

The ARTICLES IN THIS NUMBER

JULY, 1908

The Founder's Department, Pages 2-7.

The Tyranny of Wrong.—The Messiah's Coming and the End of the Age.—Man's fall and Restoration.—Promised Salvation of the Body; by **Koresh**.

The Indicia of Human Progress, Pages 8-10.

Roosevelt as Robespierre II.—The Demand for Wise Leadership.—The Time of Man's Extremity.—The Cry of the Woman (selected); by **Berthaldine Matrona**.

New Century Studies and Reviews, Pages 11-13.

Lady Wortley Montague.—Literature on the Polar Equation.—Two Remarkable Lectures by **Koresh**.—Effects of Laughter on the Muscles.—The Prescient Eye of the Poet.—Malicious Animal Magnetism.—The Divinity of Jesus the Christ; by **Lucie Page Borden**.

Modern Social Problems, Pages 14-17.

The Science of Human Liberty; by **Madison Warder**.—Competism and Personal Liberty; by **Otto L. Frincke**.—Recovering from the Panic; by **Samuel Armour**.—The Essence of Social Harmony; by **Moses G. Weaver**.—The Cartoon as a Weapon; by **Lucie Page Borden**.

Health and Hygiene, Pages 18-19.

The Uses and Abuses of Fasting.—The Body as an Organism.—Dr. Carrington's Strange Fallacy.—Causes of Disease.—Foods and Medicines; by **Dr. J. Augustus Weimar**.

Topics of Interest and Importance, Pages 20-23.

Searching for Knowledge of God; by **Otto L. Frincke**.—The Keeping of the Commandments; by **N. C. Critcher**.—Is Religion a Failure? by **Dr. J. Augustus Weimar**.—The Messianic Personality; by **Anastasia**.—Keys of Knowledge; by **Moses G. Weaver**.

For the Younger Minds, Pages 24-25.

Her First Experience With a Puppy.—The Spiritual World at the Present Epoch.—Mission of Flowers (selected); by **Marguerite Borden**.

In the Editorial Perspective, Pages 26-27.

The Medical Trust's Climax.—The Onward Sweep of Prohibition.—The Right Names of Things.—Mortgaged to the Millionaires.—The Coming Divine Kingdom.—Intervention by the Almighty.—The Great Alcohol Mystery.—The Architecture of the Body.—Living Matter; by **The Editor**.

Review of Research and Opinion, Pages 28-29.

The Chaos of the College.—The World's Mental Giants.—The Christian Psychology.—The Tragedy of the Good.—Is America Democratic?—Ambition and Ability.—Corruption in Politics.—Sources of Error; by **The Editor**.

The Open Court of Inquiry, Pages 30-31.

The Hollow Globe.—The Auroral Display.—Cosmogony and Communism.—A Crucial Test of the Convex Theory.—Two in One Flesh; by **The Editor**.

The Publishers' Department, Pages 32-36.

Little Words With Our Readers.—A Strange Race of Men.—Tobacco and Railroad Disasters.—Government Protection of Crops.—Interesting Books and Periodicals.—The Humorous Side of Things.—Various Advertisements.



The Tyranny of Wrong

BY KORESH



THE GOAL, for which the nations strive
(Not reached while inequality in the yoke of life,
To woman gives the greatest burden and she rewarded less,)
Shall its fruition yield, when, by voluntary act,
Through liberty of choice, she can and will control her potency of sex.
God is not tyrant. In him the origin of all that lives, and is,
Has source of being, pronounced in all things, in language
Unmistakable, bisexate; and did inequality in Him reside,
This want of balance, in potency of sex unity and life,
Would oblivate and to nothingness reduce all sphere of action,
For he would reign in arrogance and subjugate his other self and
thus destroy:
From thence, eternal Death would be his portion.
True government and reality of life can only come when usurpation
Deprives not longer woman of her rights.
Make right the central wrong! This achieved, all others in sequence
And consequence throw off their weight, and—the curse of sexual
Bondage driven to the wall—every lighter bondage fails
And there is curse no more.



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."

Volume XXII. No. 7

Whole Number 706

Estero, Florida, July 15, 1908. A. K. 68

The Messiah's Coming and the End of the Age

How Genuine Science Explains the Mystery of the Lord's Departure and Return

BY KORESH

ONE OF THE PRINCIPAL OBSTACLES in the way of a comprehensive understanding of the science of the Lord's coming at the end of the Christian age of the world, is the misapprehension of the character of the disappearance of the Son of man. There is an underlying science so definitely defined as to make it inexcusable for the thinking mind, to mistake the method of his departure and the processes of his return, and the character of his manifestation.

The Lord distinctively and concisely defined the science of his departure from the natural sphere of his existence. He declared: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you," which, of course, was essentially the result of his departure. He emphatically defined the way of his departure in the declaration that he would come into his Disciples; he would sup with them; that is, he would conjointly enter into a conjunctive association in which they would be one, as he was in the Father and the Father in him. From this enunciation it would seem important, at least, that the student should know how the Father was in him.

The Lord's answer to Philip settles this question beyond cavil or dispute: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; * * believe me that I am in the Father, and the Father in me."

The Lord Jesus was the Father, in view of the fact that the principle of life and the begetting power in him constituted him the Father of the regeneration, and thus the veritable God. As the church discipline puts it, he is "very God, very man." God the Father was in him absolutely, for the Lord Jesus was the material tabernacle of the invisible God, who was in him as man. In the Lord Christ, man was God and God was man.

He declared: "I am the living [immortal] bread which came down from heaven; if any man eat of this bread, he shall live forever." "Whoso eateth my flesh and drinketh my blood hath eternal life [when?]; and I will raise him up at the last day." Did the Lord tell the truth when he declared he was the living bread from heaven, and that he must be eaten that he might raise up, at the last day, those who partook of his life?

It is impossible for a materialist, without conversion, to comprehend the spiritual fact of the Lord's dissolution through an electro-magnetic flame, and his consequent conversion to that spiritual force called the "Holy Ghost." The fact remains, however, that after the resurrection of the Lord from the tomb of Joseph, he was dissolved in the presence of his Disciples; his body was converted to spiritual essence, and thus he was transposed to the life of his Disciples, who were recipients of the Spirit, and therefore, necessarily, of the Lord himself, who went into his Disciples, as he declared he would be eaten (appropriated) by them. This proposition is so reasonable and so simple, that it seems almost incredible that the self-constituted promulgators of a gospel purporting to be the gospel of the Christ, should so palpably mistake his utterances and his meaning, and thus constitute themselves blind leaders of the blind.

The Lord Jesus Christ, by the operation of the Spirit, was sown in the race he came to save; and through the laws of regeneration (reproduction), the Christ planted in his people will develop them into the Sons of God. The earth brings forth the blade and the ear, and finally, the full corn in the ear. The full corn in the ear is the product of the planting of the Christ as the personal God; and the product, the full corn in the ear, will be the manifestation of the Sons of God. The Christ will be developed through regeneration, in every man raised up into that newness of life which involves the perfection of the immortal body.

The Flaming Sword

If the Lord was not eaten, then why the farce of the Eucharist in the Roman church, and the Lord's Supper in the "Evangelical" churches, wherein the Lord's body and blood are partaken of in symbol, portraying the appropriation and assimilation of the body of the Christ by his Disciples, who were to partake of his flesh and blood? Why the absurdity of such a symbol, if it were not to portray his absorption by his people? If the life of God was not partaken of through the seed of regeneration, how can humanity rise into that newness of life promised to as many as received him? To all that believe in his name, gives he power to become the Sons of God. Why not take the only reasonable view of this all-important question, and admit that if we are to be made the Sons of God through the processes of regeneration, we must put on the very life of God; and that such life cannot be developed in the race but through the impartation of the seed of God, planted for the purpose of reproducing God in the human, (arch-human) race. The Lord was this promised seed.

It is difficult for the common mind to understand how it is possible for the Christ to have ascended into the throne of God, and also to have descended into the race. That process of combustion which burned Him into God and placed him on the eternal throne of the Almighty, precipitated the descending product of that combustion into the receptacles of that descending essence called the "Holy Ghost,"—in reality, the Holy Spirit or seminal essence of the impregnative force of the universe, that force being concrete in the Son of man, the Son of God.

The Lord Jesus Christ was the triunity. He was declared to be the fulness of the Godhead bodily. Isaiah said of him, looking down the age to his manifestation: "Unto us a child is born, unto us a son is given; the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." Isaiah was conscious of the fact that the Messiah was the Son raised up from humanity for the double purpose of sitting on and perpetuating the throne of God, and impregnating the human race with the seed of the Almighty, that the Christ might bring forth his offspring, the Sons of God, the fruit of the Tree of Lives, from his own planting.

The new dispensation is dawning; the morning light is breaking forth in the effulgence of a new Orient. The Morning Star has risen as the Harbinger of the new Day, where the old Occident is about to disappear, and the Sun of the new era is about to mark the passing of the old Christian world, with all of its adulterations of the once perfect gospel and the then new life. The old dispensation is passing; its corruptions hold within the decaying carcase the elements of its final dissolution. The old heavens (the old church) and the old earth (the old state) have the marks of the day of doom. Let them pass, for the time is here when the offspring of the Almighty God will claim their title to the everlasting habitations prepared for their inheritance.

The three great woes are upon us, the culmination

of the three curses enunciated in the beginning. The first woe was upon the money power, for the day of the distress of the rich who have robbed God's poor; for is it not declared, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you"? The second woe was upon the woman, the church, for her adulterations and her endorsement of the evils which afflict the world. The third woe was upon the man, who has been eating his bread by the sweat of his face. These woes are upon us, and the world will shortly know that the declarations of the prophets, of Christ, and his Apostles are not the lies that the world would have us believe.

The Lord by his translation did not pass away into the natural heavens, but he did pass into the spiritual heaven within his Disciples and Apostles. He was eaten as he declared he would be; and the Lord's Supper is the portrayal of his appropriation through the operation of the Holy Spirit, which was the Lord Jesus, the Almighty God, who was the promised seed that came into the world for the purpose of being planted.

Upon the authority of the Most High I am forced to declare the great truth, that the Lord descended into the race by the operation of the Spirit, this Spirit being the substance of the body of the Lord, consumed by an electro-magnetic fire in the presence of his Disciples. This declaration is part of the everlasting Gospel, the gospel of the new age; a gospel that will redeem the world and usher into being the new order, which shall constitute the Sun of Righteousness, the order of the Sons of God, the effulgent light of the new and everlasting Day.

This corruptible shall put on incorruptibility, and this mortal shall put on immortality. What is the meaning of all this? These corruptible bodies with their corruptible souls and spirits will take on the new form and quality, by being changed from the present state of mortality to the state of immortality,—not in some other world, but here in this world, where the transformation will bring in the resurrection of the dead. Men in the mortal (dying) state are not living beings as they think they are, but are in the state of death, whence, through the renewal of life, they shall stand forth in the change to be wrought; the living, immortal Sons of God, having attained the resurrection from the dead. But how? Only through obedience to the law, the identical law delivered to Moses, observed by the Lord Jesus the Christ, and handed down for our comprehension through a revelation of its science. "Blessed are they that *do* his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city."

The absolute science of immortality can be found in the Decalogue, and nowhere else. A knowledge of that law through which the Son of God attained the Sonship by obedience, is the only way through which there can be a resurrection to immortality. Those who seek rightly for immortality are promised eternal life. Immortality must be attained where the Messiah attained it; and nowhere but in the field where he was planted will the fruit of immortality mature. This is the glorious gospel of the new age, declared as the Message, and from the enunciating Messenger.

Man's Fall and Restoration

Our Position Concerning Marriage & its Uses

By KORESH

MEN TALK OF FALLEN WOMEN, fallen not because of drunkenness, nor the use of vile tobacco, but fallen into immorality on the lines of a deviation of character, from the standard set by men for the rectitude of women.

From what have the "fallen women" degenerated? Have they been precipitated from the condition of corruptibility and mortality into which all men have been precipitated under the curse of the law, and from which no person has arisen since the fruition of the Spirit in the beginning of the age? Are they fallen from the fall? And to what extent or degree can we define this additional precipitation of these "poor fallen creatures"?

How much below a condition of corruptibility and mortality can a man fall, unless it be into the graveyard? How does it occur that there are so many "fallen women" and no fallen men? From the fact that there are no fallen men on the same plane as the fallen women, we are compelled to conclude that a woman or man is fallen to the extent that the fall is discovered. The fall does not consist in the sin of immorality, but in the discovery.

The fact is, that so long as man is a corruptible and mortal creature, subject to all of the laws of mortality and decay, to a dissolution of the body, soul, and spirit, he is fallen to the limit; and this includes the race of men everywhere throughout the world. The race is universally fallen and corrupt. The moral standard is not predicated upon the basis of morals at all, as an absolutely fixed principle, but rather upon the basis of ignorance of physiological laws, and the conception of that which nations, peoples, and countries may fix as a standard to suit the whims of the masculine portion of the race, that determines the standard for one half of the people of the world, against their right to enter an approval or a protest.

The standard of a nation which has the honor of producing the greatest character of all the ages, the very God, the very man who sits upon the throne of the universe, was a standard of social life which all Christendom condemns, as versus a system which Christianity borrowed from the heathen and Gentile nation, because this nation had not fallen from, nor risen to the standard of the Jews.

With all our boasted civilization, the Christian nations of the world are far behind the knowledge and application of principles to which the Hebrews attained in the early stage of the establishment of the nationality which brought forth the Christ. The twelve sons of Jacob (which in John's Revelation are defined as the very gates of the New Jerusalem, for their names were written on these gates) were preconceived according to the laws of the physical Zodiac; and their characters were predetermined because of Jacob's knowledge of the times their conceptions should occur in their rela-

tions to the motions of the Zodiac and the planets, to perfect the men whom it was his province to bring into the world. Jacob did not stop to consider any impropriety regarding his procreative functions, but the manner in which he could be instrumental in opening or shutting the gates of the New Jerusalem.

Were I to advise an adherence to the proprieties of a moral standard, regardless of physiological laws and influences, I would be compelled to point to the standard and laws of the times; not because I think them perfect, but because the way of least resistance is the easier way. The standard of morals in the Christian world today is very low. The laws governing the relations of men and women in marriage are licentious, and productive of evil. This is not because they are Christian, but because they are unchristian.

There is nothing more conducive to race suicide than the indiscriminate prostitution of the sex function, under the license of any drunken justice of the peace. The prevention of race suicide will be effected in some other way than an urgent and strenuous impulse to multiply propagation under the license of what the world calls legitimate marriage. Imbeciles and incompetibles may indulge in sensualism, because they have the license of a justice of the peace or a clergyman. "Increase and multiply, regardless of the principles of physiological and stirpicultural laws," is the urgent suggestion. Race suicide will finally be forestalled through the application of the laws of restraint and scientific direction; at least, nothing less than the principles adhered to in the propagation and improvement of the lower animals.

Let me state emphatically and positively that I am not advocating any system of marriage other than the legalized one; but I am suggesting some points of improvement under the restraints of law and morals, and especially under the laws of moral discipline and restraint which will correct the evils of the present licentious marriage system.

The modern marital system cannot in any sense be called Christian, because the early Christians never married. They had arisen above the propensities of the flesh, because they were actuated by the Holy Spirit; and the Holy Spirit had no necessity for sensual indulgence. We admit that the Apostle Paul permitted some things because of the weaknesses of the flesh in some instances, in countries where certain laws were in vogue; and he advised against any infringement of these foreign laws. They were given as Christian principles, but he admitted that they were in opposition to the genuine principles of the higher Christianity. In those people, and where the Holy Spirit had a controlling influence, there was no marrying nor giving in marriage, for it was expressly declared by the Lord himself: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."

He did not say that there would be no marrying in the resurrection; but that those who were accounted worthy then, to look forward to the resurrection, be-

cause of having received the "Holy Ghost," should not at that time think of entering into marital relations, because those things were of the flesh and of sensuality. The Christian world has fallen from this state of Christian morality; it has gone over into paganism, and has adopted pagan principles and methods. That this fall should occur, was foretold by the Lord and his Disciples; for it was declared that the time of final restoration should not obtain until there had been a falling away first. The church was to fall away, and the prediction has been literally fulfilled. The church is a fallen church; the present humanity is a fallen humanity, and there are no grades of distinction, unless it be that those who have fallen the lowest in their own estimation, are amenable to a restoration because of a consciousness of the fall. It will be with these as it was in the beginning: "I came not to call the righteous, but sinners to repentance." "Those of you who think you are righteous, are beyond and above my influence now, I cannot save you. But the publicans and harlots which you despise, these I can and will save, because they are conscious of their fall."

Who are the fallen, and who need redemption? "All have gone astray; there is not one that doeth good, no, not one;" and this statement applies very generally at the present time. Who are saved from the fall? Not those who, while in the corruptible body, think they are saved by the blood of the Christ. The blood of Christ, infused through the operation of the Holy Spirit in the beginning of the age, will bring as many as received that blood, down to the looked-for outpouring, when, after the transformation, they will have put on incorruptibility and immortality. There is no salvation until the body, soul, and spirit are saved in every personality who shall have put on the life of Christ in an immortal body. None are saved yet; but in the resurrection, which is a transformation of this vile body and nature to an incorruptible personality and individuality, the arch-natural humanity, men will be saved.

The grave that will ultimately give up its dead, is the corruptible humanity. The sea that will ultimately give up its dead, is the same which John saw when he stood upon the sands of the sea, and perceived things which he did not comprehend, and which required the wisdom of the angel to define to him. Said the angel, "The waters which thou sawest * * * are peoples, and multitudes, and nations, and tongues." If peoples, multitudes, nations, and tongues constituted seas, then these must give up their dead; and as they are either dead in Christ or in their trespasses and sins, the giving up of the dead is necessarily the transformation of this corruptibility and mortality, to incorruptibility and immortality.

So let us look consistently for a change of death into life, as the resurrection from the grave and the sea. Do not look unreasonably and inconsistently for the buried carcase to rise out of the ground where nothing remains, and where nothing of the *viduality* was entombed. The present human existence is the grave-

yard and sea that will give up their dead at the proper time; and not until this transformation occurs is any one saved. All are fallen; but all will be saved in their order—the firstfruits at the culmination of the cycle now at hand.

Work for the coming of Christ in the resurrection of that multitude which shall spring from the divine planting as the Sons of God, the order of Melchizedek, of whom the Lord Jesus was declared to be forever the High Priest. The Christ was declared to be the High Priest of that order because he was sacrificed, planted by the operation of the Holy Spirit, that his planting should bring into being this arch-human order. His life planted in the race will bring forth his life in that multitude in which he will be resurrected. It was the descending life that was appropriated by the church, that will bring forth the Christ in the resurrection of the Sons of God. They are the Sons of God because the life of God, through the operation of the Holy Spirit, the seminal essence of Deity, was planted to bring them forth. There can be no restoration from the fall in any sense, but through the resurrection into life, of the mortals who are open to, and are recipients of the "latter rain."

Promised Salvation of the Body

*The Life of the Deity to be
Put on in the Natural World*

By KORESH

WE TAKE IT FOR GRANTED that every professed Christian believes the Bible to be true, consequently we will assume that before the end of the Christian dispensation there will come a time of great tribulation, such as was never before recorded in the history of what is called Christian civilization. Is the Bible true? And will a period of desolation usher in the peaceable kingdom for which the Christ of God was made a sacrifice to the world—a sacrifice which is not consummated until the last enemy (death) is conquered and subdued?

All of the signs of the times indicate the approach of the end. The entire Christian world is given over to the commercialism of his satanic majesty, the devil. The original Christianity was a communistic institution inaugurated by the Lord Jesus himself, and corroborated by the office and influence of the Holy Spirit, which compelled those upon whom it acted to sell all they possessed, and lay the price at the Apostles' feet. This was universally true, for as many as received the gift were of one heart and one soul, and they had all things common. This was never changed until the church went over, body and soul, to paganism.

