masquerade in the living; the dead of all past times are in the present generations. The Lord Messiah affirmed that mortals are the tombs or sepulchers of the dead, and it is clearly shown in the Scriptures that the resurrection is from the graves or graven images of the mortal race, even from the memory or mentality of man. In view of the Koreshan position on the subject of re-embodiment, it is rather striking to observe the following in an editorial in the *Sacramento Star*:

"In part we are the result of all who have lived before us, not only our own ancestors, but the whole of humanity. From the moment of his birth, man's conception of life, the world, duty, love, pleasure—everything more or less according as the whole world has lived and progressed and sacrificed and loved and enjoyed. There was not an act in the French Revolution,

nor a privation suffered by the early Colonists, nor a thought in the streets of ancient Rome, that has not left something of an impress upon the world as it presents itself today. There are millions of people [spirit entities] riding in our omnibuses besides our immediate ancestors."

Natural Methods of Education

ARTIFICIAL are many of the educational methods pursued in modern schools. Children are taught by routine, and the mind burdened with useless explanations. Learning by doing is the shortest and most effective method, after first principles are instilled into the mind. The child should not only learn by doing, but by thinking as well.

Elbert Hubbard tells in the September *Cosmopolitan*, of his finding a country school in the backwoods, conducted by a very commonplace looking man, who taught his pupils gardening as well as grammar, and led them through the green woods to observe Nature. Concerning this man Mr. Hubbard says:

"And this is the way this man taught—letting the children do things and talk. He explained to me that he was not an 'educated' man, and as I contradicted him my eyes filled with tears. Not educated? I wonder how many of us who call ourselves educated have a disciplined mind, and can call by name the forest birds of our vicinity. * * * I wonder what it is to be educated. Here was a man seemingly sore smitten by the hand of fate, and whose heart was yet filled with sympathy and love. * * * Science seeks to simplify. This country schoolteacher, doing his own little work in his own little way, was a true scientist. In the presence of such a man should we not uncover?"

The Uses of Pessimism

PESSIMISTS are rapidly multiplying in number. That there is sufficient cause for it is strikingly apparent. That the world would grow worse in the closing periods of the Christian dispensation, was the burden of both Hebrew and Christian prophets. And behold the fulfilment of their prophecies in the alarming conditions of the present!

In a recent issue of the *Woman's Home Companion* the editor writes about pessimism, affirming that there are millions in sensational pessimism, such as purveyed by yellow journals, containing news of bad conditions, horrors, wrecks, murders, graft, and what not; and alleges that if a daily were published giving only humdrum news about the good that exists in the world, it would be indeed short-lived. The opening paragraph of his editorial is as follows:

"There is money in pessimism. If you have a stock of it on hand, you should arouse yourself to its commercial value, incorporate yourself as a publishing house, buy out a cheerful but poor printer of the old school, and get out a daily paper. There are presses in New York City alone that turn out three million pessimistic products in one day. Through skilled pessimism many men have become rich, so do not waste your pessimism on your family; it will not help you to social preferment; it will obstruct, and maybe ruin the digestion; it is sure to spoil your beauty. Capitalize it, print it, sell it—sell it to other people as foolish as you and me."

For hopeless pessimism we have no use; neither do we countenance modern optimism, which declares the world is all right and good enough as it is. The true pessimist is also the greatest optimist; for though he sees that the world is growing worse, he knows that with the application of the effective remedy, the world will grow better when its present evils are eradicated.

There is a time to commend, and a time to condemn. In the growing season, corruption at the roots of plants is

beneficial; but the wise man knows that in the harvest time he must eliminate all rotten fruit and grain from the products of his fields. In view of the persistent position of modern optimists, it is striking to note the fact that Jesus the Christ and his Apostles made the most wholesale denunciations of the people of their time. They did not go round commending what little "good" might be found. They pointed out evil wherever and whenever they saw it. True prophets and teachers make splendid use of pessimism, and they may not publish yellow journals, either.

The Dangers of Drug Medication

SOME DOCTORS assume that the experienced physicians as definitely know the effect of different drugs upon the human system, as of the different kinds of food. It is demonstrated by universal experience covering ages of time, that foods are natural, and are naturally appropriated to the benefit of the system in the processes of sustaining life. But modern physicians do not know what ultimate deleterious effect poisonous drugs may have upon the tissues and cells of the various vital and mental organs of the system.