We are today almost in the throes of the agony of the world's parturition;—the time for the adulterated church to receive its punishment for the prostitution of the kingdom of Christ. The spiritual reign of Christ in the world is not the reign triumphant, but the reign militant, in which the Christ is fighting his enemies until death, the last enemy, is overcome, when there will be no more dying.

"This corruptible must put on incorruption, and this mortal must put on immortality." This consummation will be accomplished here in the world, with men in the flesh. This mortal form, with its mortal soul and spirit, will be changed to the immortal form (soul and spirit) here in this world, for this is the fruit which is promised to the world, at least to that part of it which in the beginning of the age received the baptism of the Spirit. The grave shall give up its dead. What grave? If there were not another word in the Scriptures to confirm the doctrine of hell in humanity, and, consequently, the graveyard in humanity, the words of the Christ would settle the whole question, for he said: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

What was the communication, the edict, of Jesus upon this vital (this non vital) question? "Ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." Did he speak the truth when he called men tombs (sepulchers of the dead)? Was it a fact that dead men found their hells in the men who supposed themselves to be living, and the more so, as they had been whitewashed for the occasion, to make them appear reasonably clean? The fact is, that when the dead arise it will be the transformation of the mortal men to immortal men; for those who are in the world today, are those who were in the world nineteen hundred years ago.

The sea also will give up its dead. What sea? John did not understand the language of symbolism, so the angel told him that the waters which he saw, when he stood upon the sands of the sea, were multitudes, peoples, nations, and tongues. These were the waters of the sea. Is this the sea that is finally to give up its dead, to give up its mortality for immortality? This is most assuredly the sense in which this statement is to be taken. The sea that will give up its dead is the sea which contains the spirit of the past, and that spirit is pushed forward into the humanity which now exists, but which is in the mortal state, and is to be transformed from corruptibility to incorruptibility. When this mortal shall have put on immortality, then the graves will have been opened, and the dead will have come forth.

It is said that the dead in Christ shall be raised first. Who are the dead in Christ? Let us see what Paul thought about it. The dead in Christ were those who received the Holy Spirit, for it was said: "Ye are dead in Christ, and your life is hid with Christ in God." All people in the beginning of the Christian dispensation who had received Christ, constituted the dead in Christ. They were dead in Christ because they were still mortal in the body, although they had been quickened in the spirit.

There was another class of dead; those who were dead out of Christ;—the mortal out of Christ, and the mortal in Christ. These were the two kinds of dead spoken of in the New Testament. Now Paul says, we (the dead in Christ) shall rise first; then we (Paul and all of the rest who were dead in Christ), though apparently alive, and who remain (down to the end of the Christian dispensation) will be caught up. The Adventists being without oil in their lamps, and being so material that they do not know the difference between a dead man and a living one like the Christ, will declare that "we" (pronominal first person plural) did not mean the people to whom the pronoun referred, did not

mean we but *they*, for this is the significance they place upon the statement of Paul.

The Apostle did not say, "then they who remain," but he did say, "then we who remain." This means, of course, those who had received the Christ, and therefore were dead in Christ, because the resurrection had not taken place, nor could it take place until the end of the age, at the ripening of the fruit. There will be but one kind of fruit—the immortal fruit raised from the mortal humanity. The Adventists are providing for the salvation of a class of people who have not been in the grave, according to their estimation, and who, therefore, are not to be resurrected; while the gospel of Christ provides for no salvation but through the resurrection of the dead from this corruptible graveyard, the humanity in which reside the spirits of the past.

The resurrection which took place in the beginning of the age, was the spiritual fruition in which thousands partook of the Holy Spirit as it was shed upon the church,—the people prepared for its reception. This did not save the body, but it quickened the spirit, and gave birth to it as a spiritual fruition. Up to this time the whole creation has groaned and travailed "in pain together and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the *whiothesian* [the putting on of the Son], to wit, the redemption of our body." The word adoption is not in the original, and the gospel derived from the word adoption is misleading; it falsifies the Word.

The redemption of the spirit was the fruition of that age, but the whole creation waited; and not only they, but "we" who have the firstfruits of the Spirit, wait for the firstfruits of the body. That is the resurrection of the dead, the putting on of incorruptibility, which is the transformation of the mortal flesh to the immortal flesh of Christ. It is the change of the sepulchers of the dead to immortal beings. This is the resurrection, and there is no salvation until this change is accomplished.

Every kind of Christian pretension which denies this exposition of the gospel of the resurrection is antichrist. The world is saved when, in the end of the age, it comes to the fruition of the dispensation; that fruit being the full-fledged Sons of God restored to God's image and likeness. It was the Son of God that was planted in the race by the operation of the Holy Spirit, for the Holy Spirit was the Christ of God. As many as received the "Holy Ghost" received Christ; as many as received the "Holy Ghost" received God, for they became the temple of God. "Ye are the temple of God, if so be ye have received the spirit of God." Inasmuch as God is Spirit, and the Spirit was received, of course God was received, and he dwelt in his holy people, his church; not the edifice called the church, but in the Ecclesia, the gathering.

There are no three persons in the Godhead. The Lord Jesus the Christ was the fulness of the Godhead bodily. As the Son (the promised seed) was planted in the race by the operation of the Holy Spirit, through the dissolving of the Lord's personality, the fruit of that planting will be the Sons of God, like the Christ. It will be the full corn in the ear, the corn raised up being like the corn (the Christ) planted. This is according to the parable of the Lord.

We are rapidly approaching this consummation, the end of the Christian age; and before the ripening and birth of the Sons of God come, the travail of the world must come, with all of the pangs and throes of the universal parturition, which have been predicted through the prophets, the Christ, and the Apostles.

The Indicia of Human Progress.

BERTHALDINE, MATRONA.

ROOSEVELT AS ROBESPIERRE II

To Complete the Parallel
Napoleon Must Come Also

MR. LOUIS MADELIN, the eminent historian, recently discoursed in Washington on "Napoleon as a Professor of Energy." The *Literary Digest* reports the historian as saying that the President has a passionate admiration for Napoleon. If Napoleon was a professor of energy, it is not strange that the reëmbodiment of his progressive ego should have been prophetically styled, "the mighty one of forces," nor that his reappearance as supreme master of finance should be looked for, because "booked for" in America.

Mr. Madelin declares Mr. Roosevelt to be "a well hated man." The business men whom he has humbled or crushed, regard him with rancorous abhorrence. One of these, a powerful financier, said to him over his wine, "In one sense Roosevelt is a second Robespierre, for he believes in his own providential mission and reigns in the name of virtue. There are no worse tyrants than those who reign in the name of virtue. When a chief magistrate is acting from principle or interest, or is a partisan, he can halt, change or entertain doubts as to the correctness of the course he is taking. When a man believes himself invested with an extraordinary mission, he carries out his blunders to the bitter end. Your Robespierre cut off heads; this one ruins us, which is worse."

Napoleon, the greatest of Christendom's empire builders, realized that he had not yet attained the rank of a new world creator. A mastery of himself, by the applied science of the laws of life, and of universal form and function, was necessary for the reanimation of the man Napoleon, with the spirit of the God-Man, Jesus Christ the righteous. This reanimation of the most vitally gifted of men as an empire builder, he knew to be the goal of divine human attainment. This reanimation of Napoleon has been made most easily possible in the United States of America. Here the man of destiny may out distance all other men in high finance, in paternalism, and in imperial equity, for, being the man of destiny, he has it in him so to do. Reëmbodied Robespierres undoubtedly have their parts to play on the world's stage of the resurrection and simultaneity.

The restitution of all things to the divine order of the kingdom of heaven in earth, for which all Christendom has been taught to pray, is at hand. The world-revolution, which prepares the way for the peace of the Golden Age, is imminent. Mr. Roosevelt is the right man in the right place to be Robespierre to the republican lords of competism. He is a magnificent blind Sampson, for rending the pillars of the den of thieves which the money-changers ever make of the Father's house. The Father looks on complacently, knowing the lasting benefit to humanity of the final downfall of

the temple of competism. It is a temple with a tower great and high, but far from heavenly. Monte Carlo is but the index finger of its hellish origin. It is but a gilded gateway to more mysterious labyrinths—darker, vaster hells. Standard Oil, Amalgamated Copper, and scores of other names have, by patent remedy men, been dinned into the ears of the slumbering man of sin, to rouse him to the self-deceiving subtleties of his mortal nature.

They have hardly disturbed his dreams of greater schemes to supply hades with damnation. The President has made him growl just a little. Possibly he is destined to rouse him up, to take the sword for his final fight for life. But remember, it remains for David the King, raised up among men, to slay him. In the resurrection of life the potencies of human progress toward the divine image and likeness are focalized in one man, the Messenger of the Almighty's new world covenant.

While Mr. Roosevelt may seem a reincarnated Robespierre to the money kings, shutting up their bowels of compassion in response to the demands of the masses for commercial and industrial equity, CYRUS, the Shepherd and Stone of Israel, in his culminating activities, will surely be Apollyon and Beelzebub incarnate, to the wolves in sheep's clothing of modern Christendom, who make the law of God of none effect.

These sheepish looking wolves have no desire today for the reincarnated divine Ego of Jehovah, as a Messianic leader. No matter how well equipped he may prove himself to be for Messianic work, they will despise and reject him, as did his professedly "own" of old. It will remain for the professedly unsaved, and the confessedly unrighteous, to receive the Messiah of this age as the Lord of the harvest, and to recognize Jehovah in the secret of his presence, and to hallow his new name.

Notwithstanding the hatred stored up in human stock for America's representative man, and for Jehovah's elect Messenger, these two most forceful characters of our time are liable in the very near future, to be clearly recognized as the God-ordained leaders of two great aggressive parties, to be forced by the necessities of the world, to become the prime factors of one great coöperative, commercial, and industrial unity. To the Roosevelt type, loyal to American institutions for the common weal, we might apply the term republico-regal party. The adherents of the Shepherd King and Stone of Israel, might be denominated the imperialistic order of royalty; for with this order, a new and divine system of science will reign supreme.

The forces of the universe have coöperated for ages to produce from the human race the nuclei of these two great parties. They are definitely prophesied of, as ultimately constituting the initiative and referendum of a world empire, a social theocracy, having an imperial head-center. Such a theocracy of humanity, will constitute the foundation of the kingdom of God in earth.

From the most scientific source existent we learn that while the battle of Gog and Magog is sighted as imminent by those with telescopic eyes, and the "yellow peril" of Orientalism is ripening to deluge us with its flood tide of commercial impulse, kings are being raised up among men in America, who will ultimately give their allegiance to a King of kings long desired. This greater King will appear as the slayer of our modern Goliath. Wisdom has furnished him with a white stone, most precious, with which to execute the work of destruction. Divine wisdom has good common sense ways of reproducing in humanity the dominance of commercial integrity in the human heart, as the source of universal commercial equity.

Mr. Madelin, the French historian lecturer, says that Mr. Roosevelt is so representative of America that he could say, "I am America." Mr. Madelin's description of Mr. Roosevelt's personality is as follows: "His energy finds expression in the person, the theories, the work, of Mr. Roosevelt. He is a colossus, with the neck and shoulders of Atlas. Struggles and difficulties are a joy to him. He is a demonstrative cordial giant, in whom intellectual life flourishes side by side with a powerful physical life. When he speaks, all his features are filled with animation, his eyes gleam with a glad luster behind his binocle, and the swelling veins of his forehead indicate the intense activity of his mind. One feels that all sorts of activity, study, the cares, of government, sports, politics, and combats, are necessary to an organism which is that of an athlete."

We believe Mr. Roosevelt to be devoted to promoting "a square deal for all men;" and that when more scientifically enlightened, will prove himself worthy the title, republico-regal. He is a devout man, feeling after God's own heart of peace and good will. This will be given to all men of noble endeavor after the most stupendous war ever essential to the establishment of a long era of universal peace.

THE DEMAND FOR WISE LEADERSHIP

*The Repetition of History
in the Crisis of the Ages*

EVERY TEMPLE built by the hands of man in earth is a stepping-stone or footstool to reach the concept of a better one, first to be built in the mental heavens, and later, by the hands of man in the natural. So men go on building all sorts of things, first in their mentalities, and later objectively on *terra firma*, with their hands.

There are degrees of man's being, of which the consciousness of the outermost and grossest spirit of man in his retrogressive state, is absolutely unaware. When man reaches the last state of the degeneracy of a cosmic order, fallen under the dominion of false science, he is apt to see nothing desirable ahead of him, and to lose all interest in the things that are. At this juncture he is ripe to welcome one who can say to him with scientific authority, "Behold, I make all things new!" The Messenger of God confronts the man of sinful mortality with the credentials of a science he cannot gain-

say. If receptive, the man of need may drink of the pure Water of Life, till his mind is completely renewed for a revival of interest in the renewal of all known things.

There are hordes of men and women wandering the earth today, sick for the want of a life work of all-absorbing interest, or some variety of entertainment to keep them from maddening self-absorption. It will take the veritable God-Man, the preëminent great Physician himself, made known to men lost and undone because of sin, sickness, and death, to repolarize them, and give them the vision of the world to come, preserved by the Light of the body, which is the Eye, or Prophet of how all things are made new. Most Koreshans, whatever the amount of this world's advantages they may have possessed, were of this poor and needy class. They longed for new thought, the science of a renewed, divine, immortal life. They wanted to know the whole truth about themselves, about the universe, its origin and destiny, and their relation to it.

No man seemed to know any demonstrable truth about these factors, so essential to intellectual and moral happiness, the source of all lasting physical well-being. Some self-sufficient creatures, more fools than wise, who posed as scientists, offered them an assortment of hypothetical theories as a basis of fellowship in the disposition of inexplicable facts. Others, blind leaders of the blind, suggested as a cure-all, piety, by faith in the great unknown and unknowable. They found the whole bunch of false religio-scientists practically agnostics, or atheistic spiritualists or materialists. Imagine the welcome such waiting ones gave to a man who met them in exact accord with the law and the prophets, who gave them the absolute knowledge of the truth they sought, and who provided them with a College of Life, in which to learn through deeds, wisdom's way of applying it to the uses of life. It is simply marvellous what the man knows about everything vitally fundamental to the issues of life, which involve immortality and eternal life.

All that he knows, he is here to impart to the receptacles prepared, constituting the flowers of our civilization, the vitalized forces of which, will be appropriated by the fruit of the Christian era. He invites men receptive to his doctrine, to become coöperatives with him in the reproduction of the universal Grand Man of the Golden Age of Science, or Aquarius. As a basis of operations he requires a city to be built that shall be the finest possible material expression of God's good will to man. A city from which the science of love shall go forth to all the world, a living epistle to be known and read as a book of Godly municipal life. So shall all the cities of earth learn wisdom. This accomplishment means, that men eating from the Tree of the Knowledge of good and evil shall become as Gods. To get men to eat, the Lord deigns to disguise himself as a mortal man of the most subtle scientific wisdom, and takes them in their ultimate wickedness, in their own snares. So does he lead captivity captive, and give gifts unto men.

He will give them all they want of gold, food, rai-

ment, and temples built with hands, all secured on a rational basis of plain business coöperation. With enough of all these things, but without a God, and without hope of immortal and eternal life, what would man still be, but an empty capacity for the keenest appreciation of these better things. Hence, the Giver of all good gifts is a God-man, who holds the science of immortality and eternal life,—things to be attained on a rational basis of moral, intellectual, and physical integrity.

That such a man lives, possessing this knowledge, is a fact, the discovery of which is the greatest of the age, and the most brilliant sign of human progress. If you doubt it, put him to the test of having made it, to which he invites you with an urgency that can be measured as to importance, only by the world's history of the law of the cross, and the living Sign of its vindication, as the scientific exemplification of truly divine love and wisdom.

The Time of Man's Extremity

MAN'S EXTREMITY having been defined as God's opportunity, we hope it may be reached soon. This great country of ours, with its vast resources for the universal well-being of almost numberless millions, ought to be under the dominion of a king by divine right, with a universal imperial Motherhood in practical partnership, to make of earth, man's heavenly home. The Almighty has promised humanity a King, but his best gifts he prepares a people to keenly appreciate.

When the United States becomes a big, noisy town-meeting every four years, with much whiskey, tobacco, lying, and graft thrown in, to make it accursedly lively in the discussion as to who shall be its public utility tool, some of us wish the King would step in and cause the general disturbance and concomitant miseries to cease.

One of the very encouraging indications of human progress to us is, that new and able men are being raised up to present anew to men, the advantages of monarchical government. As we dearly love a king by divine right, and as we believe in God's promises, and do not believe he exhausted his resources when he gave the Jews a Solomon, and the world a Lord Jesus Christ as the Holy Seed of coming kings and priests unto God, we have a living hope that there is material provided for a king to be raised up among us who will make the American Republic the veritable promised kingdom of heaven in earth.

As a preparation for this coming kingdom, we, like the Jews, with their era of the judges, have had to be a republic. We have had quite a creditable republic at times, too, but it is getting senile and riddled with the moral rot of plutocracy, socialism, anarchy, and all sorts of irreligious isms and ologies that make for the despotism of lawlessness—viz., fear and distrust of everything and everybody; the most hideous form of despotism known to men.

If we were not as optimistic as we are pessimistic,

our hearts would fail us for fear, because of apprehension of the consequences of all this. We are optimistic, however, from absolute knowledge, from living hopes, and all sorts of good indications of human progress. The last state of mortal management of human affairs we know is reached. The feet of the Grand Man, foretold to be part of iron and part of miry clay, are here showing up their weakness and instability all right, and we are just now looking around for that promised "stone" that never misses the mark of its promised destiny; a king by the divine right of the science of his kingship. Hence we herald the promised King.

Some people think the children of Israel are dead, because they became *Lo ammi*, and not the visible people of God in the days of Jesus. Some people think they are the very vital and visible people, called the Jews, who rejected their God and King, when he came as Jesus nineteen centuries ago. The same Mind that made the Lord Jesus the king he was, and rendered him invisible by transmuting him to Holy Spirit and planting him in mortal Gentile soil, can now make a Gentile Sign of the harvest of him, right here in the United States, and raise him up as God's new name of manhood for the Almighty, and cause him to deliver up lost Israel from the Gentile races into which he was absorbed for the fulfilment of every promise of God to men. This is what our most optimistic spirits of the times are looking for the Almighty to do,—to raise up a king among men with the Davidical power to kill the Goliath of these days, the competitive system and all its works, and to demonstrate his right to rule the earth in righteousness.

To rule the earth in righteousness will require a lot of things, which may be summed up in this: (1) The science of the only law that ever operates to produce righteousness—viz., the law of love; the ten commandments summed up in two, and lived by one Man. (2) The science of the universe which produced this one Man as the seed of its origin and destiny.

This does not leave much to be required, save the practical ability to apply this knowledge to the needs of men, and this surely ought to be found in a king somewhere among men. The greatest of all the indications of human progress is the fact that this man has been found by those who know him; hence they herald the King raised up to be the promised Sign to the Gentiles.

THE CRY OF THE WOMAN

BY ELIZABETH GRENE BARBOUR.

Man's work is mine, tho' woman born;
My hurried way in crowded mart
Is trod unswerving each morn;
I live a thing apart,
I bear a hungry heart.

Man's love and babe's, life hath denied,
No leisure e'en to give a crust
Is mine, swept onward with the tide
Of those enslaved by lust
Of gold, or load unjust.

I would not vie with men for gain,
Nor in the sun of ease would bask;
I—who man's burden bear with pain—
I want my woman's task.
Give this, O Lord, I ask!

—American Magazine.

New Century Studies and Reviews.

LUCIE PAGE BORDEN.

LADY MARY WORTLEY MONTAGUE

Sketch of a Famous Character
of the Eighteenth Century

THE CELEBRATED wit and beauty whom Horace Walpole admired, was the central figure of feminine grace and softness (barring her quarrels), during the whole century known as the eighteenth. In English history there are few rivals of the famous beauties of the French courts. She was one. Her habit was to command attention wheresoever she appeared, and she kept it during a long lifetime. After she was seventy-seven, when she returned to England after a twenty years' residence on the continent, Horace Walpole said she looked not a day older than at her departure.