That drugs vary in their action on persons of different temperaments and mental states, is shown by the experience of many able physicians. The uncertainty of drug action is set forth forcibly by the following extract from an article in a recent *Independent*, by Dr. Reilly, of the Fordham University:

"If all drugs acted the same way in all individuals their administration would be an easy matter, but in from five to ten per cent of our patients there occurs an entirely different effect from that ordinarily observed. In some people morphine, instead of producing sleep, will induce violent delirium, and there are many other like idiosyncrasies. It is true that physicians can often tell when to fear these effects, but such is not always the case. Light-complexioned persons stand belladonna badly, while children can relatively take more arsenic than adults, and so on. Some drugs have a manifold action,—that is, they affect various organs differently. * * Many fallacies as to the action of drugs are continually met with."

The Great Mystery of Matter

MORE MYSTERIOUS than spirit is matter now becoming to the so called scientific world. Spirit is left unconsidered, and ether made the fount and spring of all life. Finely attenuated was universal ether a few years ago, and matter was dense and gross. But the latest conclusions are to the effect that ether is the densest substance known, and what is called matter, the least solid. The vagaries of modern science are taking on aspects of fallacious metaphysics; for, assuming that matter is ethereal, or electrical, or invisible, it is but a step to the assertion that all is mind. The following from an apparently creditable source, suggests the extremes to which speculation may lead the so called scientists:

"All science has turned topsy turvy; the Copernicus of mind and matter theories has arisen, and all that we have thought about matter has been denied, and all that we have not thought about matter has been proved. Ether has been found to be the densest substance ever known, and matter the flimsiest, least substantial, least solid. It will be seen, announces Sir Oliver Lodge, that the density of ether is something comparable to a billion times greater than water, and its intrinsic constitutional energy is correspondingly enormous. Matter is an excessively porous or gossamer like structure, and the inertia of matter must be a mere residual fraction of the inertia of the incompressible, complex fluid of which it is hypothetically composed and in which it moves."

The Open Court of Inquiry.

THE EDITOR.

WHAT ARE THE COMETS?

"The newspapers have contained articles about the comet recently visible in the east in early morning. Kindly tell us something about the comets from the Koreshan point of view. What are they, and from whence do they come?"

THE WORD comet is derived from the Greek word *cometos*, meaning long-haired. *Cometos* is from *come*, hair. It is supposed that the objects are called comets because of their tails, or hair-like trains following the head or nucleus. But the fact is that comets constitute the hair of the solar system. Hair signifies ultimates. The comets are ultimate degrees of solar emanations, which condense into crystalline states and form lenses, through which the light of the sun may pass and reflect a long, hairy-like train.

Hold a reading-glass at various angles near a sheet of paper in strong lamp-light. The images appearing on the paper resemble the forms of comets. Allow the light to pass through the lens in a room filled with smoke, and the focus and widening pencil of light will resemble the head and tail of a comet.

The cometary energies are thrown off by the central sun. The lenses formed have a spiral motion in the interior atmospheres, and the spiral orbit expands until the comets appear in our own sea of air. They always move toward the sun until, passing it, its motion is modified and the spiral orbit begins to contract, and the comet disappears from our atmosphere.

So far as observed in all history, there have appeared about 650 comets, about 400 previous to the invention of the telescope. A number of cometary orbits have been made subjects of astronomical calculation, but with the astronomers it is all guess-work. Only about 13 comets are believed to have returned more than once. The only way the astronomers presume to identify comets is by their orbits. But a returning comet may change its path among the stars; or an entirely new comet may follow the same path as that taken by a previous one.

One of the sources of the solar fuel is that of comets. They originate in

the sun, and return to it; and when one plunges into the sun, that is the last of it. But others may be put forth, possessing similar characteristics.

The Lunar Picture of the Earth

The surface of the moon shows the same picture from every part of the earth's surface. How could this be if the moon were a reflection of that part of the earth's concave crust it is viewed from?

IT IS NO mere accident or coincidence that the word *mond*, the German for moon, and *monde*, the French for the world we live in, are almost the same in form. We frequently refer to the earth as the mundane sphere. The Latin for world is *mundus*. The old name for silver was *luna*, and silver was called the lunar metal. Today the common term for nitrate of silver is lunar caustic. Some years ago the advocates of free silver were called lunatics.