Her reign of beauty began before she was in her teens. Her father belonged to the Kit Kat club, celebrated for its members, many of them from the noblest families. This club was so named because its meetings were held at the house of one Christopher Catt. One day, with a little braggadocio in his manner, the lady's father began to prate of his twelve year old daughter. Animadversion was not to be thought of. No one complained that he thought his daughter lovely, but when he proposed to put up her name as one of the toasts of the year they demurred. "Let us see the young lady." Post haste a servant is dispatched to fetch her. She arrives in a carriage with a maid. She has been hastily dressed in her prettiest clothes. All the men look at her. She is petted, fêted, admired, her name put up, and she returns home under her father's escort, an accepted belle.

Her wit has been contrasted with that of Madame de Sévigné in no unfavorable degree, for the best judges think her letters as charming as those of the French woman. Mr. Montague, her husband, was a man of taste. He held important offices under the crown. He went on an embassy to Constantinople; but he must have been a cur, a beast, because he could not make her happy. He was too stingy. He did not give her what was needed for her housekeeping. He was lukewarm about marrying her even, though she had excited his fancy at the first glance. A strange combination! A man well thought of, well spoken of, trusted by both the sovereigns under whom he held office, yet withal so contemptible in his domestic affairs. *Economies de bout de chandelle!* Candle-end economies—these were what made his wife's life miserable. By and by (but this was not until after the embassy to Constantinople, from which town of the Porte she introduced a notable discovery into England) she separated from him, worn out by his parsimony.

Lady Mary came back from the embassy with the sole view of making inoculation for smallpox useful to the common people in this contagious and dreadful disorder. She had seen its effects in Turkey, and was

seized with a great desire to introduce it among the English. Thus a woman's work lies at the bottom of the test of this remedy. In the eighteenth century smallpox was the fear alike in the palace and the hovel. How much headway she made is uncertain, but we know that the remedy is prescribed by law in the cities of America today, and that it was unknown in England when this celebrated woman came back from the Orient. Aside from the question of its efficacy, which is doubted by many, but is unquestioned by the majority, there is the undeniable fact that inoculation was a great humanitarian movement. Its object is to relieve suffering, and she was the cause of its spreading through the world. Her intent was to help humanity.

She is one of the most interesting characters in English history, more celebrated for her learning than any other woman of the century. As for her quarrel with Pope, that is classic. He was smitten with her at first sight; he wrote verses galore in her honor; he burned incense at her shrine till she flouted his declaration of love, then, open warfare ensued. Repartee and insults on both sides! She christened him the wicked wasp of Twickenham, and he retorted by insinuations that her beauty was put on with her toilet. It is certain that they never loved one another after this rupture of the peace. She held her own even with his biting satire in the duel of wits. A beauty, a belle, she maintained her supremacy in the world of letters and of fashion, even later than her sojourn in Italy, where as aforesaid, she resided for twenty years. She died within two years after her return to her native land.

This slight sketch would be incomplete were it not colored by the contrast between Lady Mary and the majority of her sisters in that century. Women were notoriously illiterate. She knew several languages. Spelling was almost a lost art among them. She wrote charmingly, and her letters are models in tone and style. Gambling was the fashionable amusement which consumed the day and ate late into the hours of the night. A woman of fashion depended largely upon her winnings at cards. Lady Mary wrote and spent her time in useful and elevating pursuits. She was not a faultless character, but her fame has persisted to this day as a genuine *femme d'esprit*. She was a type of feminine fragility and of beauty, and her reputation has preceded her into the gallery of famous women of the ages.

Literature on the Polar Equation

ABOUT TWO MONTHS ago the New York newspapers printed articles devoted to the founding of the "Reed Hollow Earth Exploring Club." Two of these articles, one from the *World*, the other from the *Times*, were sent by friends to the writer. Subsequently a gentleman playfully asked if she had seen an account of the manner in which a man named Reed had driven

a team into the hole at the North Pole. Nothing of the kind has been stated in any newspaper.

We are not in business for the sake of advertising Mr. Reed's theories. The *Times* gave him a very fair presentation to its readers, also stating that the club was founded with the object of sending an expedition to the Arctic regions to test the truth of his notion that the two poles are really two openings, each a thousand miles wide. He thinks that André in his balloon disappeared into this concavity, and that Nansen really penetrated it. He quoted the puzzle Nansen gave navigators in reporting that his ship sailed for fourteen days at the rate of eight knots an hour, which would give a total of about 3,000 miles, though when he took observations, he found it had only moved a few degrees. Mr. Reed thinks Nansen was sailing inside the earth all that time. We think so too, though in a more general sense than even Mr. Reed implies.

He sustains his theory by this reference,—“Penguins, those strange birds that are four feet high and march like soldiers, must come from some warm place. They could not be bred among the icebergs of the polar winter. Where do they go to? They cannot fly. My theory is that the penguins come out of the interior of the earth in the arctic summer, some where near the place where the vegetable matter grows, that gives the snow its black, green, red, and yellow hues.”

Those who have kindly supplied the writer with literature on this subject, doubtless expect to be furnished with a free pass to the inside by Mr. Reed. We are not discussing theories, but mechanical demonstrations. The earth's crust, all over the surface, not simply at the poles, curves concavely at the rate of eight inches to the mile. This has been proved by the geodetic apparatus invented for this purpose. The United States Government under Theodore Roosevelt, is at liberty to repeat this experiment and demonstrate the same fact.

A good many persons have thought the Cellular Cosmogony was identical with “Symmes' Hole.” That does not make it so, nor does their notion show their perspicacity.

Two Remarkable Lectures By Koresh

THE FOUNDER of the Koreshan Unity delivered two very wonderful and instructive lectures in New York City during the month of April*. These lectures were attended by some old friends, as well as a goodly number of new listeners. At the outset, KORESH requested his auditors to mention any subject relating to Koreshan Science in its various phases that they would like to hear him elucidate. A gentleman replied that he was very anxious to learn all the phases of the system, and he would like the whole thing. Thereupon the eloquent lecturer gave an exposition of the religio-scientific system which he represents, having discovered and founded it in 1870. Touching lightly upon the scientific aspects, he soon branched off to the Messianic functions. The company dispersed upon both occasions highly edified and well pleased with the teachings they

(*EDITOR'S NOTE.—These paragraphs were omitted through inadvertence from our June issue.)

had heard. The elevating and novel character of the themes presented, never fail to instruct and inspire. KORESH gave a new exposition of the promise to Abraham and his posterity. He said that the promised land was a type, and the prefigurement of the New Jerusalem to descend in the glory of God, to perfect the visible humanity and to bring it into its heritage—immortal life.

Those who had the privilege of greeting KORESH in New York, were deeply grateful for his kindness in honoring them with his presence during his brief stay in the metropolis. It is always refreshing, and a great help to one, to meet him.

Effect of Laughter on the Muscles

THE MEDICAL value of cultivating a sense of humor has been very highly recommended. Laughter is said to develop the muscles. When they get flabby, put on a smile. “It is worth a million dollars, and it does not cost a cent,” as the old song has it. The humorous is not excited without a shriek on the part of the victim, and a facial contortion which shows how near humor lies to tears. The muscles have been said by medical authorities to develop from a meat diet. Perhaps laughter is a good substitute, withal much less of a burden to the purse.

The Prescient Eye of the Poet

IT IS THE POETS who have kept alive the heavenly vision in the sad-eyed world. They alone, unmindful of the grim realities of pain and sin, looked forward to the golden dawn of peace in earth. The hope of philosophy was lost in the fogs of speculation; that of religion lay fathoms deep in a stagnant sea of dogma; but in every age, some poet's listening ear has caught sweet echoes from life's discords, then a thrilling cadence mingled with his song.

In the days when the nineteenth century was young, there came a singer whose brief life was but a prelude; yet so daring was his flight, so bold his song, men hated him and have but lately learned to praise, where once they cursed. The crude mistakes of the boy Shelley have furnished many a jest for gossip-critics; his warmest admirers must admit that some of them were grave indeed. He was only eighteen when he flung himself, single-handed, at the throat of the world. If his confidence in his own strength was overweening, did he not pay the penalty? Was he not bruised and torn? Did he not walk, as he said, “a phantom among men, companionless as the last cloud of an expiring storm”? Was he not, as Trelawny describes him, “excommunicated by the fathers of the church, deprived of his civil rights by the fiat of a grim Lord Chancellor, discarded by every member of his family, and denounced by the rival sages of our literature as the founder of a satanic school”?

When Byron said his bookseller wanted him to write to please the ladies, so his works would find a better market, Shelly replied emphatically: “Write noth-

ing but what your conviction of the truth inspires you to write. Time will reverse the judgment of the vulgar. Contemporary criticism only represents the amount of ignorance genius has to contend with."

Shelly followed his own advice with the result, as he admitted, that he could only print his writings by stinting himself in food. Time has amply justified his words, and reversed the judgment of the crowd. Contemporary criticism branded him as an atheist, and Oxford expelled him for the crime. Shelly said that he used the word atheism to express his abhorrence of superstition. The world has arrived at so just an understanding of his motives, that the general opinion of his biographers may be summed up in the eloquent language of Symonds. "Shelly," writes the critic, "had a vital faith—faith in the gospel of liberty, fraternity, and equality; faith in the divine beauty of Nature; faith in the love that rules the universe; faith in the perfectibility of man. The man who lived by this faith was in no vulgar sense of the word an atheist."

When Shelly was twenty-one, he published *Queen Mab*, a work that is, perhaps, more widely known than his other long poems, and one which is said to have influenced the working classes to free thought. Both in substance and style it shows great immaturity, and Shelly himself condemned it for this defect, five years later. On the title-page, it bore as a motto, Voltaire's sinister cry, "*Ecrasez l'infame!*" (Down with the monster!), meaning the Catholic religion.

This suggests the question whether Shelly must be classified with Voltaire, who was essentially a negative force. To tear down, destroy, raze to the ground,—this was his mission; but he showed no reconstructive energy. When he pulled down the old building, he had no plan of a better. Shelly, too, was an iconoclast; but he had what Voltaire's eyes never saw,—a vision of the reign of love in earth. "Prometheus Unbound" is full of the happiest presage. The poet said it was never intended for more than five or six persons. He gauged his readers well; when the poem appeared, it was greeted with scornful laughter, the crackling of thorns under the pot. "This poem," they mocked, "is rightly named; for who would bind it?" Today, the few who know, rank it as something unique in literature; the many find it hopelessly obscure.

It was known that Æschylus wrote a sequel to his "Prometheus Bound," in which he showed the final reconciliation between Zeus the oppressor, and Prometheus the champion of humanity. The fragments are too brief to show what that reconciliation was. In Shelly's drama, there is no reconciliation; the two actors represent the primitive forces of good and evil. Prometheus bears all pain, moral and physical, suffering for the race, secure in his knowledge that good will conquer. The hour comes; Jove drops from his seat and the burdens of the world are lifted; all things put off their evil nature, and men pass in fair and lovely forms, as those from whom some foul disguise has fallen.

" * * * But soon I looked,
And behold, thrones were kingless, and men walked
One with the other even as spirits do—
None fawned, none trampled; hate, disdain, or fear,
Self-love or self-contempt, on human brows
No more inscribed, as o'er the gate of hell,
'All hope abandon, ye who enter here.' "

Shelly gave his philosophy no systematic form,—indeed he could not, for he had himself no clear idea how the discords of the universe would melt in supernal harmonies. He had only "a luminous poetic vision of the fact that man would reach perfection in eternal love." This was his message, and here he becomes a positive truth making for truth and righteousness.

Prometheus, the central figure in the world-drama, veils under the Greek title the character of Christ the Deliverer. The magnificent passage which hails the Titan's triumph, shows the conquest achieved by the divine man:

"To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
To love and bear; to hope till Hope creates
From its own wreck the thing it contemplates;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone Life, Joy, Empire, and Victory!"

Malicious Animal Magnetism

WHAT IS malicious animal magnetism? The whole country is ringing with it. The Eddy case has made it famous. Magnetism is the heat force, the love force. If all the nature be polarized in the competitive system and the love of money, then the magnetism generated is impure, malicious. It is harmful to all who oppose the getting of money wrongfully—that is in opposition to the law of love which demands that the ruling principle shall be love to the neighbor.

The Divinity of Jesus the Christ

THE THEME which engages the love and the attention of the well trained mind is the attitude of the world toward divinity. The humanity of the Lord Jesus is well established by competent witnesses. His divinity is the point which engages the orthodox student, and it is of very grave importance. Was the Lord Jesus in his humanity as he stood before Pilate, the fulness of the Godhead bodily? Or was He, as the Unitarian church professes to believe, a great teacher and a good man—that and something more, a magnetic personality who could heal?

The Scriptures bear witness to his being very God of very God, the Light, the fulness of all that constitutes the center of visible humanity. *Nature* has one center of influx, the correspondent of the visible Deity, the central sun, glorious in its majesty and power as the one true receptacle of all forces from the circumference.

The recurring manifestation of the Sons of God comes at the end of every cycle, as a perpetual revelation of the splendor of Deity. In them he reaches his amplitude of perfection; but he is glorious also in his Son, Jesus the Lord.

Modern Social Problems

CO-OPERATION IN NATURE is obvious to all observing minds. It is universal, pervading all kingdoms and departments of activity, embracing them in one great coöperative integralism. The wisdom of Nature is unquestioned by the rational mind. The results of her activities are inevitable; they are interlinked by the bonds of exchange of vital substance in the ascent and descent of life, and each plane is necessary to the existence of the others; and in each plane there are factors coöperative, an exchange which relates the different kinds and species, or forms of existence. Students of botany have noted particularly the intimate relation and interdependence between plants and insects—how they coöperate to perpetuate their life. Not only do we find that plants do everything they can to attract insects to help maintain their existence, but plants and trees make special effort to invite the coöperation of man, and here we enter a field of prolific results. It is certain that all Nature exemplifies the principles of mutual service and economy.

THE SCIENCE OF HUMAN LIBERTY

True Freedom in Contrast
With License and Anarchy

BY MADISON WARDER.

THE CUMULATIVE effects of age long indulgence in the habit of reasoning from a false premise, has apparently rendered the human mind incapable of detecting the ring of falsity in contemporaneous social theories. So atrophied has become man's faculty of perception, and so blunted his sense of logic, that almost any fantastic absurdity in the realm of social ethics that may be evolved from the benighted mentality of a prince of the house of mammon, is certain of its coterie of enthusiastic adherents, and assured of its little period of evanescent popularity. The approach of the dispensational vortex, finds the fundamental fallacies of modern life expressed in spectacular variation, and their increasing intensity ever commanding more of the popular devotion.

Deep seated in the heart of humanity is the instinctive longing for liberty; that condition of freedom from oppressive restraint which makes potent the totality of man's desires for good. This instinct inheres as the impress of previous existence in the perfect state, and is one of the persistent impulses that carries the entity through the cycles of universal existence. It is, however, expressed antithetically in the outward consciousness throughout the ages of fallacy. The perversion of the desire for liberty has almost attained its maximum of influence in the present acute stage of competition.

The demand for fallacious liberty has gone down through successive gradations until the so called "personal liberty" of the vidual is now the supreme desideratum. By personal liberty, is meant license to do as one chooses, without regard for the effects of that action upon state or self. This doctrine of perverted liberty is being strenuously urged, both by the avowed anarchists, and by their equivalents under names more pleasing to polite society. The avowed anarchist, although the bugbear of nations, is practically a negligible quantity, so far as the social effects of his teaching are concerned. His is a species of impotent insanity. It is one of the marvels of modern times that men should devote their lives to the promulgation of a social theory, and continually urge upon the world its adoption, while remaining steadfastly blind to the existence

of that very theory, now in practical application in the form of the social system of competition. If ever any man talked without purpose, it is the man called anarchist.

The real anarchist, who must be reckoned with by the social reconstructionists, is the defender of capitalism; from the willing wage-slave at the bottom of the social structure, to the billionaire captain of industry at the top. Here is found the demand for false liberty in its most dangerous form. Here license goes to the limit, for the very essence of the system of competition is the demand for self-advancement without consideration of the rights of others. However beautiful that seductive phrase, "commercial honesty," may sound to the deluded pursuer of the *ignis fatuus* of "success," the experienced ones know that the rules of the competitive game, bar all elements savoring of genuine rectitude. When the capitalist climbs to heights of commercial glory over the bones of ruined competitors, the anarchistic idea of liberty is still supreme; when the labor-unionist can compress his vocabulary of vituperation into a word of four letters, proper regard for the rights of others will then be still in the realm of hope.

As long as competition stands, human liberty must remain a dream. To compete, means to enter into conflict. The competitive machine cannot operate without constant clashing of its component parts. It was designed upon the principle of securing the minimum of useful results with the maximum of friction and operating expense. To be a consistent industrial unit in the field of competition, man must encroach as far as possible upon the rights of others. That is the law of the system, as taught by all the college oracles, and as exemplified in practice by all the "successful" business men in and out of jail. Yet it is operated upon the theory of "personal liberty," freedom of initiative, the full right of the vidual to follow his own desires.

In practice, perverted liberty follows the lead of irresponsible personal desire into immediate and inevitable conflict with other desires of like nature. Therefore we must look for true liberty in harmony of operation. A machine does its best work when all its parts are in their proper places and performing their proper functions. A healthy body manifests in most satisfactory existence when all its organs are correctly located and performing their legitimate functions in harmony with the purpose of the organic structure. If the social

body is to experience its most complete and perfect life, and enjoy its greatest liberty, each of its members must be in his proper place, employed at that work for which he is by nature best fitted, and directing his energies primarily for the benefit of the whole social structure. Then the fullest measure of liberty will come to each social unit, because his movements will be in his own orbit, and will never conflict with the movements of his fellows.

If the "personal liberty" devotees only could spare the time from the enraptured contemplation of their own excellencies mirrored in the silvery sheen of the dollars that hedge them about, long enough to observe the harmonious operation of the cellular universe, they would learn more of the character of true liberty in an hour than they could learn from competitive industry in a thousand years. The perfect freedom of operation manifest in the orderly activities of cosmic rejuvenation and perpetuation, the harmony of action expressed in the relations sustained by all the interdependent universal functions, is liberty in the fullest sense of the term. A social order modeled after the pattern of the physical universe, would insure to each member all the liberty he could use without encroaching upon his neighbors' rights. The Koreshan Movement is the only one seeking to build a social structure upon the bedrock foundation of an absolute knowledge of cosmic form and function. Therefore, it is the only movement that can hold out a reasonable hope of establishing the rights of humanity upon an enduring basis.

COMPETISM @ PERSONAL LIBERTY

Labor-Unionism no Remedy
for Existing Economic Ills

BY OTTO L. FRINCKE.

WHEN IT IS acknowledged that organized labor stands in the foreground as an opposing force to the personal and corporate employer, then no apology is required for this extended discussion of the motives that actuate both parties to the class struggle now agitating the race. There are "thinkers" among the common people, and a little learning has brought forth orators from the ranks of the wage earners; the labor agitator is threatening and boastful; and in the congresses and parliaments of the world have arisen formidable parties representing the concentrated hatred and contempt against corrupt nobility and moneyed aristocracy, who have for centuries oppressed and impoverished the masses. Though there is manifest a confusion of thought, and a lack of scientific reasoning among the majority of the spokesmen of this despised and unhappy class, they are no mean antagonists and must be reckoned with as human elements without whose good will, the governments of the world would crash to perdition.

"A house divided against itself cannot stand." This briefly expresses the condition to which the competitive system has brought the religious, industrial, and commercial world, with that ponderous yet vital

thing called society; so far as it applies to social distinctions among men. In using the term man or men, we understand it in the generic sense, the *genus homo*, which includes male and female, the human race. While we love humanity, and have profound pity for the unfortunate man wage worker, we also respect the rights of the millions of poverty stricken womankind—the abused married woman, the pale, helpless working women, be they widows or girls merging into womanhood, daily doomed to toil under coarse and brutal bosses. Nor do we forget the working child.