Generally speaking, the earth or world we live in is the moon. More specifically, the physical moon is comprised of the metallic strata of the earth's shell. The reference of the Prophet Isaiah to "round tires like the moon," is scientifically accurate.

The silver stratum is the dominant factor in the formation of the picture of the earth in the sky. Silver is specifically the lunar metal, and it is not by mere chance that we speak of the silvery moon, and the silvery rays of the moon.

Each of the metallic strata in the earth's shell has its corresponding sphere of energy in the heavens; and in the aggregate, the metallic strata have a corresponding sphere of refined substance in the heavens, the lunar sphere of force. This sphere is invisible, but upon it appears the visible moon. The great sphere of energy in the sky receives impressions, through the planetary system, from every part of the earth's shell.

The visible moon is the focus or pole of all those impressions. Therefore the full moon always presents the same picture, no matter from whence viewed, for it is a picture of the whole earth.

The Radiometer Mystery

"I have in my possession one of Crook's radiometers—a glass bulb containing a four-winged contrivance placed so as to revolve freely. One side of each of these little wings is blackened, and the other side is bright like tin-foil. The air is practically excluded from the bulb. According to explanations given in some works on physics, it would seem that the bright sides should revolve away from the light. But in fact they revolve toward the light. Referring to Ganot's Physics, this might seem correct in theory, but very incorrect as a matter of fact."

THE FOUR-WINGED wheel of the radiometer revolves rapidly when placed where a strong light may shine upon it. It is a little strange at first glance, to note that the motion is the result of the action of rays of light. The usual explanation given by physicists is, that the few remaining molecules of air may spin around with great freedom when stirred up by the heat resulting from absorption by the blackened sides of the wings.

The bombardment of the molecules against the dark sides of the wings is supposed to cause the wheel to revolve, the black sides turning away from the light. Of course, materialists who hold that matter is inert and has no motion of itself, conclude that it must be acted upon by particles of matter that some how *do* move. In this case, they conceive that the fewer the molecules in the bulb, the more powerful their action, since the more complete the vacuum the more rapidly the wheel turns under a given quality and intensity of light.

The explanation of the motion of the wings in the vacuum of the radiometer, is that the substance of light is absorbed by the thin layers of blackened pith, and electro-magnetic energies are generated, and discharged from the blackened sides of the wings, making them revolve away from the light. A vortex is set up and the whirl continues—not only the whirl of the wings, but the whirl of energies in the wings, in the vacuum, and in the environing glass of the bulb.

The radiometer is a very good illustration of the cause of the motion of the central sun of the physical cosmos,

which has a bright side and an absorptive or dark side. The central sun is continually receiving energies from the circumference of the cellular earth, and the first direct result of the action of these energies is the sun's rotary motion, whence are derived all the orbital and other motions in the heavens.

The Orbits of the Comets

"How can you find space in the hollow of the earth for the immensely extended orbits of some comets? Encke's comet returns in three and a half years, having one of the smallest orbits. Take the space covered in a few short weeks in which it is visible, and the velocity during such period. In three years and a half, the comet would traverse an orbit immensely large compared with the diameter of the earth. Some comets are calculated to return in hundreds and even thousands of years. Some will never return, owing to their parabolic and hyperbolic orbits."

AMONG the numerous absurdities of modern astronomy, is the prevailing theory of the comets—that of their size, composition, and character of orbits. Modern astronomers utterly ignore the principles of the spiral, though it is one of the primary principles of all activity and life. Comets move in spirals, springing forth from and returning to the central sun. There may be spirals spun fine enough to give a comet rapid motion in the invisible atmospheres for any length of time estimated to be a comet's period of absence from the spheres of visibility.

The idea of any object moving in either a parabolic or hyperbolic orbit! Such orbits are purely fanciful, for such orbits could never be closed, and therefore no orbits at all. Astronomers map out paths of comets in what they suppose is mere open space. They do not know that comets dip down into our sea of air, and back again into the interior heavens.

Neither do they know that the star sphere is *convex* to the observer. The parabolas and hyperbolas supposed to constitute the orbits of some comets are mere results of false interpretations of celestial perspective.

Ridiculous in the extreme is the astronomer's conception of the size, velocity, and composition of comets. The great comet of 1882 was supposed to have a tail 100,000,000 miles in

length, composed of some light substance rendered luminous by some mysterious agency. Now, all that train of airy substance was supposed to move at more than *forty miles per second*. The theoretical motion of the earth around the sun is nineteen miles per second. The velocity of a rifle ball is only about 1,500 *feet* per second.

Can you sweep a wreath of smoke through space at the velocity of a rifle ball? Forty miles per second for a comet and tail 100,000,000 miles long, is the sheerest absurdity!

The Visible Solar Projection

"It has never been demonstrated that I know of, that a light will not shine through the contact surface of two gases, or that light would be projected upon such contact surface. Have you proved it?"

LIGHT shines through the surfaces of gases in contact, or through the dividing line between air and water; but refraction of the rays obtains in proportion to the difference of density of two contiguous substances. On the universal scale the activities of the cosmos are such as to produce refocalizations of the radiations of the central and invisible sun.

In consideration of the causes conspiring to project the solar emanations in conical forms and focuses, the mind should cease to regard the cosmos as a mere aggregation of inert substances. The physical universe is a thing of life, an organism, the activities of which must be accounted for, not on the basis of fallacious physics, but on the basis of the operation of organic principles.

It has been demonstrated that rays of light may be turned from their ordinary course by magnetic attraction. In the case of the radiations of the central sun, mere refraction plays but a small part in their refocalization. The thought is not that the projected sun is formed by those radiations being forced to a point, but that the focus is already there, and the rays of energy are attracted to the point. Refraction and other factors, both electric and magnetic, determine the character of the curves taken by the interior radiations.

Let us observe that light, as such, does not descend from the central sun.

To the eye, the sea of hydrogen would appear dark. Our air is essential to that degree of illumination of which the eye is cognizant. Every visible astronomical object in the heavens is within the sea of our own atmosphere.

The Definition of Nothing

"Being an admirer of the Koreshan Cosmogony, and having read *THE FLAMING SWORD* for several years, I take the liberty to ask for information regarding the outside of this cell or earth. If there is nothing on the outside, kindly explain from your learned standpoint what the word nothing conveys. This point seems to be a great stumbling-block for many people, and I am not sufficiently versed to be able to answer the question satisfactorily."

THE MODERN MIND has so long fancied that the universe is illimitable in extent, that it seems difficult to impress the conception that the universe is limited in size, and that beyond its confines nothing exists. By the word nothing, we mean absolute nihilism.

Let us see what nothing means in contrast with something. Think of all that the cellular universe is, all it contains, all its properties, characteristics, and qualities; and then conceive that nothing is *not* all these things. The universe possesses dimension and extension; nothing is immeasurable and does not extend. The universe contains and occupies space. Space belongs to the material world. The nothingness outside the universe is not open space, for space is not a characteristic of non-existence.

The mind cannot conceive of nothing; there is nothing about it to conceive. Nothing contains no states of any kind, no characteristics, no qualities, no colors, no temperature, no properties, no possibilities, no relations, no forms nor functions, no activity, no light nor darkness. The world that exists contains all that is conceivable or thinkable by the broadest mind.

Nothing is the opposite of all that has existence and being. Nothing is outside of the cosmos, but it is nothing when one thinks of it as being there. The nothing that is outside is not as thick as a sheet of paper, because it has no extension. When one thinks of nothing or the definition of the word nothing, it should always be in contrast with forms and things which exist.

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The True Missionary Spirit

ONE OF THE first things that one desires to do after realizing and appreciating the truth, is to tell somebody else about it. Appreciation of truth leads to enthusiasm. Did you ever think of what the word enthusiasm means? The dictionaries trace out the original meaning very nicely. The word enthusiasm has its origin in two Greek words—*en*, in, and *Theos*, God. Enthusiasm meant originally, the state of being full of God.

The people of the primitive Christian church were really enthused. The processes of enthusiasm were the processes of the great baptism, when the Spirit of the Lord Jesus entered the hearts of thousands. But even when the Disciples were sent out to preach to the people, there was a degree of the divine breath imparted. The Disciples were filled with the true missionary spirit.

Let us observe the difference in facility for work then and now. In those days there were no extensive postal service, no railway trains, no printing-presses, no convenient books, no newspapers nor magazines. The truth had to be imparted by word of mouth, for the most part, or written upon scrolls. They had no leaflets nor circulars to carry along with them. Facilities for dissemination of the Gospel of the Kingdom were few; yet, so potent was the spirit of enthusiasm when it possessed the Disciples finally, after the

departure of the Lord Messiah, that the good news was soon carried to the uttermost parts of the earth.