We justify our condemnation of labor-unionism by basing our argument on the principles of justice, personal equality, and individual liberty, as these three are guaranteed by the Constitution of our country. None of the methods and tactics as now pursued by unionism can effect a lasting peace and permanent adjustment of the relations between capital and labor; and since it does not strike at the root of the competitive system, the continued strife will hasten the fall of the house.

The very causes which brought into being the great American labor federations, remain as the perennial obstacle to any ultimate solution proposed by the average reformer. These causes we recognize, too, as the false and vicious practices which have created the money power, a plutocracy, and its complement—slavery of the wage earner. In previous articles we have shown how the demand of the "union shop" deprives thousands of the right to work where they please; that it tyrannizes the employer, and the employee who is unwilling to subscribe to labor-union rules. This union shop is the underlying, essential, and all-absorbing cry of the labor federations, and the employers' resistance to it has repeatedly caused whole communities to suffer from military invasion, murder, persecution, and stagnation of business.

Yet in the face of these disturbances, the continuous hardships of the wage earners, and the periodical seasons of enforced idleness, the labor leaders utter sentiments which would honor the most benevolent friend of man. Says the president (Gompers) of the American Federation of Labor, "Labor stands erect, looking the whole world in the face, insisting on equal treatment, equal opportunities, resenting any attempt at injustice or wrong, etc." Will he tell us how the "union shop" renders possible, equality and justice to the non-union workman? Even the union member, secure in the union shop, must feel the falsity of his position; since he who demands justice and liberty must be just, and liberty is a dead thing when it is withheld from the many outside the oath-bound unions.

The solidarity of unionism and the immense money treasures which it, as organized wage workers at times controls, might accomplish the same results which the capitalist achieves with his own credit and organizing powers. Witness that industrial monstrosity, the trust, an aggregation of financial acumen, and commercial efficiency dominated by brains. More than a hundred of them control every source of production and distribu-

tion in the United States. Custom has christened this embodiment of boldness and greed with a sweet and handsome name, but it should be called "bust," because of its crimes which have strewn the industrial highways with the ruins of thousands of merchants and manufacturers. There is a potent affinity between the trust organizer and his magic touch, when he lays his hands on stocks and bonds. He creates values out of nothing, and annihilates properties that have consumed the lifeblood of their creators. Why do not the labor federations apply their aforesaid solidarity and funds, to the establishment of coöperative enterprises in iron, steel, and other great industries? Such efforts ought to succeed, provided there were cohesion and singleness of purpose, and a readiness of the workers to submit to an executive board elected by themselves. But there they fail, lacking courage, and that exquisite element of all organizations, namely, harmony. They would rather let abler men dominate the industries, and be their slaves. Thus they prefer to build on the insecure foundation of a labor trust, that is labor-unionism.

Such is the power of the banker's syndicate, that a few keen financiers will consolidate the plants of a given industry, and capitalize it for two or three times its value. The trust magnate comprehends the subtle alchemy of money and bonds which creates millionaires in a day. As a logical sequence, the great mass of workmen are compelled to spend their lives in drudgery, sweating and groaning under the lash of the trusts' superintendents and foremen.

A hundred thousand men, assembled together by the labor federations in one or two important industries, working for themselves as a coöperative unity, would draw seriously upon the labor supply of the market and might bring the other trust organizers to their senses; might compel them to make terms, and might give an impetus that would change, for the better, the entire situation of our industrial world.

Recovering From the Panic

BY SAMUEL ARMOUR.

WE AS A NATION are victims of the lingering effects following in the wake of a panic for which we ourselves are to blame. We have virtually and voluntarily placed our fortunes at the disposal of gamblers and usurers, to give them a perpetual "rake off." This is because we "love to be humbugged." We stand aghast, despairing and helpless, facing the devouring raids of the financial creature of our own making.

We have braved the physical uncertainties attending every enterprise, whether agricultural or manufacturing, and heaped up the products of industry through heat and cold; protecting our wares, harvests, and stock from these extremes, and preserving them from the destructive influences of fire, drouth, and flood. We have surmounted every physical obstacle interfering with transportation and successful exchange, and our inventive genius has displayed itself in boundless ways, to abolish numerous difficulties in field, factory, and

office; and the railroad, telegraph, and telephone, with other facilities for travel and communication, have for one purpose, in effect greatly diminished distances, and for the other, practically annihilated them. Now does it not seem the height of absurdity that we must submit to conditions of industrial and commercial stagnation, because of the shortage of the instrument of exchange,—some material that may be held as a recognizable, acceptable, and *bona fide* record that value has been parted with, and is a guarantee that upon demand a corresponding value must be returned to the holder upon its relinquishment? This is the only necessary function of money.

Gold and silver, stamped and used as currency, can have no value that is not possessed by paper money where this is properly backed by government authority, with full currency functions; for while they possess a high intrinsic value and a commodity function, as related to the arts and manufactures, this value and function are suspended and denied them, while they merely serve as a guarantee for the exchange of other commodities.

Governor Broward in a recent speech at Tampa, Florida, favored the issue of paper money, "call it treasury notes, greenbacks, or what you will," as an inconvertible currency based solely on the national credit, integrity, and legal guarantee. We agree with him that this is a tried and sure means of relief, and would serve as a palliative so long as the competitive system endures. Its adoption would also indicate that our representatives and public servants were considering the interests of the whole people,—especially of the useful class, whose friend the greenback has always been.

The effect of an issue of greenbacks in promoting the prosperity of the country, may be illustrated by referring to the city of Tampa, standing as she does in much need of additional public improvement. Should the government forward to the municipal authorities there, an issue of greenbacks to be paid out for public service, her multitudes of workmen living in irksome, enforced idleness, could be given employment; her public roads, wharfs, buildings, and grounds could be much improved, and her people, as well as those whom business and pleasure bring hither, would have superior accommodations and find greater attractions; her people in steady employment and under pay, could afford to spend more, and her stores would more rapidly dispense with their several stocks; and in turn, the business of the manufacturer, the farmer, and eventually all other producers, within the radius of this influence, would be stimulated, and above all, the national credit itself would be considerably augmented; all resulting from the comparatively inexpensive issue and circulation of a few paper certificates. No one is loser, but the people are stimulated to create wealth and comfort for themselves.

The volume of these certificates, or notes, can be controlled by a proper system of taxation, and their distribution regulated through postal loan and savings banks, the government thus guarding and pro-

moting the welfare of the people. Let us emphasize the fact that while financial dice shaking and yankee "jack-knife swapping" may concentrate the wealth already created, amassing great fortunes, it cannot maintain, much less augment, our national or local prosperity; only honest industrial and commercial enterprise can accomplish this.

The present inactivity is appalling, in view of the fact that so many people are denied the opportunity to earn the bare means of subsistence; that there are so many able and willing hands, and that so much improvement of a public nature is a glaring necessity.

The congestion and distress experienced by the people, are not so much due to stupidity, as to sordid and short-sighted greed, which fosters the system of financial jobbery, the ultimate effect of which is to throttle industry and exchange, through draining the currency from the channels of useful enterprise which it was originally designed to promote.

The Essence of Social Harmony

BY MOSES G. WEAVER.

The great book of Nature is written in rhyme,
Recording in *space* what is spoken in *time*.
Each day of the Lord a Word comes along,
Till life has collected her loves in a song.

LOVE IS THE SOUL, the life of all flesh, the blood of all organizations. This is true in generals as well as in particulars. Love is the blood which courses through every enduring institution, and the heart of the system is its headquarters, where the founder himself resides. Our God the Lord is love, the great heart, from which issues the blood of humanity, and he is the head of the body the church. The soul of love flowing from Him and circulating among the members of the body, is the bond of fellowship by which all are fitly joined together in a perfect structure.

In proportion as one gives himself up to the law of love, does he become one with God, and progresses toward that goal of happiness which has been the object of his life long search. One has often taken the wrong course, and finds, after all, that joy and happiness consist not in having and getting, but only in giving and serving.

Love is the giving of ourselves, that is, our entire personality, for the happiness of others. "*Greater love hath no man than this, that a man lay down his life for his friends.*" If to desire that which is another's might be yours, is a selfish wish, prompted by a diabolic love, then heavenly love must consist of the opposite desire, wishing what is in your possession might be given to others that they might enjoy its use. Love consists in giving true science to our fellows, that they may behold its beauty and its wonders, and may learn to walk in its light and become children of the light. Love consists in giving cheer to our comrades, making them strong to strive on; giving hope to the fallen, making them brave to arise. It is a word of ready

forgiveness, an act that is kind to our brother or sister though it means sacrifice.

These are little pebbles which love casts into the pool of life; and the ripples widen and multiply till the eye cannot reckon their number nor comprehend their dimensions. A word or act of love is a live, vital, palpitating entity that can never die. But if love benefits the world generally, it blesses the giver supremely; not only in the joy of giving, but in the growth of our characters, which are being fashioned into the likeness of the great Heart, the giver of all good. Our natures expand in proportion to our acts of love, till we become something higher and better than our lives. No good act may be compared in value to the impulse that prompts it. When the Christ expressed his wonderful love his whole heart went out with it. He gave his all, pouring out his soul unto death. Throughout all the world his message rang, and it is still ringing.

Love is full of youth and life; its impulses are joyous. The limbs that move to do love's bidding are quick and graceful, working with enthusiasm. It is when we put love out of our lives that we grow old; that our hearts dry up, and our bodies warp out of harmony with our surroundings, and our minds become pools of stagnant water in want of the purifying rays of sunshine. Love brings out beauty everywhere. It tints life's horizon with a golden glow, harmonizing all conflicting colors, turning iron into brass and brass into gold. It casts out all fear, for love is as bold as a lion.

Love is full of patience to await its object, able to endure long-suffering for love's sake. Love is so kind to all that it knows not envy nor jealousy, and it is modest, preferring the neighbor in honor. The highest and most worthy object of adoration and love is *Truth* personified. Nothing can be more lovely and precious than Wisdom, and when she is represented in person we have the central pole of all attractions, the heart of hearts, around which all other loves revolve, and into which they all finally flow. There can be no greater wisdom, no higher knowledge, than the attainment of this one great end of all learning, which is simply to know how to love properly. Love is the fulfilment of the law. So the end of Wisdom is Love, and the object of Love is Wisdom.

The Cartoon as a Weapon

BY LUCIE PAGE BORDEN.

THE McKinley administration was run into the ground, so to speak, by adverse criticism as depicted in the cartoons of Mr. Hearst. The political cartoons are a powerful means of defeating adversaries; and in the hands of the editor of *The American Eagle* are awakening interest and are serving to produce powerful effects. The voters of Lee County are not going to submit to the exactions of capitalists who aspire to rule in the country without legal action. The cartoons that are seen in the great dailies serve to emphasize some phases of political warfare. They carry rebuke and criticism. They strike home.

Health and Hygiene

Dr. J. Augustus Weimar.

THE USES AND ABUSES OF FASTING

A Critique of the Views
of a Physician & Author

"VITALITY, FASTING AND NUTRITION." is the title of a medical book, written by Dr. Hereward Carrington. It is claimed that it is "a physiological study of the curative power of fasting, together with a new theory of the relation of food to human vitality."

We can cite only brief sentences of what the book claims, as the space of this Department does not permit going into the subject extensively. Nor is it necessary, as a few sentences and claims of the author will show the readers its utter worthlessness, being full of erroneous thoughts and conclusions. However, five good things, by inference, the book will perform most effectually: First, it will show to thoughtful readers, that modern medical science so called, is not a science (exact knowledge); second, that the confusion of modern medical science is a manifestly universal one; third, that the labyrinth of modern medical science is a conglomeration of thoughts; fourth, that the time of disintegration of fallacious modern medical science is at hand; fifth, that with seeing eyes, modern medical men do not perceive, and with hearing ears they do not understand, and with comprehending hearts (minds) they do not comprehend, lest at any time they might perceive, understand, and comprehend the truth of the now closing of the old age and dawning of the new. We review in this article some of the fallacious opinions, claims, and conclusions of this great author.

The Body as an Organism

I. "The body is not a machine that converts food into heat, energy, etc."

The above expression contains a fallacious idea which seems to be quite universally believed, either consciously or unconsciously, and all sorts of fasting methods are being conceived, promulgated and practiced. Fasting has a true and a false side to it, as everything in the physical domain and in the spiritual (mental) spheres has its opposite.

There is a time to fast, and also a time to avoid fasting. The patriarchs, Moses, Elijah, the Israelites, John the Baptist and his disciples, fasted on various occasions, as, for instance, in the time of calamities ("sorrows"), and in the time of epidemics and endemics ("afflictions"). Moses fasted forty days on Mount Horeb; Elijah passed as many days without eating any thing, and our Savior fasted in the wilderness forty days and forty nights—not to cure disease, nor to be seen of men, but to acquire spiritual power.

Koreshan Universology teaches, that if we fast now for any length of time, except for the temporary relief of an overburdened stomach, we open the cells of our mentality to all sorts of erroneous, and fallacious influxes, from the very pit of the hells of competitive and sensual humanity. The reason for it is this: the spheres of the spiritual (mental) world are being broken up, and the spirits of fallacy are descending

into humanity at large; consequently, all the erroneous theories of this age of the ages are now rampant, as never before within the last twenty-four thousand years.

The author says "the body is not a machine." True, it is not an artificial, nor a mechanical one; but it is a vital, physiological, and mental organism, the most wonderful and complicated mechanism ever conceived and produced. In the statement that the body does not "convert food into heat, energy, etc.," Dr. Carrington is positively mistaken. It is evident that he does not understand the processes of digestion. If he should stop eating and drinking for a longer period than either Moses, Elijah, and the Christ, he would be brought to his senses perhaps, by paying the penalty in the way of experiencing starvation. And this starvation would be solely due to the fact that the body was deprived of its supply of nutrition.

Observation proves that in the processes of digestion, material substance is converted to mental (spiritual) substance, and mental substance is as substantial as the substance of matter. The Master Scientist of the new age says: "If a person cannot accept this one fact, the basic one of mental science," namely, the great law of transmutation of substances, "it is impossible for him to take one step in the line of true science."

Dr. Carrington's Strange Fallacy

2. "It [the body] is a dynamo that receives energy from the surrounding universe and transmits it."

From this sentence it appears that the author is saturated with the conceptions which contradict all human experiences. If the "surrounding universe" feeds and nourishes the human body, why should one continue to eat and drink? By analogy he ought to observe, that an engineer or fireman shovels in wood or coal for the sake of keeping up the force or power to run the machinery. The same law is operative everywhere, wherever we observe force or power.

It cannot be scientifically conceived, that the universe is filled with an illimitable "energy," which may be appropriated without combustion or transmutation! Where it comes from and how it is produced, is beyond the narrow horizon and perspective of Dr. Carrington. He has not as yet learned the first principles of human existence. The most illiterate person ought to know that he eats to live. Yet this man, Dr. Carrington, is a great medical man; and one who is supposed to know all about the existence of the human mechanism, especially as to what are the best means to keep it alive. His consummate ignorance as to what keeps the human body alive, is called medical science!

True, the body, specifically the brain, is a dynamo. This dynamo generates the various forces by means of combustion and transmutation of the food, drink, air, and spiritual essences. These transmuted substances move the wonderful organ—vital mechanism. Indeed, the dynamo, the brain, is the true headquarters, which receives through combustion and transmutation of material substance to mental or

spiritual substance, the force or power, that moves the human machinery. From the headquarters the messages of mortal activity proceed. Man may live without extremities, (arms and limbs,) and without certain other organs or parts of organs, but not for a moment without the great and wonderful dynamo, the brain, and its corresponding transmuting sub-centers,—the stomach and intestines, the lungs and liver, the spleen, pancreas and kidneys.

Strange, strange, that Dr. Carrington has so far gone astray into the labyrinth of medical nonsense, as to believe and teach that the human body may be sustained indefinitely by means of "energy from the surrounding universe," instead of through food, drink, air, and mental essences. He has drifted so far away from common sense, that he has forgotten that the brain, with its appendage, the cerebro-spinal cord, and the sympathetic nervous system, with the nerves of organic life and activity, is similar to a power plant, with its wires like an immense telegraph or telephone system. In the vital structure, the body, the slender nerves have their origin in the myriads of cells of the brain, and from there they pass down, under, over, and between the hundreds of bones, muscles, arteries, veins, ligaments, and various organs, in order to keep communication between the headquarters, the head, and its thousands of stations of activity in the members.

3. "Food has nothing whatsoever to do with heat, and energy."

It seems hardly possible that a medical man, a doctor and professor should promulgate such a fallacy. If he had fasted for a year or more, and then came forth to prove that "food has nothing whatsoever to do with heat and energy," there might be some show for argument. And even then we know that it would be contrary to the immutable and eternal law of waste and supply. According to this law we know, that material substance is transmuted to mental or spiritual substance. And we also know that this is a fundamental law; consequently, food has indeed something to do with heat and energy.

Causes of Disease

4. "All diseases are one, and are a process of cure."

This is a jumble of truth and fallacy. In a certain sense only is it true, that all diseases are one. But this very sense, the author of the book does not recognize. The fall of man, from the image and likeness of God, is the true sense in which we may see that "all diseases are one," or have one common cause. The fall of man, for which the law of descent and retrogression makes provision, is the one great disease of all diseases. If it were not for the fall of man, the one great disease, there could not be any other disease, nor evil, nor death and decay. But the law of descent and retrogression, which implies disease, disintegration, death and decay, also has its opposite, ascension and progression, which implies a restoration to immortality and age-lasting life. One cannot be without the other. They are eternal coördinates.

Dr. Hensel in his German work, says: "Diseases may be divided into three general classes, each requiring a totally different treatment depending on the origin or cause of the

disease or condition. This division has, we believe, never been made before; yet, when comprehended, no one can deny its correctness. The three divisions are as follows:

"First, diseases originating in a disorderly life, which include excesses of all kinds and bad habits. The only radical cure for these cases is obeying the divine command, 'cease to do evil.' Medical means may, and do, palliate these evils for a greater or lesser period, but a radical cure is possible only when the patient is willing to give up the habits, or modes of life, that cause his, or her, ill health.

"Second, diseases acquired by contagion, exposure, epidemics, fevers, and all acute maladies. This second class includes all that are not the result of bad habits, yet are excluded from the third class. This class is properly treated with medicines, and it is the only class in which medicines are of any avail, save as palliatives; in the other two they are too often, worse than useless.

"Third, the word 'disease' is not strictly applicable to the third class, therefore we shall use the term 'conditions' resulting from deficiency in minerals, salts, earthy substances, as food-articles that are absolutely necessary to a healthy body. This class, and this class only, is amenable to the physiological treatment and can be remedied by no other means." KORESH, in THE GUIDING STAR says: "Lack of nutrition in any part of the body may be the direct or reflex cause of disease." This view we find substantiated daily in our practice. And only recently we saw it as never before.

We may add here a fourth class, the mental diseases and conditions. Dr. Hensel mentions this class in another instance under the terms, "fears and emotions." Of these he says: "They act, so to speak, like infection. History from the earliest times down to the present day shows this. * * However, not fear, emotion, etc., is a radical cure of any disease or condition, but sound knowledge of how and what to do."

5 "Food is the primary cause of all diseases."

If the author of the book under consideration had said, overfeeding and underfeeding are causes of disease, it would be common sense and according to observation and experience; but, as stated, it is the very height and depth of nonsense. If he were consistent, he ought to recommend, by practicing first what he preaches, a cessation of eating.

Foods and Medicines

IT IS A good thing to have a knowledge of foods that enables a person to find all he needs for nutrition and medication in a few common and inexpensive substances. There is no natural definite line of embarkation between foods and medicines. And in all probability but few substances are necessary to the maintenance and restoration of health. People misapply the saying, "Variety is the spice of life"; and seem to be trying to live on spice. They are afflicted with various illusions, and make variety a foe to life and health.