Today truth comes to the world in the form and degree of genuine science, in an age of scientific tendencies, in an age of invention. Manifold are the facilities for imparting information, for promulgating doctrines. If a number of people today, with all the numerous facilities for scattering truth broadcast, forcefully and exactly, were filled with enthusiasm and fiery zeal, the name of Koreshanity would impress itself upon the minds and hearts of millions, where now only thousands are reached.

There is a greater call for effective missionary work today than ever before; and greater are our responsibilities—for the exigencies of the hour demand strenuous effort. We need to employ every facility possible for placing a knowledge of the Koreshan Gospel before the world. It is not a different gospel from that promulgated by Jesus the Christ and his Apostles; it is the same Gospel suited to the genius of this age.

Every mind realizing the fact that Koreshanity is true, should be awakened to the most earnest and enthusiastic effort on its behalf. The progress of the Christian dispensation depended upon the agencies of truth's promulgation nineteen hundred years ago. It was a special and glorious privilege to engage in it. The importance of this age makes the spread of Koreshanity

still more glorious, for the results are to be far greater. The time is short; the world is in darkness, with its impending crisis. We need to work, *work*, WORK as never before!

Has the fire of zeal for truth begun to burn in you? Think of how the Disciples' hearts burned together as they talked over the work and words of the Messiah! It was a joy to tell the message of truth to others. They made such work their business. They left all to engage in it. They demonstrated their faith by giving up everything for the cause they had espoused. They were heroes; but no less are heroes in demand this very hour for the cause of righteousness as championed by KORESH.

It will not do to turn the damper on enthusiasm. Check the combustion, and in you the fire may die out. You will then have difficulty in starting it up again. The heat of earnest desire for increasing light on the great mysteries of life, and aspiration toward realization of that life, should be strong enough to attract those about you. Let every one be a magnet now, that he may become a magnate after awhile in the divine trust called the Kingdom of God.

Think of ways and means of personal work; plan to see your friends, scheme to please them, and take pleasure in leading them to the truth. You can do more than tell them of the truth; you can place in their hands THE

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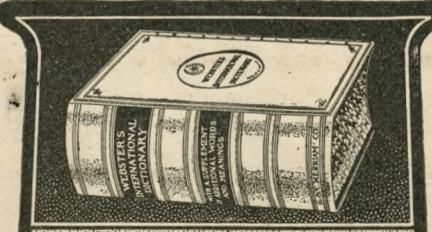
WE WANT everybody to become acquainted with the Koreshan System, its literature, and its promulgators. There are lots of people who would like to come in touch with our movement. Millions of people do not even know of us and our work. They ought to know something about us. They are scattered all over the nation and the world. We are here, and they are everywhere. We cannot go to them, but we can send something that will please them.

Did you ever notice that if nobody ever says anything about a man's work or book, or magazine, nobody seems to want it? On the other hand, have you not noticed that as soon as a man, or his work, or a book, or an invention, or what not, is talked about and written about, everybody begins to want to see what he is, or what it is? This means that talk and advertising amount to something, for through those avenues the man or his production is introduced to the people.

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We should highly appreciate such good offices of those already more or less acquainted with us. You could sit down and think up the names of a number of people disposed to investigate something new, people out of the usual ruts of thinking. Make out a list of such people in your vicinity and



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The Humorous Side of Things

Texts for the Times

For the suburbanite: "I will never leave thee."

For the chorus lady: "Be clothed with humility."

For the universities: "The sound of the grinding is low."

For Wall Street: "The lambs are for thy clothing."

For the dentist: "Open thy mouth and I will fill it."

For standpatters: "The prosperity of the destroyer shall come."

For Pittsburg: "The crooked shall be made straight."

For Kentucky: "Drink no water."

For the patent medicine grafter: "Physician, heal thyself."

For the pugilist: "Let us smite him with the tongue."

Out of Work Again

One of the senators from Georgia tells of a darkey in that state who sought work at the hands of a white man. The latter inquired whether the negro had a boat. Upon being answered in the affirmative, he said:

"You see that driftwood floating down the stream?"

"Yassah."

"Then," continued the other, "row out into the river and catch it. I'll give you half of what you bring in."

The darkey immediately proceeded to do as instructed and for a while worked hard. Then, of a sudden, he ceased to labor and pulled for the shore.

"What's the trouble?" asked the employer.

"Look hyar, boss," said the darkey indignantly, "dat wood is jes' as much mine as yourn. I ain't gwine to gib you any. So I's out o' work again."

A Modern Miracle

"I see by the sarmon this marnin' that Lot's wife looked back and turned into a pillar of salt."

"It may be, but wid me own eyes I see Dennis McGovern's wife look back and turn into a saloon."

Walking on the Water

One night while at a meeting a celebrated doctor received a note for the question-box to this effect: "If you are as great as you pretend to be, can you walk on the water?" and scrawled across the note, "Don't dodge this."

The doctor read the question, "Can you

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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.

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walk on the water?" and replied, "Yes, my friends, a great deal better than I can walk on whiskey."

His Business

A Boston lawyer, who brought his wit from his native Dublin, while cross-examining the plaintiff in a divorce trial, brought forth the following:

"You wish to divorce this woman because she drinks?"

"Yes, sir."

"Do you drink yourself?"

"That's my business,"—angrily.

Whereupon the lawyer unmoved asked:

"Have you any other business?"

The Forgetful Saurian

A colored preacher took some candidates for immersion down to a river in Louisiana. Seeing some alligators in the stream, one of them objected.

"Why, brother," urged the pastor, "can't you trust the Lord? He took care of Jonah, didn't he?"

"Y-a-a-s," admitted the darkey, "but a whale's diff'rent. A whale's got a mem'ry, but ef one ob dem' gators wus ter swaller dis nigger, he'd just go ter sleep dar in de sun an' fergit all about me."

A Practical Test

In a public meeting, a pale and nervous little man was noticed to squirm about in his seat. Suddenly he arose, and said, "Is there a christian scientist in this room?"

A woman at the other end of the hall got up and said, "I am a christian scientist."

"Well, then, madam," requested the little man, "would you mind changing seats with me? I'm sitting in a draft."

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The Woman's National Daily.—The first announcement some time ago, of the publication of a daily for only \$1.00 a year, was a surprise to everybody. But the character of the publication, and its rapidly increasing circulation, are a still greater surprise. Here is a clean paper in which all the news is carefully edited, and objectional and sensational matter excluded. *The Woman's National Daily* is championing the cause of woman, as well as the rights of the whole people. The editor, Mr. E. G. Lewis, is involved in a fight with the elements of conspiracy and intrigue, in which fight he is manifesting the characteristics of a hero. We heartily recommend this daily to our readers. The combined subscription for one year for both *THE FLAMING SWORD* and the *National Daily*, is only \$1.50, either as new subscription or renewal for *THE SWORD*. See announcement on page 36 of this issue.

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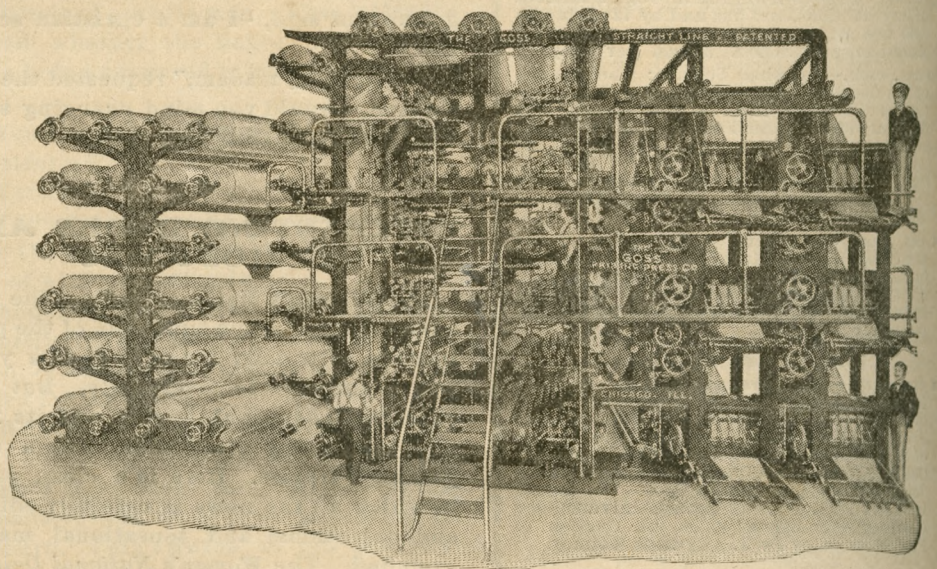
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