One of the chief benefits of chemistry is in enabling us to know somewhat of invisible variety. Milk, wheat, oats, corn, or rye, and probably any one of a number of other substances, contains such a variety of nutrient elements that each of these substances is almost sufficient alone to sustain life, health, and strength.—*Health Culture*.



Topics of Interest & Importance



THE RIDDLE OF LIFE continues to agitate those in search of its solution. It is an old, old problem; the mystery is manifold and profound, notwithstanding the multitudes of living forms throughout the world. It seems strange that men should presume to search for the solution of the mystery of life outside of living forms. Yet with chemicals they deal, expecting to find the initial point or origin of life in the action of simple elements. Perhaps it is in the sediment of the sea, in the slime of cess-pools, or in broth prepared for test tubes; or perhaps it is elsewhere—the agnostic is lost in the labyrinth. Yet those who are deepest in the maze, pose as teachers of the most advanced science. All modern research is predicated upon the idea that at some time in the past the universe began to be; but Koreshan Universology has neither part nor parcel in such a puerile conception. The universe is eternal, it being perpetuated through its highest Seed, the God-Man, which constitutes the essential origin of all being, life, and motion.

SEARCHING FOR KNOWLEDGE OF GOD

*The Efforts of Men of Ages
to Discover the Great Creator*

BY OTTO L. FRINCKE.

IT IS KNOWN to the student of Koreshan Science, that according to its truthful interpretation of the Scriptures, Adam and Eve were not a single pair. To corroborate this statement and to show that the account of the creation of man refers to the Adamic race, we quote Gen. v: 2: "Male and female created he them; * * and called their name Adam." It will be noted that they were "male and female," that is, *biune* beings; and according to Gen. i: 27, they were created in God's image and likeness. Then occurred the fall, and thereafter sin corrupted man's moral nature, while ignorance shrouded his rational faculties and rendered him incapable of comprehending natural, spiritual, and divine truths.

All the progress made since man's lapse into darkness, is due to a slow and laborious groping of the mind, and the race is yet conscious of its ignorance. In astronomy, for instance, the accredited scientists acknowledge that they cannot explain the form and structure of the universe. In the domain of religious endeavor, the Christian ministers are unable to define the nature and character of God. But the discussion of the latter topic we will reserve for a future article. At present we wish to point out that the intellect is unable to demonstrate the existence of God, when the effort to do so ignores the Bible as a revelation of the divine mind itself.

Centuries of declension followed the Noatic age, and while the Almighty had made himself known to Abraham—father of the Jewish race—pagan splendor with universal idolatry continued among the Assyrians, Chaldeans, Babylonians, and Persians. The fact that God had revealed himself to Abraham may cause one to ask, "Is it impossible to prove the existence of the Deity by the logic of pure thought, reason, and understanding?" We find the answer in ancient philosophies and with the philosophers of modern times, as they have failed to give a satisfactory demonstration of the existence of a personal God. For the main question really is, whether the Deity is personal, since no man worthy of the name doubts that there is a first Cause, or a cause of forces and laws.

The nations of Asia could have learned the truth from the Jews. The majority of the European philosophers have tried to prove God's existence without the aid of the Bible.

To the Persians came Zoroaster, who established a cult on the central idea that there are two ruling spirits in the world; one being the cause of good, the other representing evil. Buddha in far India, in the sixth century B. C., posed as a Messiah and promulgated his incoherent system of deities and morality. Confucius in China taught a code of ethics with a confused theory of gods and ancestor worship.

About the seventh century B. C., nearly eight hundred years after Moses had proclaimed the ten commandments, Isaiah announced a series of important predictions, and one of these is of special interest at the present day. Isaiah said concerning Jesus the Christ, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." (Isa. xi: 1) Zechariah, who flourished about 515 B. C., also speaks of the Branch.

This BRANCH is Cyrus, or KORESH, who has come now at the end of the Christian dispensation. He interprets the Scriptures accurately, and hence not only defines the true nature of God, but the laws of all the sciences of the universe. We have given dates to show how the heathens searched for God during the same millennium in which Jehovah revealed himself to the Jews, and inspired their prophets to foretell not only the manifestation of the visible Godhead in Jesus the Christ, but also an after time, when the *scientific* knowledge of God and the universe, should be given to the human race. The fact that the chosen people received a direct revelation, is evidence that the unaided intellect cannot discover the true God, who was Jesus. God designedly reserved this mystery for the Jews to whom the Christ Jesus should come as the God incarnate in the fullness of time.

How then, did the ancients reason to discover the Deity? The most cultured nation of antiquity, the Greeks, produced a stately number of profound philosophers, but they failed to find the God whom Moses and the prophets knew. The Greeks argued well for the existence of a being who must be self-existent, and possess other God-like attributes. Their philosophy, however, could not define the laws of his being, for the reason that they were unacquainted with fundamental physical and mental laws and principles. They excelled in logic and every form of mental gymnastics; their sculpture and architecture were and are today models of beauty; yet when St. Paul came to Athens in the sixth decade A. D., he found there an altar dedicated to THE UNKNOWN GOD.

Xenophanes, one of the earliest Greeks of note (620

B. C.), taught that God must be self-existent, since it is impossible to conceive of a being who creates himself from nothing. Nothing can come into being from nothing. Nor could a being come from itself, for if it came from itself it must have existed. And if it did not exist, and yet came into being, it sprang from nothing. A self-existent being must be almighty, all knowing, and would not tolerate other gods. Therefore a multiplicity of gods, according to Xenophanes, was inconceivable. This was monotheism, but it remained merely as a plausible argument, and Xenophanes admitted it did not solve the riddle of the universe.

Two centuries later arose that famous trio, Socrates, Plato, and Aristotle—three philosophers who are doubtless, the glory of the Grecian intellect. Nevertheless, they did not find out God, but invented admirable methods of reasoning which have been followed by the scholars of later periods. Their contribution to the world's knowledge has led no man toward the light of divine Truth; but what they did accomplish, served as an aid to the earnest thinkers of Europe, who have endeavored to prove by philosophy the existence of God, and of all truths that pertain to the universe.

The Keeping of the Commandments

BY N. C. CRITCHER.

OUT OF THE thick darkness where God was, Moses brought that wonderful summary of laws to be the guide of Israel, and of those who should follow them in the order of development. That thick darkness was the same as that which now envelops and hides from view the one who is to be the Moses, the Deliverer of this age. With Raguel, (friend of God) the high priest of Midian, a man sufficiently developed to be God's dwelling place until such time as he should manifest himself externally, Moses dwelt, it is said, for forty years, fitting himself for his great mission as the finger of God, to write his law upon the tables of stone.

The greatest minds of all succeeding time have recognized and acknowledged the sublimity and comprehensiveness of that code of laws, the very universal laws of being, knowing and obeying which, will bring humanity into that harmony which is the result of obedience only. But their significance has been so little comprehended that for generations men have been told by priests and teachers that it was impossible to obey them! The great teacher gave a different answer when the question came to him, "What shall I do to inherit eternal life?" "Keep the commandments,"—enumerating them. Not a part, but the whole, with no hint of the impossibility of so doing; following this with a summary so all-inclusive that the deepest thinkers of later times have not presumed to improve upon it.

The most benighted dweller in the slums would not dream of a law being placed upon the statute books that was not intended to be enforced, though men of larger opportunities have become only too familiar with such possibilities; but how absurd is the idea, that the Almighty would formulate a code of laws that *could* not be obeyed. The young man went away sorrowful, when the knowledge was forced upon him that *all* life was included in those commandments which he had kept from his youth up, and yet had never kept at all, because the fact of his great pos-

sessions to which he clung, proved him untrue to their fundamental principles. The Lord's command to go sell all, and come and follow him, probed his self-confidence and showed it baseless. How truly it is said, that the love of money is the root of all evil.

We may take the Decalogue, commandment by commandment and see the truth of this statement, for to be guilty of one is to be guilty of all. To love God supremely is to devote to his service (which is the service of our fellow-men) *all* of our powers. Would any one claim that a life given up to the accumulation of wealth, or to what is called success, was obedience to the command to love God *supremely*? The god of this age is too truly money, and money is but a symbol typifying the terrible departure from the truth of life as exemplified in the ten commandments. All can see the beauty and perfection of such a life, but deny the possibility of its attainment. And truly it is hopeless under the competitive system, for the very foundation and guiding principle of that system is diametrically opposed to the community of interest involved in its precept.

To gather together great wealth necessitates covetousness of the goods and labor of others, and involves not only depriving them of the goods of life, but in the case of untold numbers, of life itself. "Am I my brother's keeper?" Yes, truly! For if the headlong race after success involves my brother's destruction, how else can the question be answered? That one may revel in luxury, and develop his powers to their greatest capacity, thousands must toil in shame, destitution, and ignorance, while the earth produces enough for the healthful maintenance of all her children.

Happiness and plenty will be the portion of all mankind, when they awaken to the knowledge of the laws which have been given for their guidance, and are filled with that love to God and man which will cause them to seek first the kingdom of heaven, not in the skies, but in the earth, in the every-day relations of life, under that communistic system, where each will seek the others good before his own. Impossible! you say. No, not so, when that spirit which was poured upon the waiting multitudes nineteen hundred years ago, shall again descend in baptism upon those whose hearts are awaiting it.

Thousands are ignorantly looking and hoping for relief from the terrible conditions under which they struggle without hope for the future, and when the light of that baptism breaks upon their eyes, they will follow it and seek the Lord their God, and will find him where he has his habitation, in the righteous man. The signs of the times point to disaster, as the culmination of the age draws near, but we know that it is only through the shedding of blood that remission of sins can be made, and that retribution must inevitably follow the reckless violation of law so universally prevalent, but after the storm will come that reign of peace so long hoped for, the Golden Age.

Is Religion a Failure?

BY DR. J. AUGUSTUS WEIMAR.

UNDER THE CAPTION, "Religion a Failure," the *New York World* recently contained the following:

"The Rev. Dr. Goodson startled his fashionable congregation in King's Highway Presbyterian Church, when he declared—'Religion is a failure,' and denounced society and commercial practices, in trenchant epigrams.

"Dr. Goodson, who is one of the best known Presbyterian ministers in the United States, pointed out that the church had not been able to force its principles upon the masses, and that it did not enforce its rules; that it was experiencing a grave exodus in membership; that it had failed to preserve the Sabbath and other holy obligations, and that it had materially failed to meet opposing forces with any degree of victory. To overcome this situation, the church must change its service and its customs, in order to meet the people of the hour.

"The church is a failure. Whatever may be said in regard to the great work of the church, it has been mighty in the making of our splendid civilization, without which there would be no social foundation, and life would be cheap; but it must be admitted that the church of today, in comparison with the church in the past, is a failure.

"Present day gambling—universally prevalent—is one of the greatest perils to our social integrity. College students bet on their sports, clerks play the races, business men of all classes buy stocks on the margin, husbands play poker and wives play bridge. The nerve-racking anxiety makes the entire moral self-degenerate.

"Christ is better known to some in the dusty din of the dirty factory, than to some other savages in silk and satin, who sometimes sanctimoniously sit in the cushioned seats of the churches on the Sabbath. It is useless to legislate against great growing evils, unless you create new desires and holier impulses, and hunger for the things that are righteous."

However true Rev. Goodson's statements concerning the church are, he is mistaken concerning the term "religion." Religion is never a failure. The very Latin prefix *re*, implies that the church rises and falls, declines and apostatizes; and consequently, requires a re-tying or re-binding to God. Therefore at the end of every age God declares, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

The church is like a stalk of wheat; after the stalk has brought forth its perfect grain, the seed for a new planting and for appropriation, the stalk is not preserved. It has served its purpose. It is, by the eternal cycles of time and destiny, doomed to decay or the fire. Rev. Dr. Goodson laments its decaying condition, and is trying his best to stop the process of "falling away" and decay; hundreds and thousands of others, in crumbling churchanity, are trying to preserve the stalk. It is all in vain. To "come out of her," is the only thing that can be done.

The church as a church is the stalk, and as such she will utterly fall and perish, when the plagues predicted have been fully visited upon her. She is already falling, because the "plagues" are being visited upon her from every side. Do not, Dr. Goodson, lament the falling, decaying church! For the sap of the stalk, the life of the true church of Christ, is in the seed and it is the inceptive substance for the *new* church, which began its existence as the size of a "hand," in comparison with the body, in 1870.

If Rev. Dr. Goodson could see that the Christian church has been an *intermezzo*, an age of grace or mercy for a definite purpose in view, he would save himself many lamenting thoughts, wearied nerves, and forboding anxieties. The Messiah of the Christian age, at the close of the Jewish and beginning of the Christian dispensations, said: "The kingdom of God is near at hand." He was the King and head of that kingdom. He gathered around himself

Disciples who should be fellow-heirs of the same kingdom. But in order to be such, they required a term of schooling and disciplining, which should round out their characters, and make them adequate priests and kings with their Head. For in order to rule, one must first be a servant. During the Christian age of grace and hope, these Disciples have been the bond-servants. They were to go through forty-two re-embodiments, forty-two careers in earth under different conditions and environments, corresponding typically with the forty-two "pitching of the tents" of the children of Israel in the wilderness before they could enter the "promised land."

One great and terrible drama must take place before the ushering in of that promised kingdom in earth. This drama was predicted by Daniel, who said, "Michael [which name means, who is like to God] shall stand up, the great prince, who standeth for the sons of my people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

Jesus the Christ reiterated the prediction, which had a local and partial fulfilment in the destruction of Jerusalem and the dispersing of the Jewish nation: "Then shall be great tribulation, such as was not since the beginning of the world [*cosmos*, order or arrangement of the Jewish system, not the beginning of the physical world, for it has neither a beginning nor an ending, as it is written, 'The earth abideth forever.'] to this time, no, nor ever shall be [within that same cycle of cosmos or time, order or arrangement]. And except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened."

The Messianic Personality

BY ANASTASIA.

THE SINGLE character, who stands out pre-eminently through the history of the past twenty centuries, is the one man, whose force of character compels the world to recognize his greatness, *volens volens*; by honoring the manifestation of his personality, as evidenced in universal time reckoning, the world pays tribute to the Messianic character of Jesus, the Christ of God.

Leader of history's martyrs, he sacrificed his life,—the price he paid, for having the courage and integrity of character, to face the cumulated aggregate of degeneracy of the ruling powers existent at that time. With the divine attributes of his Messianic function inherent in his personality, he calmly, serenely, confidently and unfalteringly, faced the flood-tide of degeneracy, hypocrisy, sensuality, and literalism; and with the power born only of God's presence within, he dared to hurl back upon the desecrators of God's temple, the forces of their own destruction.

He knew that if he dared to breast the current of opposing forces; to thrust in the wedge of that truth of God's—whose garments were being trailed through the dust of perversion and degeneracy,—and set up again, God's standard of righteousness, for the recognition and obligation of humanity; *he knew*, that the forces of hate, engendered by those whom he denounced as "scribes, pharisees, hypo-

crites; like unto whited sepulchres," combined with the opposite forces generated by his followers, who believed, trusted and loved him, would start the flame of conflagration, which would transform his visible personality, to the invisible throne of his dominion, in the hearts of the Disciples of his love.

While pre-eminently, Jesus expressed the wonderful tenderness and compassion of deific philosophy, combined with that great love; he possessed unsparingly the power to scourge and denounce the violators of the law of God. He regarded the price of his mortal existence, not too great to pay for his declarations of truth, to the end that those who received his sayings, should practically apply to their lives the principles of his enunciation, on which alone depended the salvation of the world.

In contemplating the sacrificial service, of the Savior of the world, to many, how often has the thought arisen: "Oh, would that I had been with him! For him, what would I not have borne? willingly and gladly counting sacrifice a joy, could I thereby have succored his mission of salvation to the race."

Nineteen hundred years have passed, in the onward progress of humanity toward the goal of human destiny. The Christian era has reached its close. A new dispensation awaits the supreme moment of usherance into life. The scientific character of mental development, produces the Master Mind of science, which in his purpose and service to the world today, endows him with Messianic function. Those who knew the man sent of God, nearly two thousand years ago, again will recognize the Shepherd of Israel in his "new Name," when, at the end of the Christian era, he comes as the Man of Science to usher in the new dispensation of KORESH.

Those who know the Shepherd's voice,
Will follow where he leads;
Not all the world, can lure from him,
Those trusted ones he needs.

Keys of Knowledge

BY MOSES G. WEAVER.

THE GREAT open book of Nature and the book of revelation—the Bible, are written by the same Author, the Lord God himself; and must therefore be in perfect agreement. This harmony becomes more and more apparent as the day of Koreshan Science approaches, shedding the mellow glow of the morning light upon the pages of both. Moses, who constituted the finger of the Almighty, wrote the law in the language of symbolism, a style much in vogue in those days, in which the ideas were represented by some material object, as in hieroglyphic writing. To read the Bible scientifically, therefore, we must first obtain the key to the various alphabetical characters employed in its text. Before we can read the Bible correctly we must learn the meaning of each of its letters.

The first figure we shall consider is *water*. Aquarius, the water-bearer, who now appears upon the stage with the science of Universology, teaches that water is the symbol

of scientific truth (or of fallacy in the inverted sense), because water is the universal solvent of matter, as the truths of science solve all problems in the mental domain. Whenever water is mentioned in symbolic language it invariably pertains to the natural degree of the mind, the domain of science. To be born of water is to be generated scientifically. So all through the Bible, we find many hidden treasures of wisdom by means of this simple key.

Truth is a fluid; and when communicated to the world it is running water, flowing from its source, the Teacher, down into the sea. In this sense a river is the proper symbol. The pure river of the water of life, therefore, must be the impartation of the science of a pure life. This is fulfilled in the highest degree, by the science of Immortal Manhood,—the laws and processes of its attainment in the flesh,—now flowing from its proper source the scientific Law-giver of today.

What is symbolized by the sea? It is that which holds the water; and as science can be received only by humanity, this must constitute the sea. In the language of the angel (Rev. xvii: 15), the waters are peoples, and multitudes, and nations, and tongues. This key to Biblical symbology thus given to St. John is a very important one. If we read the first chapter of Genesis with the idea in mind that the waters there referred to are the troubled sea of humanity, we can perceive that the operation of the spirit of God upon the face of those waters was for the purpose of bringing the light of understanding to the surface of the external mind. This scientific sea of human thought is maintained by the influence of four tributaries, or one great river divided into four heads. As thought cannot obtain outside of the human organism, all the requirements of human life are necessary to support this great mental ocean of consciousness.

The mainspring of all life is love. Therefore the flow of the affections is the first river for consideration. This flows in the deep under-currents of the soul, and constitutes the bond of fellowship that holds the people together. These currents of the body may be regarded as the blood of the Grand Man which holds in solution all good of love. The second river is simply the momentum of the current of the first, carried out to the surface, and is manifested in service to the neighbor, and in the goods of merchandise. The circulation of this stream is nothing else than the currents of trade, the great commercial flow of the world.

Contemporaneous with this stream, which supplies the body, we see another stream in the fluency of speech or language, by which the pabulum of the mind is passed down the generations traditionally. The language of any nationality is the fluid state of its particular life. Then, as the basis for all these, the fourth river consists in the transmission of the body itself, the ordinary stream of reproduction flowing from parents to children in perpetual generations. Without this fruitful river of proliferation, the other rivers would cease to flow, and consequently we would have no more sea.

For the Younger Minds

Marguerite Borden

HER FIRST EXPERIENCE WITH A PUPPY

(An Extract from a Girl's Diary)

JULY 17.—At last! Aunt Betsy and I are really settled in the dearest little rustic place,—more like a doll's house than anything else. We call it the "Nut-brown Cottage," for it is a cozy, brown log-cabin, half hidden by thickly woven clusters of woodbine leaves. There are three or four other summer cottages near by,—several of them occupied by friends; so there are plenty of young people to make things lively.

Think of it! Two months of solid comfort among the fine old pine trees on this mountainside! And what a vista! I can look through an opening in the trees, down, down at the great fields and forests below, with a sunlit river winding among them far, far away, like a path of silver leading to a land of dreams. It is charming.

JULY 25.—Uncle Lee has just been up here to visit us. He only spent the day. Just a flying trip to see how we are getting on, and to bring Aunt Betsy a present of the cutest, funniest puppy I ever saw. It is rather small, but has such a loud bark that Aunt Betsy says she feels safer already, but I can't imagine what she was afraid of before, unless it was fieldmice, for there are no tramps up here; and bears,—even if there were any,—would never dare to come so near the houses.

We have been trying to think of a name for the dog. She is a white bull-terrier—all white except for two, great black spots, one around each eye. Truly, her appearance is striking, just as though she were wearing a huge pair of dark glasses. We wished to select an appropriate name, and we could think of nothing as suitable as Goggles; but consider the euphony, and imagine the result of speaking such a word with rapidity! We tried it: "Here, Goggles, Goggles Goggles!" and decided that Goggles was out of the question. So we proceeded to wade through a whole category of names,—Juno, Gypsy, Brownie, Tricksy, Daisy, etc.; but the ones I suggested Aunt Betsy didn't like, and the ones Aunt Betsy suggested I didn't like, until we both finally agreed upon "Trilby," not because it was particularly applicable, for I could see no connection between the name and the dog, but principally because it was an easy word to say.

AUGUST 1.—This outdoor life is splendid. Canoeing is great sport except when the craft upsets, which has happened once, but the water was so shallow that we waded ashore. We were rather cold and uncomfortable, yet we laughed most of the way home, and wondered what our city friends would have thought could they have seen us.

I practise my vocal exercises regularly each morning, and at last begin to feel that my voice is improving. Speaking of vocal culture reminds me of Trilby. She too, has acquired the noble (or ignoble) intention to pour forth her soul in song. Never again shall I believe that a name is given without some hidden link between its meaning and the personality upon whom it is bestowed. We are in possession of a Trilby; I am her Svengali; and my own vocal attempts constitute the charm, or hypnotic spell; *a, e, i, o,*

u, or do, re, mi, fa, sol,—it matters not, the sound of my notes never fails to elicit a burst of melody from the throat of Trilby. Her accent, to be sure, is a trifle foreign, "Yow, yow, yow, yow!" but the tones are round and full, and Aunt Betsy declares that together we form a duet of such harmonious blending that she can scarcely distinguish one voice from the other!

AUGUST 5.—Trilby keeps us in one continual commotion. Nothing in the house is safe since she came. She chews everything. Yesterday it was my hammock; today it is my gloves and my umbrella, and tomorrow it will probably be my best white waist. We are destined to hunt for our rubbers, our handkerchiefs, our shoes,—we find them in all kinds of unheard of places. Sometimes we rescue them ere they are rendered utterly useless, occasionally we do not. She receives a due share of punishment for these misdemeanors, but as yet we have discovered no permanent antidote for her mania.

There she is now.—Trilby, stop biting my wastebasket!

We feed you on milk, and potatoes, and meat,
Yet you always are hunting for something to eat;
Tell me, Trilby, what will you do
When there's nothing left in the house to chew?

Even the shrubs in the yard are in constant peril. We found that the nasturtiums were pulled from their beds roots and all, that the honeysuckle was gnawed off near the earth, and that a successful attempt had been made to bury bones under the wistaria. There is only one thing she can attack without demolishing—without fear of a reprimand,—this is the scrubbing-brush. It is hers by virtue of its indestructible quality. She can bang it, shake it, or bark and growl at it, without making any impression either on its feelings or its surface.

AUGUST 15.—I can think of nothing but that awful puppy. If we chain her, she howls; if we give her liberty, she runs to the neighbors; if we permit her to remain in doors, she chews.

Poor Uncle Lee little thought he would spoil our vacation by bringing Aunt Betsy a dog,—she is so fond of pets. But Trilby—at this particular moment, it makes me furious to think of her. How she ever got hold of my pocketbook is more than I know, but she did, and chewed it up, two-dollar bill and all.

I can hear Aunt Betsy's sweet voice through the partition: "Trilby, Trilby, come here, Trilby! Mistress loves her 'ittle doggie,—cunning 'ittle sweetheart doggie!"

Sweetheart doggie!—This is the hour of Trilby's reformation. An hour ago she was bad doggie, wicked doggie, incorrigible doggie. The tones beyond the partition are familiar but slightly varied:

"Naughty, naughty, naughty!—to get wound up in that string! Down, Trilby, down! stop getting under my feet! Puppy, you'll drive me insane!"

Ah Trilby, where will you be an hour hence? Day by day you are slowly but surely wrecking our good disposi-

tions and household possessions, while we whip and scold in vain.

AUGUST 27.—This morning I was awakened by a terrible crash in the kitchen. While I was considering whether it were the end of the world or only an earthquake, I was convinced, by a series of excited exclamations, that it was neither. It was only Trilby indulging in her latest accomplishment, that of swinging on Aunt Betsy's dress and thereby forming an oscillating canine appendage which, when attached to a person who is rather stout and slightly rheumatic, is liable to cause precipitation. It seems absurd that any dog can keep a family of two in such protracted confusion.

The space under the bungalow affords her an excellent play ground. The other day she had a frolic with a package of indigo that some workman had carelessly left there. After tearing around with it for about ten minutes, she emerged. Oh, Barnum! why were you not alive to purchase our beautiful skyblue Trilby? Verily, I have beheld a blue dog,—blue, sad, and the recipient of two baths instead of one.

SEPTEMBER 8.—Trilby has only chewed up three pairs of stockings, five handkerchiefs, and the fringe on two rugs this week. What shall we do with her when we get her back in the city? Think of the bric-a-brac, lace curtains, and dog fights!

SEPTEMBER 15.—Our vacation is over, we have boarded a train for home, and Trilby is gone. Yesterday we made a trip to a town a few miles from camp. Aunt Betsy had Trilby at the end of a chain. A little girl ran up to pet her. "I just love doggies!" she cried, "An' so does my Mama."

The temptation was too great. There was an evil twinkle in Aunt Betsy's eye, yet she looked jubilant. "Little girl," she said blithely, "you may have her to keep. Her name is Trilby; take her home to your Mama and tell her that she will not bite, but that she will eat anything." And the little girl took her.

Alas, there are several puzzling questions as yet unsolved, that are settling down in our minds with burdensome weight. Would it have been better to have taken her home, relegated her to a kennel in the back yard, and then, after the neighbors had spent several sleepless nights, to find that she had succumbed to a dose of rough-on-rats?

And how shall we face Uncle Lee? He is a very sensitive man. If Aunt Betsy tells him she has given the dog away his feelings will surely be hurt; and if she explains the reason for her generosity, he will be still more distressed, that is positive. Untruthfulness is a sin. In this case would not veracity be an equal violation? Shall we adhere to the principles of George Washington, or shall we simply state that our dear doggie was bitten by a rattlesnake, or crushed to death under a locomotive? Time will tell. Of only one thing am I certain at present: I hope we shall never meet that little girl's Mama either in this world or the next.

The Spiritual World at the Present Epoch

IF THERE IS an existence after the dissolution of the mortal structure, it must, necessarily, have some definite location. Where is the spiritual world? This is a question which has been asked by the scientists, the philosophers, the thinkers of all times; a question whose answer has gradually

faded away into the dark of the ages, and which still remains an enigma to the world at large. Not until recently has this problem been solved, and in the near future this solution will be submitted to all, either for acceptance or rejection.

The spiritual world is within the brains of the human race, and is composed of various spheres of progression and retrogression, which could not exist were it not for their embodiment in living, material organisms.

How little we realize the constant interdependence of one mind upon another! We may stand comparatively alone, friendless and isolated, yet there is a continual exchange of entities between our mentalities and those of others. Even spiritualists have no comprehension of this fact. The spirits of the dead pass into the living generation, finding as it were, their own specific gravity, and entering into environments attractive to their qualities and developments, there remaining until a death, corresponding to death on the natural plane takes place, and those spirits are precipitated into new personalities. The spiritual domain, in its various forms and functions, is as complex as the universe; yet if a man sufficiently understood his wonderful interior, he could control the influx and efflux of spirits, just as well as he now controls the many outward movements of his body.

At the present day the New Jerusalem constitutes the heaven of the spiritual spheres. It is an aggregation of spirits having attained such a degree of development that they have been gathered from the spiritual hells, through the office of their Messiah, into a group or fellowship, leaving the lower realms or hells a heterogeneous mass, arrayed for the gruesome carnage of the battle of Armageddon.

MISSION OF FLOWERS

SPAKE full well in language quaint and olden,
One who dwelleth by the castled Rhine,
When he called the flowers, blue and golden,
Stars that in earth's firmament do shine.

Wondrous truths and manifold as wondrous,
God hath written in those stars above;
But not less in the bright flowerets under us
Stands the revelation of his love.

Bright and glorious is that revelation,
Writ all over this great world of ours—
Making evident our own creation,
In these stars of earth, these golden flowers.

Every where about us they are growing:
Some, like stars, to tell us spring is born;
Others, their blue eyes with tears o'erflowing,
Stand like Ruth amid the golden corn.

—Longfellow.

"LOSE THIS DAY loitering, 'twill be the same story
Tomorrow; and the next more dilatory
The indecision brings its own delays,
And days are lost lamenting o'er lost days.
Are you in earnest? Seize this very minute!
That you can do, or think you can, begin it.
Boldness has genius, power, magic in it;
Only engage, and the mind grows heated,
Begin it and the work will be completed."



In The Editorial Perspective.

THE EDITOR.



THE MEDICAL TRUST'S CLIMAX

NO ONE DENIES that the modern church, in declension though it is, exercises a spiritual and moral influence that tends to restrain the masses along certain lines. We do not forbid the clergy to perform their work. We say to leaders and representatives of all recognized and generally endorsed organizations, "Do all the good you can." But we want their work done in a legitimate way. We should not like to see the Government back the work of the church to the extent of creating a spiritual department in the Government, with a bishop in the cabinet as the secretary of divinity. We believe in sanitation. Whatever physicians and medical organizations can do to improve the health of the people, let them do it. Educate the masses to keep clean, to eat wholesome foods, to restrain the passions, and live wholesome lives. Let the doctors fight contagious diseases; let remedies be dispensed, buildings ventilated, water kept uncontaminated, and intoxicants forbidden. We agree to all that. But let not the Government create a health department, with a doctor as secretary of health. That would be the climax of medical tyranny, since laws and rulings would then be made, to force the people to patronize regular physicians whether they wanted to or not. A movement is now on foot looking to that end, and its proposal at the recent convention of the American Medical Association in Chicago, was received with enthusiasm by physicians. Let the masses be warned against such a wholesale invasion of personal liberty!

The Onward Sweep of Prohibition

FAILURE of the prohibition measure, wherever enacted, is always charged by men on the side of the whiskey traffic. At the same time, prohibition is advocated and promoted by millions of the most progressive people of the American nation. Let it be observed that objections to prohibition are most strenuously made by whiskey manufacturers and dealers. That they have a large and numerous support is without question, but that support is from the class of men who use intoxicants, and are themselves interested in the perpetuity of the whiskey traffic. The classes which frequent the saloons are not the most refined people in the country, but rather the opposite. In various portions of the country where prohibition is under agitation, publications opposed to prohibition are persistently circulated. The chief argument in one of them is, that in states where prohibition has been in vogue for some time, the people are habituated to various drugs and patent medicines as substitute stimulants and poisons. We aver, that if the enforcement of the prohibitory laws of a state is sufficient to lead old-time whiskey drinkers to use other stimulants instead, it follows as a necessary conclusion that prohibition does indeed prohibit. It is a notable fact that today the whiskey men fear prohibition more than ever before in the history of the movement, because prohibition threatens more certainly to sweep the manufacture and sale

of intoxicants from the nation, than at any previous time. The prohibition movement has accomplished wonders already in many states, making it extremely difficult for men to obtain intoxicants; and it is everywhere observed that in dry towns, counties, and states, the moral tone is strengthened and business prosperity increased.

The Right Names of Things

PYTHAGORAS, an ancient philosopher, said that "it requires much wisdom to give the right names to things." It is a remarkable fact that the names of nearly all modern inventions and discoveries are derived through mere combinations of ancient roots and terms. The principles of all these things must have been in the minds of the ancients. They were therefore very wise. Adam named the animals as they passed in review before him. He must have known a great deal about the characteristics of the various animals in order to give them appropriate names. Adam did not name the animals in the natural kingdom. The lion, tiger, elephant, rhinoceros, etc., as we see them today, did not pass before him to be christened. The animals Adam named were divine animals—the essential elements of the divine, animal life as it inhered in the perfect man. Adam saw what was in himself. In the naming of the divine animals, he not only demonstrated that he had wisdom, but that he had divine wisdom. Adam must therefore have been the container not only of the divine life, but of the divine mentality. Adam was God Almighty himself, in the perfection of his manhood.

Mortgaged to the Millionaires

JAPAN is said to be so heavily in debt as to make war with that nation but a remote possibility. It is true that Japan is heavily involved, owing to the war with Russia and her more recent extensive preparations for war; but it is also true that the great nations of Christendom, especially the nations of Europe, are under far greater burdens of debt. The indebtedness of the United States, however, is not very great compared with its vast resources; but England, France, Germany, Spain, Italy, Russia, Austria, and others are all hopelessly entangled. The national debt of Great Britain, not including the empire, is over \$3,000,000,000; while that of British India is about one third that amount. Germany is involved to the extent of over \$2,500,000,000, while Russia's debt runs to nearly \$4,000,000,000. Spain's debt is nearly \$2,000,000,000; Italy's \$3,000,000,000; Austria-Hungary's nearly \$2,000,000,000; while France owes the enormous sum of nearly \$6,000,000,000. But France is better able to stand her indebtedness than is Spain, for though Spain owes only one third as much as does France, the wealth of Spain is only one eighth that of France. According to statistics, the national debts of the greater and lesser world powers, aggregate nearly \$50,000,000,000; while the total money of all those nations—gold, silver, and paper—amounts to only about \$10,000,000,000. All of the national bonds must be paid in

gold! The nations of the world are bonded to the power of money, mortgaged to the millionaires—and some of them are nearing bankruptcy in more senses than one. The money-lenders have the whip-hand over all, and the people may rest assured that the holders of the bonds are favored to the limit.

The Coming Divine Kingdom

THE WORLD is waiting for some great change to take place in the conduct of its affairs. It is apparent to many that we are on the eve of a great battle of forces, the outcome of which must decide the issues of the world for ages to come. Numerous movements are inaugurated to bring about the desired end, and prominent among them is socialism, the principal idea of which is to regenerate the heart of man by changing his environment. The entire Christian world has long been taught to desire and expect the coming of the kingdom of God. It was promised to come in earth. The City of the Deity is to descend from the anthropotic heavens, and God himself shall move upon the hearts of men and regulate their relations and affairs. No mere political or social movement, nor yet any scheme of mental culture or moral uplift, nor yet universal peace, will be sufficient to fulfil the prophetic delineations and bring about the desire of all nations. The whole world must be unified by means of one system of control, and that system must of necessity be divine in its every phase and feature. Every other hope is vain, and all other efforts are futile. The divine kingdom must come, and the kingdoms of this world will become the kingdoms of our Lord and his Christ.

Intervention by the Almighty

WHEN CONFLICTING powers engage in a prolonged struggle, a neutral power may intervene to settle the difficulties, end the conflict, and bring about a new state of affairs. The United States intervened between Cuba and Spain, and the intervention resulted in Cuba's freedom—and she may ultimately be annexed to the American nation. Capital and labor are in conflict. There is an imperative demand for reform in various departments of human activity. A change must come. A remedy must be applied to cure the various social ills. Order must be brought out of the present chaos. Social redemption is desired by the millions. Righteousness must be established, and the elements of inharmony eliminated. The root of evil must be eradicated. The work of establishing a new era is difficult. We maintain that the various social reforms proposed to the world are utterly inadequate to achieve the desired results. All the great seers and sages of the past have agreed that naught but divine power is able to inaugurate the sweeping movement toward the goal of the perfect society. The doctrines of the Christ were promulgated to the end that God's Kingdom might come into the world. The purpose of Christianity was to prepare the way of the Lord, so that at the end of the dispensation, in the harvest of the age, the kingdoms of this world might become the kingdoms of the Lord and his Christ. This was the hope of the primitive Christians, and of all loyal followers of the Christ adown the centuries. This is the hope of the Koreshans, who

work and pray for the divine kingdom to come in earth. God himself must intervene between the warring factions, and work the great miracle of social redemption.

The Great Alcohol Mystery

A NOTED CHEMIST complains in *London Science*, that while modern scientists have made great strides in the world of research, they do not know anything to speak of concerning alcohol. In many ways, alcohol is a wonderful fluid. It is almost like water, yet it preserves dead tissue while water tears apart and dissolves. Alcohol has its legitimate uses, one of which is *not* to saturate living tissue. Water is necessary to the life of vegetation; but, alcohol applied in the same way, destroys vegetable growths. Water is necessary to the human system in the performance of the functions of life; but alcohol is a destroyer when substituted for water in the system. Chemists may not know much about the character of alcohol; but it is not difficult to determine its effects upon the human race when used as a beverage. There is more to know about the mysterious fluid than is discoverable in a modern laboratory. It is dangerous to health, because it destroys the normal equipoise of every organ of the body. It is dangerous to morals, because it weakens the will. It is dangerous to the mind, because it burns out the nerves and produces inebriety. It is dangerous to good government, because it is employed to influence votes and to corrupt legislation. It is uneconomical, because of the enormous waste of money, of vitality, and of human energy, which it entails.

The Architecture of the Body

IT IS DECLARED that man is fearfully and wonderfully made. Even the fallen man, the imperfect and mortal manhood now existing is manifestly a marvel. Indeed, every living organism, no matter how small nor insignificant, is wonderful. It is absorbing, to contemplate even the mysteries which attend the being of the tiniest insect. But when man contemplates himself, behold what a vast field of exploration. It is like exploring the universe, since man himself is microcosmic in form and function. His structure is unique. It is adapted to perform manifold uses. He possesses numerous functions performed by his members. He is conscious of his environment, of his own mental states, and even of his own mental activities. He is capable of a thousand emotions, of generating the strongest chords of affection, and of penetrating even the realm of the arcane through the functions of the intellect. Man is a house, containing many inhabitants; and he may even contain the Deity. He may become a great temple for the divine indwelling. The human form reveals many mysteries. The perfect man has the Deity for his builder and maker, whose wonderful architecture is displayed in both man and cosmos. Man in his climax of perfection, is God's highest art and most glorious portrayal of his own mentality and life.

Living Matter

A FEW biologists are endeavoring to create life artificially. They conceive that matter is inert, dead; and that perchance, if they produce motion and peculiar formations through the action of chemical elements, they have produced life. Matter is always alive, else there could be no chemical or alchemical action or change; and the living man manipulates the substances. The modern biologists are merely in the kindergarten department of human experience. A little later they will know more, perhaps.

Review of Research & Opinion

THE EDITOR.

The Chaos of the College

THE COMMON PEOPLE are wont to look upon the professors of modern educational institutions as being very wise and learned. The ordinary mind has little opportunity to test the profundity of a professor's stock of knowledge; and he is usually seen through the halo created about the chair he occupies. He has a gilded exterior, and that seems sufficient for the masses.

It is indeed difficult to find evidences of originality in university or college faculties. There would be far less taught if the teachers were bereft of the use of text-books and thrown entirely on their own resources. The people at large would be startled if they knew the facts relative to the actual intellectual status of men who pose as scientific. The following is a forceful arraignment of the modern college, by the editor of the *New York Evening Post*:

"It is not putting it too strongly to say, that in no American college today, with equipment sufficient to entitle it to the name, can a faculty be found in which all the members are bound together by any single important connecting link of past scholarly acquirement or current intellectual interest. It is the merest chance if a professor of biology, in the younger ranks, can meet the professor of Greek understandingly, even within the narrow limits of the root meanings of the Greek terms in his technical vocabulary. The professor of mathematics must steer clear of any formula or theorem beyond the freshman year, to avoid the chance of flooring half the young professors and instructors in any scientific department, except that of physics; and the fact that the professor of intellectual and moral philosophy does not hopelessly expose the ignorance of the whole faculty at every social gathering, is due in no small part to the other fact, that except in the larger institutions, he is also president, and therefore absent in quest of funds for the equipment of some new scientific laboratory."

The World's Mental Giants

THE MAKING of great men involves distinct processes.

Characters are placed in the crucible of hardship, and purged of dross. It is written that the Son of God was made perfect through suffering; and that it is through great tribulation that we enter the kingdom of God. Heroes are made through trial; they pass through the fire of persecution, and suffer the severest tests at the hands of their enemies.

It may be safely said that no man has ever attained eminence in any sphere of thought or action, without meeting hard blows at every turn. Thus the sharp and hard corners of the character are knocked off, and through resistance the character and mind are expanded and developed. The following, briefly explains the antagonism that exists between the modern world and the Founder of Koreshanity:

"All human giants have been self-assertive, self-reliant men; men who dared to be singular, who did not mind the laughs and taunts and jeers and gibes of the crowds, but held on to one idea, nurtured it, cared for it, cultivated it until from it they reaped success.

Whenever any one has stepped out of the beaten path to

make the world better and brighter and happier by some great invention, some useful discovery, or by the proclamation of some mighty truth, the epithets—fanatic, visionary, iconoclast—have been hurled at his head, and too often he has been hounded down to the martyr's grave. Ah! wherever those words have been raised against a man, there may we be sure a step has been taken in the emancipation of mankind from ignorance, from servitude, from its own debasement.

From the ranks of the poor and lowly and despised, have come intellectual giants, who by head and hand have enriched the world, and at the same time have reflected everlasting luster on themselves."

The Christian Psychology

CHURCH CLINICS are something new. The idea of linking the medical clinic with the church is being carried out in the Emmanuel movement of Boston. Not that medicines are employed, but what is called Christian psychology. The movement is attracting attention in some quarters, and much discussion is being aroused among the clergy and religious press. It is said that considerable success attends the work of the clinics, not only that people are cured, but that additions to the church are made as a result of the cures.

The Emmanuel movement, while not an offshoot from either christian science or so called mental science, doubtless receives impetus from them. The church has had little to do with mental treatment for diseases, and has certainly held aloof from such movements. But now that a church inaugurates a work of treating the sick, the Emmanuel movement may find ready acceptance and adoption in many churches. Yet it will be resisted, for it is apparent that the so called christian psychology sustains no relation to the methods employed by the Apostles, when the Holy Spirit was poured out upon the church. The following from the *Church Standard* of Philadelphia, may be read with interest:

"Among the savages the medicine man still acts for both priest and physician. As men have risen in the scale of being, they have placed more emphasis upon the spiritual, and less upon the physical. The Founder of the Christian religion sometimes cured people of their diseases; but he never offered such healing to them as an inducement to join his church. Religion was rising. The first man was of the earth, earthy. The second man is the Lord from heaven. He is not a medicine man. People who 'get religion' because they want to 'get well' are on a low plane, and are sure to be disappointed in one particular and deserve to be in the other. Neither their religion nor their health is likely to be lasting.

"If they fail to get well, their last condition is worse than their first, for they are apt to regard religion forever after as a nostrum that has been grossly over-advertised. And if they do get well, why then, of course, they have no further 'use' for religion. They are like the prisoner, who, when the jail chaplain brought him his pardon, handed him in return the copy of the Bible that had previously been given him, with the exclamation: 'There! I sincerely hope I shall never need that again.'"

The Tragedy of the Good

THE OLD SAYING is that the good die young, from which it might be concluded that it is unfortunate to be good. But there are cases on record in which good people lived to be very old; and there are characters in history that were genuine heroes. Men have lost their reputations, and even their lives in the defense of truth. Elijah was driven into the wilderness, and was fed by the ravens. Jesus the Christ lived in poverty, surrounded by wealth which he did not wish to possess. The Apostles, like the prophets of old, were outcasts, being looked upon as "the offscourings of the world." The virtues of sacrifice and the uses of ostracism are recounted in the eleventh chapter of Hebrews. But notwithstanding all this, one may depart so far from the spirit of primitive Christianity as to forget the life of sacrifice and the wisdom of the narrow way. The editor of *Outlook* descants upon the folly of working too hard; and some of his remarks are in striking contrast with the spirit of sacrifice—as, for instance, the following:

"Men were not made to become machines; they were made living creatures, and they need the nourishment of reflection, observation, reading, leisure, pleasure. The man who sells his birthright for a good cause, sells it just as truly as he who parts with it for a mess of pottage; and there are few things more pitiful than a man who has become such a slave to good works that he starves in the midst of plenty."

Is America Democratic?

GREAT ISSUES are pressing for solution throughout the American nation. Various classes of people are cruelly wronged, though the Declaration of Independence asserts human equality before the law, in the pursuit not only of life and liberty, but also of happiness. Everywhere the underlings are seeking to throw off the marks of distinction and the burdens which weigh them down.

The series of articles by Ray Stannard Baker, in the *American Magazine*, concerning conditions in the South, is intensely interesting. He fearlessly discusses the Negro problems, with related questions in both North and South; and he suggests in the closing paragraphs of his article, "The Black Man's Silent Power," in the current number, that democracy exists in name only:

"In short, we are coming again face to face in this country with the same tremendous (even revolutionary) question which presents itself in every crisis of the world's history—a sign in itself of the greatness and virility of the age in which we live 'What is democracy? What does democracy include? Does democracy really include Negroes as well as white men? Does it include Russian Jews, Italians, Japanese? Does it include Rockefeller and the Slavonian street-sweeper? And Tillman and the Negro farm-hand?'"

Ambition and Ability

KORESHANITY teaches, that in order to attain to immortal life, there must be both desire and expectation exercised to that end. Desire and expectation must be in harmony; whereas, now, in the case of most mortals, there may be a desire for immortality, but no expectation of escaping corruptible dissolution. The Apostle affirmed that we are saved by hope, meaning, that strong hope spurs one in the direction of ultimate deliverance.

It is said that "I can't" never did anything, but "I can" has done wonders. Ability and ambition may die together if one contracts his field of view, his horizon of achievement. Schools of thought have taken advantage of the power of affirmation and self-assertion, to increase self-confidence and self-respect. Link desire and hope, with the faith and confidence in immutable laws of life, and greater wonders may be wrought. The editor of *Success* says as follows concerning the way in which millions of people handicap themselves:

"We should think there was something the matter with a man who would leave nine tenths of a large fortune lying idle all his life, only investing or improving one tenth; yet how many of us are using only one tenth of our mental capital, because we have never discovered the nine tenths, or learned how to get hold of ourselves to use our entire capital effectively. Perhaps there is no other one thing which keeps so many people back as the conviction of lack of ability, their low estimate of themselves. They are more handicapped by their limiting thought, by their foolish convictions of inefficiency, than by most anything else, for *there is no power in the universe that can help a man do a thing when he thinks he cannot do it.*"

Corruption in Politics

MANY CITIZENS hold political subjects in contempt, because they are disgusted with the methods of politicians who taint everything they touch. It seems that there could be better ways of selecting men for office than those in vogue; or at least, money and whiskey could be eliminated from the contests, and thus greatly lessen the factors of corruption. In states where the primary law is in force, there must be a number of elections in a single campaign—at least three, one in each of the two opposing parties, and the general fall election. To make canvasses before the primaries, and for the general election is expensive, and many people have questioned whether candidates might not be better selected in conventions. The following extract from the *Tampa Tribune* recently, is to the point:

"We know full well there is much to be said in favor of allowing the whole body of voters to have a voice in the naming of candidates for office; but there is no one thing to be said in favor of it which is not outweighed a thousand times by the iniquity, the discomfort, and the terrible waste of money caused by the primary system. It has simply reached a point when a poor man cannot run for office. No matter how fine might be his intellect, no matter how great might be his capacity to serve his county or his state, no matter what honor his election might reflect upon his constituents—if he has not the money he must stay at home and not seek a position to which he is entitled by all reasonable considerations."

Sources of Error

ARISTOTLE said that "error does not arise from the senses being false media, but from the wrong interpretation we put upon their testimony." The sense of vision is not false in itself, but the intellectual vision is superior to the physical. The mental eye must correctly interpret what the eye perceives. False interpretation of views of land, water, and sky have led to many foolish conceptions concerning the shape of the earth. The idea of the earth's convexity grew out of the ignorance of the science of optics.

The Open Court of Inquiry.

THE EDITOR.

THE HOLLOW GLOBE

"I have received copies of THE FLAMING SWORD, and am pleased with the make-up of the Magazine and its contents; though, as heretofore, I cannot accept your basic idea of the earth being concave, and we living on the inside of the globe.

"An idea has recently been advanced that the poles are open, and this I can more readily believe than your idea as above stated. Further, it comes to me that the earth is like a great turbine wheel, and that a great positive current comes in at the north pole, passes spirally around the interior, and out at the south pole, thus causing the earth's daily rotation."

QUESTIONS of truth are not what one may "more readily believe." Problems are never settled by opinion, but by demonstration. The world's various fallacies have sprung from primary guesses or hypotheses which pleased the fancy. It is often easier to entertain a fallacy than a truth, because fallacies are mental illusions.

The earth's concavity is a matter of positive demonstration. The Koreshan Cosmogony is not built upon an hypothesis, nor a mere conjecture. We hold that the earth is a hollow globe, not because it may be, but because it must be and is, a great cellular form, with all life contained within the organism. It is a great cosmic body, with functions corresponding to the functions of human life. It is the great womb of Nature. It is a giant egg in process of incubation. It is a great battery, with its positive and negative poles. It is a giant dynamo, generating within itself all the electromagnetic currents and energies active within itself. It receives no essences nor elements nor currents from without, for the cellular cosmos contains all there is of everything.

The hollow globe of the Koreshan System is radically different from any other idea. The conception that the earth is hollow and open at the poles is not new. It was advocated by Captain Symmes in the early part of the nineteenth century. According to him, the sun shone through the holes to light up the inside. His conception of the outside did not differ materially from that entertained by modern astronomers.

Referring to the above letter, we note

the writer's idea is that currents flow in and out of the earth to produce its motion of rotation. Turbines are usually stationary. The question might arise, what would one conceive to be the reason that the flowing currents should follow the earth around in its supposititious orbit about the sun?

The hollow earth of the Koreshan System is relatively stationary. All its luminaries are within the earth, just as all the brain cells and nervous ganglia are within the body. In fact, the physical universe is analogous in form and function to man. This truth is demonstrated in various ways: Primarily, by the laws of correspondential analogy and comparative anatomy.

But corroborative of such analogical reasoning, are facts of demonstration which prove that the surface upon which we live is not outside either a solid or a hollow globe, but the inside surface of the only hollow universal form in existence.

The Auroral Displays

"Perhaps some one else is ahead of me with this question, but if not, will you kindly answer in the Open Court? A strange light appeared in the sky here May 25, about 9 p. m. It was a strip of light extending from horizon to horizon across the dome, running slightly northwest and southeast; but it seemed nearly east and west. The stars were shining, and they could be seen here and there in the strip of light. Almost every one who saw it here, was sure that it was caused by the aurora. My own opinion is that something was taking place in the earth, on account of its running so near east and west. Am I anywhere near the right idea?"

IT IS altogether likely that the phenomenon above referred to was a species of the aurora. There are various kinds of auroral displays. They may appear as long streams of light, pulsating between the horizon and the zenith; as fan-shaped areas of light expanding toward the horizon; as coronas overhead; as flaming swords flashing in the sky; besides the northern lights seen in higher latitudes.

Of course, we would like to have witnessed the phenomenon referred to, especially as we are asked to give a definite answer regarding it. There

were doubtless two principal streams of light, extending in opposite directions from the zenith. The fact that the direction was east and west has no particular significance. It is likely that earlier or later than the time mentioned, the streams extended in other directions. We conclude that it was auroral, else it would be seen continuously, night after night.

There is in the sky what is known as the Zodiacal light. At given seasons of the year it is very noticeable in the west in the evening for some time after dark. But it extends in the direction of the ecliptic, which, from the northern states and corresponding latitudes, is considerably inclined from the zenith. It has been ascertained through patient observation on the part of astronomers, that the Zodiacal light extends all the way around the heavens, constituting a belt of light in the Zodiac.

Always, opposite the sun, there is a faint glow called the Gegenschein, a German word meaning counter-glow or reflection. It is known that the brilliance of the Zodiacal light is increasing, and is ultimately to become the great and glorious solar annulus of the Golden Age.

Cosmogony and Communism

"A Christian has no use for any earthly science called cosmogony. Communism may do for a small community, but there are too many shirks in the world to be kept. If you call your system a saving religion, it will of necessity deceive every one that embraces it, for it will offer salvation without a change of heart, and a love that is not shed abroad in the heart by the Holy Ghost. Therefore, it must be a human concern that cannot save from sin."

COSMOGONY is the science of creation. The Old Testament starts out with a treatise on cosmogony. For students of the character of the divine Being, it seems that cosmogony is about the first thing that should be considered. Why? Because the physical cosmos is an expression of the divine mind, and thus we are enabled to "look up through Nature to Nature's God." Have you never read that, "The heavens declare the glory of God; and the firma-

ment showeth his handiwork"? Nor that, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead"?

The writers of the Bible thought a great deal of cosmogony. Witness how frequently reference is made in the Bible to the sun, moon, stars, earth, firmament, etc. The books of the Bible are full of the language of symbolism, and such language cannot at all be understood without a knowledge of the symbols themselves. The Lord is called the Sun of Righteousness, which is to rise with healing in his beams. The Lord must be like the sun then; indeed, he is the Sun to the world of humanity. Then, the more we know of the physical sun, the more we may know from the basis of analogy, about the divine Luminary.

THE FLAMING SWORD is advocating all the time, that nothing short of the divine baptism will change the heart of man and inaugurate the divine kingdom in earth. The great latter rain is near at hand. The object of Koreshan Communism is to prepare people for that baptism, which will take all the shirk out of them, and cause the law of mutual service in the love of the neighbor, to become the great ruling and controlling law of activity.

A Crucial Test of the Convex Theory

"From an elevation of about 1,200 feet above sealevel, (according to the survey made by the United States Geodetic department,) I have seen, hundreds of times with the naked eye, and shown to many others, San Clemente Island, 120 miles away. The measurement may be verified by any one with an atlas showing Summerland, California, and the Island. It is easily identified and distinguished from the other islands. It is visible at any time that the haze is not on the water, to within probably 500 feet of the water's edge. I do not know its extreme height, but according to the rule for estimating the earth's curvature, it should be 4,800 feet high, for its summit to be seen at all from an elevation of 1,200 feet, at a distance of 120 miles. Yet the mountains of the mainland here are less than 4,000 feet high. San Clemente Island is probably under 2,000 feet, leaving the rest of it and the Copernican astronomers to settle it among themselves."

IT IS interesting to note from time to time, various corroborations of the testimony already presented to the world concerning the concave contour of the earth. We make the subject of cosmogony so prominent, because a knowledge of universal form and function constitutes the basis of the true conception of Deity, and the pattern for the construction of the new and perfect social order.

The facts noted above are *facts*, whether they are witnessed by modern scientists or not. There is no explaining them away, nor can they be evaded for all time. They involve great issues which are being pressed to the front with great force, and ere long the world must acknowledge the new premise of conclusion, and witness a stupendous scientific revolution.

It is extremely difficult to bring such facts to the candid and thoughtful attention of representative men in the scientific world. But we may well imagine the consequences of such a crucial test of the convex theory as given above, were the facts made the subject of observation by a company of men appointed from the following of both the Copernican and the Koreshan systems. It would be mighty interesting to hear what our opponents might say when confronted with the view of San Clemente Island at a distance of 120 miles from it, from an elevation of only 1,200 feet.

Let us observe, that were the earth a convex curvature, there would necessarily exist between the eye and the Island, a convex bulge or mountain of water to hide the Island from view. It would be impossible to perceive it at the distance named. Note that views of the Island from Summerland, California, are not rare. The Island is not seen by means of mirage, nor extraordinary refraction, but stands in view even of the naked eye when the horizon is not obscured by haze.

From 1,200 feet elevation, on the convex basis, the horizon or apex of the water's convex arc would be 42 miles distant. It is at the horizon that the visual line would be tangent to the arc. From the horizon onward, the water's surface would curve downward at a definite ratio. From Summerland (which is only 6 or 7 miles

east of Santa Barbara) to the highest part of San Clemente Island, it is 126 miles; 84 miles of the convex arc would curve down from the horizon or point of observation.

The curvature for 84 miles is 4,700 feet. We may deduct one seventh for refraction, leaving a distance of 4,000 feet from the visual line to the water, with the summit of the Island at least 2,000 feet out of sight. And yet the Island is seen, not merely the summit, but almost the whole body, down to within about 500 feet of the water.

Two in One Flesh

"What, according to Koreshanity, is the meaning of Matt. xix: 5-6: 'For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.'"

THE PHARISEES came to Jesus and asked him about divorce. They were always trying to catch him in his words; and under such circumstances, the Lord always answered in such a way as to veil a great truth, and at the same time make it difficult, if not impossible, for his dishonest questioners to perceive it.

Note particularly the question Jesus asked of those who came to him: "Have ye not read, that he which made them at the beginning made them male and female?" It was in the beginning that men were male and female—that is, biune. The men to whom Jesus was speaking, and all others at that time, were not male and female together in that union in which the two principles and functions were in one form of flesh.

God had joined the male and the female in the perfect man. What God had joined together, no man could put asunder. Therefore, from the standpoint of the immortal manhood, which Jesus himself alone of all others possessed—the question of marriage and divorce was of supreme import; while the fact remained that God had not joined the masculoid and feminoid beings in what is termed marriage on the mortal plane. Moses could therefore consistently grant bills of divorcement. But it was not so from the beginning.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, -- Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

TWO MONTHS ago we made the Special Offer of one copy of THE CELLULAR COSMOGONY and THE FLAMING SWORD for one year, for \$1.00. The offer is open to new subscribers only, and is good until September 1. The price of the book is 50 cents. It is well known to most of our readers. It is an excellent propaganda book, as it sets forth the fundamental principles of the Koreshan System, and demonstrates its basis. This Special Offer may be used by our friends in obtaining new subscriptions. Let us urge that you make the offer known to your friends and neighbors, and induce them to subscribe. You will thus do a double work—that of assisting us, and placing in the hands of others a valuable, good, and leading Magazine, along scientific, religious, and social lines. Keep the Offer in mind, and speak of it to your acquaintances, and get them interested to take advantage of it. If attention is called to specially interesting articles in the Magazine, it will serve to arouse thought some times, as well as a desire to know more from the same source. We need to double our subscription list this year—and we can do it through hearty coöperation on the part of our readers, and do it more effectively than in any other way.

We are making an excellent offer to our friends who renew their subscrip-

tion. For \$1.00 sent as renewal to subscription, we will send THE FLAMING SWORD for one year to the renewer, and in addition, six months to any friend to whom it may be desired sent. This will enable those who renew to assist in getting others interested, without any additional expense. The return to us, is in the fact that many to whom the Magazine is thus sent, will themselves renew. When renewing your own subscription, take advantage of this offer, and this opportunity to interest a friend. The adoption of such a plan will be of great assistance to us in the long run, for the force of impetus will increase in a geometrical ratio. Do not forget the six months' subscription for a friend, without additional cost to you.

We have a number of Games of the Cellular Cosmogony, we should like to see in the hands of our readers. The Game was arranged by Lucie Page Borden, one of our excellent writers. There are 56 cards, answering 280 questions concerning Koreshan Science, and Cosmogony especially. It may not only be employed to interest friends, but as an excellent means for study of the System, whether the study is pursued with others, or by oneself. Any one may play it as a game of solitaire intellectually, by conning over the questions and answers. The price is only 50 cents, the cards being put up in a neat case, and sent postpaid.

Have you sent for our illustrated Booklet, THE KORESHAN UNITY CO-OPERATIVE? It contains numerous views of Estero, its people, and its industries; and outlines a definite coöperative plan for the benefit of the masses. The time is ripening for concerted effort on the part of the working classes to control industry and commerce. The Booklet tells how it may be done. Postpaid for 25 cents.

A Strange Race of Men

Dr. George B. Gordon, curator of the University of Pennsylvania's archaeological department, who returned recently after a six-months' expedition through the wildest regions of the far North-west, announces the discovery of a new race

living along the Kuskokwim river in Alaska.

Dr. Gordon brings back a strange tale of this new race, which had never before seen a white man, and which differs from all other tribes of Alaskan Indians.

Dr. Gordon heard rumors of the race in 1905, and after innumerable hardships he reached the territory in which these aborigines live in Adamic simplicity. They are called by the Eskimos "Kuskwagmutes," and show strong traces of Mongolian ancestry. Crime and vice are utterly unknown among them and their religion is natural pantheism.

They know absolutely nothing of corruption and degeneracy with which the whites have infected the Athabaskan Indians and Eskimos. Dr. Gordon lived for several months among them.

"Though they are dying out," Dr. Gordon said, "they are strong and clean physically and intellectually. They have retained the most ancient characteristics of dress and speech. In clothing, instead of wearing furs, they sew skins of birds into robes, using the breasts of loon and various species of ducks which abound in the river."

Of their clothing, utensils, arms, etc., Dr. Gordon gathered collections, and when they arrive, he and other ethnologists will try to discover whether the tribe is of Asiatic origin or whether it migrated from Lower California.

They are monogamists, and no such thing as vice is known among them. They are permitted by their priests to have more than one wife, but never do so. They have no laws at all, but are governed by patriarchs. They are tall, and the women are graceful and beautiful.

"There are only 400 of them left," said Dr. Gordon. "It is to be hoped for their sake that they die out before the white traders get to them. Then they can die as cleanly and happily as they live."—*Fellowship*.

Tobacco and Railroad Disasters

From what I know of the infirmities of humanity and have observed of their deviations from norm, I am persuaded that if tobacco were eliminated by those who manage railways and trains, greater precision and safety would be attained, the human factors of error and frailty would cease to a great extent, and fewer wrecks result and fewer lives and limbs be sacrificed. Every treatise on chemistry and therapeutics, every botany and every dictionary, as well as every standard authority on the subject, classes tobacco among narcotics; a narcotic is a substance that puts partly or wholly to sleep, that stupe-

fies, lessens the sense of responsibility, lures the subject to ease, and makes him or her indifferent to duty. Let readers look up the words tobacco and narcotic; see if an individual under the influence of such a substance can be as apt, as responsive, as one who is free from its bane.

Science has measured the speed of transmission of nervous impulses in the normal individual, and their responses are known. What they are in the tobacco-stupified has not been experimented on; but if railway managers will make this test among themselves and their employees as carefully as they do for impaired vision and hearing, they will find that the tobacco habitue's quick responses are not at all comparable with those of the normal man.

The crowded mile-a-minute schedules of competing roads and of these hurry times demand that every man's faculties be at normal at least, and not depressed or debased by any drug habit; when this is so, man will be found superior to any block signal or any automaton.

The train-despatcher's office at the division end is usually as full of tobacco smoke as is the prairie grade crossing or switching station or the mountain hamlet's five by nine office, where the weary and lonesome occupant dwells amid a Stygian atmosphere of soft-coal smoke, kerosene oil, and oil of tobacco; the engineer takes the throttle while his system is saturated with his morning pipe or cigar; the conductor tosses his stub away ere he dons his blue and gold, and takes his final orders with his mind dazed with nicotine.

The triumph of mechanical skill in the engine, the reliability of the road-bed, are not to blame, perfection here has attained its acme, it is believed. But man, their creator, benumbs himself, and as such is no longer master of time, space or substance; stupified with tobacco, he can conceive no initiative, has no resources in the presence of impending danger, is too slow to act in emergency; he cannot arouse his nicotine-paralyzed nerves quick enough to act in response to electric click or the rushing speed of a mile-a-minute "flyer," and pain and death and ruin follow.—Dr. D. Lichty, in the *Outlook*.

Government Protection of Crops

The economic entomologist in this country has more than justified his work. It is over a decade since he forced an unwilling public to admit that he was not a cranky theorist or "bugologist," but a real scientific student whose advice is worth millions of dollars annually to the agricultural producers of the country. By American thoroughness the science of applied entomology has been developed until we are the most advanced people of the world in this respect. Our methods of controlling insect pests are being copied in foreign countries, and many trained experts

from this country are being sent abroad to take charge of insect bureaus and campaigns.

How to eradicate the insect pests of the plant and animal, or how to so control their ravages as to reduce them to a minimum,—this is the problem of the economic entomologist. It may be said that the progress and achievements of this science in this country are almost identical with the work and organization of the Bureau of Entomology, which has become one of the most important and useful sections of the national Department of Agriculture. Dr. L. O. Howard, who for the past fourteen years has been at the head of the bureau, performing this big work of the economic control of insect pests, has seen his organization increase from a small division with an annual appropriation of some \$35,000, and with less than a dozen assistants, to a bureau with many distinct lines of investigation, expending during the present year nearly half of a million dollars and engaging the full time and energies of more than 100 trained entomologists.—From "How Science Fights the Insect Enemies of Our Crops," by Louis E. Van Norman, in the *American Review of Reviews* for June.

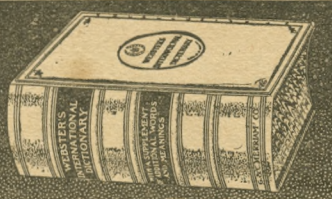
INTERESTING BOOKS AND PERIODICALS

Woman's Home Companion.—The current issue has a Fourth of July cover by James Montgomery Flagg, which is attracting a great deal of attention. In general, this is a Fourth of July number. Dr. Hale makes a strong plea for Americans to travel in America, and see the wonders of their own country. The Emmanuel Movement is discussed, and Mrs. Richardson shows how great help may be rendered girl clerks in department stores. The mid-summer fashions are described and illustrated by Grace Margaret Gould; and Fannie Merritt Farmer, the great teacher of cookery, tells how to get satisfactory meals when far away from market.

The Thinker.—We are in receipt of the June number of this magazine, edited by Mrs. Edward Litton Wells, at Houston, Texas. It claims to be a journal of optimism, devoted to psychic and physical life, science, and literature. A number of subjects are represented in this number, by well-known writers on spiritualism and kindred lines.

Eugenics.—This publication was formerly *Lucifer*, Moses Harman's paper. Some time ago it was changed to magazine form and called the *American Journal of Eugenics*, which was finally shut out from second-class mail privileges by the Chicago post office. Mr. Harman has removed to 649 S. Main street, Los Angeles, Cal., where *Eugenics* is now issued.

Monteagle Assembly.—A veritable Chattanooga exists in the mountains of southern Tennessee, not far from Chattanooga. It is



WEBSTER'S INTERNATIONAL DICTIONARY
THE ONE GREAT STANDARD AUTHORITY.

Can it truly be said of any other book than WEBSTER'S INTERNATIONAL DICTIONARY that it is:—
The Standard of the Federal and State Courts?
The Standard of the Govt. Printing Office?
The Basis of nearly all the Schoolbooks? Indorsed by every State School Supt.? Universally recommended by College Presidents and Educators? The Standard for over 99% of the Newspapers?

UP TO DATE and RELIABLE.
2380 Pages. 5000 Illustrations.
Should You Not Own Such a Book?

WEBSTER'S COLLEGIATE DICTIONARY.
The largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience.
1116 PAGES AND 1400 ILLUSTRATIONS.

Write for "The Story of a Book"—Free.
G. & C. MERRIAM CO.,
SPRINGFIELD, MASS., U. S. A.
GET THE BEST.

The American Eagle

Exponent of Purity in Politics

A Vigorous News and Political Paper

PUBLISHED WEEKLY BY
THE KORESHAN UNITY

Price, 75c per Year; 6 Months, 50c.
In Clubs of 10, 50c per Year.

No pains will be spared to make this one of the liveliest papers in the South. Every issue will contain live editorials, cartoons, and able articles on Political Reform, Municipal Ownership, Socialism, etc. Secure it and learn how the Estero Voters' League is fighting the local Democratic ring (not the party), which is endeavoring to disfranchise them. Make all Money Orders payable to

THE AMERICAN EAGLE,
Estero, Florida.

50 YEARS' EXPERIENCE

PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.

MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.

~VANCO~

The Latest in Paste Hand Soap

Vanco is a specially prepared PASTE SOAP for removing dirt and grime from the hands quickly. It contains the necessary ingredients to quickly do chemically, what other soaps do with a great amount of grit. After a long chemical research, we have produced a hand soap which removes GREASE, PAINTS, ACIDS, STOVE POLISH, INK, etc., from the hands, leaving them soft and white. Vanco is also good for household purposes. ✕

Price 10 Cents a Can. Sample Free

~QUICK-O~

A Sure Cure for Sunburn, Eczema, Scalds, Blisters and Chapped Hands

Price 25 cts, per Tube

The J. T. ROBERTSON CO., Mfrs. of

Toilet, Laundry, and Shaving Soap

GEO. B. SANDER, Estero, Lee Co., Fla.
State Representative

If it's Boyer's it's Right

Boyer's Genuine Oil Polish, 10c.

For Men's, Ladies' and Children's Black Shoes. The oil in this polish prevents the leather from cracking.



Boyer's Bright Ola, 10c.

For Vici Kid, Patent Leather Shoes, Valises and Harness.



Boyer's Triumph Putz Metal Polish

Produces the shine that is lasting on Brass, Silver, etc. 10, 15 & 25c.



Boyer's I-Minute Combination

For Russet and Black Shoes.



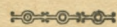
~BOYER'S~

Blue, Mucilage, Ink, Machine Oil



Boyer's White Dressing

For Canvas Shoes



BOYER & CO. 2466 Amber St.
PHILADELPHIA, PA.

GEO. B. SANDER, Estero, Lee County
Representative for FLA.

called the Monteagle Sunday School Assembly, where young men and women may take scientific, literary, music, and other courses during the summer. We are in receipt of a handsome prospectus, finely illustrated, which we suppose is sent free to applicants. Address, Mr. F. A. Butler, Mgr., Monteagle, Tenn.

Health-Culture.—Important among other excellent things found in the June *Health-Culture*, is the discussion of the subject of Tobacco as the cause of railway wrecks. Dr. Latson reviews the various methods of healing, and reaches conclusions concerning an ideal system of therapeutics. "Need of Hydropathic Establishments" is forcefully set forth by Dr. Engelsman. The Health-Culture Co., Passaic, N. J.

The Hesperian.—The wonders of the silk-worm are shown in the opening article of the current *Hesperian*. Perhaps the article is written by the editor; but whoever wrote it, has made a study of the habits and uses of this insect that has contributed so much to commerce. Concord Men and Memories, takes us into the atmosphere of New England in the earliest periods of the history of the nation, and down through time to the present. An excellent sketch of Dr. Doyle is given, and also an article on French Memoir Writers. 7th and Line Streets, St. Louis, Mo.

Review of Reviews.—The real meaning of the White House conference of Governors and other citizens, held on May 13-15, at the invitation of President Roosevelt, is set forth editorially in the June *Review of Reviews*. Just why the conference was called, and what lines of action were developed are clearly stated. The newspaper reader who may have been more or less confused by the daily reports of the proceedings, will find in the *Review* an illuminating summary of the whole matter. Also, Walter Wellman's study of Taft, in the same number, is both luminous and convincing. Wellman shows that Taft is trained to be President. In many magazine articles you may see what has been said about Taft; in Mr. Wellman's article, you almost see Taft himself.

The Humorous Side of Things

And She Kept on Smoking

"Aunt Chloe, do you think you are a Christian?" asked a preacher of an old negro woman who was smoking a pipe.

"Yes, brudder, I 'spects I is."

"Do you believe in the Bible?"

"Yes, brudder."

"Do you know there is a passage in the Scripture that declares that nothing unclean shall inherit the Kingdom of Heaven?"

"Yes, I've heard of it."

"Well, you smoke, and there is nothing

~Estero Illustrated~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

THE KORESHAN UNITY CO-OPERATIVE,
Estero, Lee Co., Fla.

THE SPHINX

An Astrological Magazine

\$1.00 PER VOLUME

Issued by

THE SPHINX PUBLISHING CO.
Chillicothe, Missouri,
U. S. A.

FOREIGN SUBSCRIPTION 1s. 6d.
2 Vols. Issued Yearly.

The Eden Society

Promotes Brotherhood, Benevolence, Social Progress, Co-operative Industry, and settles the inequalities of the Human Family. Send 10¢ for prospectus and copy of official Organ. ✕ Address:

The Eden Society, (Dept. B 8.)

BAXTER SPRINGS, KANSAS.

List of ————

Koreshan Publications

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

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

The Guiding Star

Library Series.

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

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

The Pamphlet Series:

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

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

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

The Tract Series:

2 cts. each.—The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory, by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geoliner Fore-shortening.

The total listed price of the above works, with 500 assorted leaflets, is \$4.32. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.50. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for \$1.00. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Estero, Fla., and address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

so unclean as the breath of a smoker. So what do you say to that?"

"Well, when I go dere I 'spects to leave my breff behind me."

What More Could She Expect?

Old Mrs. Simmers was well-to-do, but parsimonious. She attended all church meetings regularly, but her contributions to the collection plate would certainly have enriched no one.

One Sunday morning the old lady took her little grandson to church with her. The boy watched everything with bright and hawk-like eyes, and he took a deep interest in the discussion that followed at home later, during dinner.

"How was the sermon?" asked Mrs. Simmer's daughter.

"Poor," said Grandma Simmers emphatically, "mighty poor."

"But, Grandma," said the little boy, interrupting her quietly, "what could you expect for a penny?"

So Generous

"Tommy, did you give your brother the best part of the apple as I told you to?"

Tommy: "Yessum; I gave him the seeds. He can plant 'em and have a whole orchard."

When Three Was a Crowd

An old Southern ducky was presented with triplets, and was so elated over the event that he called in everybody to see them. Among the visitors was an Irishman.

"Say, boss," exclaimed the old man, "what you think of that?"

"Well," said Pat, looking the babies over carefully and pointing to a healthy looking one, "I would keep that one."

The Bishop and the Druggist

One day a Bishop chanced into the shop of a druggist who was very fond of a joke—on somebody else. The druggist, wishing to have a joke at the Bishop's expense, asked:

"Bishop, can you tell me the difference between an ass and a bishop?"

The Bishop could not.

"Well," said the druggist, smiling all over "an ass carries its cross (burden) upon its back, but a bishop carries his cross (of gold) on his breast."

"Very good," replied the Bishop, and then continued: "Now then, my friend, can you tell the difference between an ass and a druggist?"

After some hesitation the druggist answered: "No, sir, I can't."

"Neither can I," retorted the Bishop as he walked out.

Everybody Has One or More

"You must find that impediment in your speech rather inconvenient at times, Mr. B——?"

"Oh, n-no; everybody has his little p-peculiarity. S-stammering is m-mine; what is y-yours?"

A "Different" Magazine

You can't class *To-Morrow* with the average "popular" Magazine.

It appeals to only one class—THINKERS. *To-Morrow* is always one day ahead of the times.

To-Morrow is a magazine for the Free Man—the future man—the super-man and the super-woman.



THE TO-MORROW MAGAZINE

A Magazine for Thinkers



Appeals to all classes of THINKERS—men and women who are big enough to think for themselves and think correctly. It analyzes Life, its Customs and Institutions—the only publication on Earth not influenced by a dishonest bias toward man and his ego.

SPECIAL: For ten cents we will send you a Sample copy, our special clubbing offers and other interesting literature about the Impersonal Philosophy. The subscription price is One Dollar per year.

TO-MORROW PUBLISHING
COMPANY

Hyde Park Chicago, Ill.

YOUNG MEN AND WOMEN

With

Trained Minds and Skilled Hands

Are Always in Demand

We said this when we started our correspondence school seventeen years ago and the demand for stenographers has increased at a phenomenal rate every year since.

Many McKee Shorthand writers are receiving large salaries in the Government employ, while every city and town is continually calling for more help in the offices. We Will

TEACH YOU AT HOME

by our Correspondence Course in less time than is possible by any other reliable system.

McKEE SHORTHAND

is a non-position, connective vowel system, Easy to Learn, Easy to Write and Easy to Read. Our Correspondence Course is a model in conciseness and clearness for home study.

Write us for circulars, Chart of the System and terms for instruction.

McKee Publishing Company,

Estero, Florida

Wanted

Local representative for Estero, Florida and vicinity to look after renewals and increase subscription list of a prominent monthly magazine, on a salary and commission basis. Experience desirable, but not necessary. Good opportunity for right person. Address Publisher, Box 59, Station O, New York.

"Well, really, I am not aware that I have any."

"Do-do you stir y-your tea with your right hand?"

"Why, yes, of course."

"W-well, that is y-your peculiarity; most people u-use a t-teaspoon."

Johnny's Impressions

"One of my boys had skipped his classes, deceived his mother, been found out, and caused much unhappiness all around. I took him aside, and we had a heart-to-heart talk. Johnny sat still, looking at me intently, and seeming to be deeply impressed. I thought I was making great headway, and that my little sermon was surely penetrating Johnny's brain. But you never can tell. Just as I had reached the climax in my appeal to his better self, a light of discovery broke over Johnny.

"Say, teacher," he said eagerly, 'it's your lower jaw that moves, ain't it?'"

He Followed the Lady

A native of Ireland started away on his first trip. Never having been in a railroad station he did not know how to get his ticket, but he saw a lady going in and determined to follow her lead.

The lady went to the ticket-box, and, putting down her money, said:

"Maryhill, single."

Next in line was Pat, who promptly planked down his money and said:

"Patrick Murphy, married."

Not on Her Life

An Irish woman walked into a large department store. The floor-walker, who was very bow-legged, asked her what he could do for her. She told him that she would like to look at the handkerchiefs that were advertised.

"Just walk this way, ma'am," said the floor-walker.

The woman looked at his legs.

"No, sir," indignantly replied the old lady; "I'll die first."

She Did't Know the Lady

Mrs. Clancy: "Yis, Mrs. Muggins, Pat and Oi part to mate no more. Oi want to the hospital to ax afther him. 'Oi want to see me husband,' sez Oi; 'the man that got blowed up.' 'Yez can't,' sez the dochter—he's unther the infloocene of Ann Esthetics.' 'Oi don't know the lady,' sez Oi, mighty dignified loike; 'but if me lawful wedded husband can act loike that whin he's at death's door Oi'll have a divorce from him!'"

What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want THE FLAMING SWORD continued, we will be obliged, at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instruction as to remittances and letters.

Whole
706
Number

AMERICAN SCHOOL of ESPERANTO

ASHTON BUILDING, ROCKFORD, ILL.

Correspondence-Study Department

Offers individual, personal instruction in the International Auxiliary Language, having regular Courses in Introductory and Advanced Work; also Commercial and Normal Courses.

The School is under the Management and Direction of

Prof. E. C. Reed, D. B. E. A., Secretary of the Illinois Esperanto Association

Prof. Floyd B. Hardin, D. B. E. A., Hon. President University of Chicago Esperanto Society, under whose direction the classes in Esperanto at the University were conducted in the spring of 1907.

For further information, or for a copy of our Leaflet describing the aims, progress, and endorsements of Esperanto, address,

AMERICAN SCHOOL OF ESPERANTO,

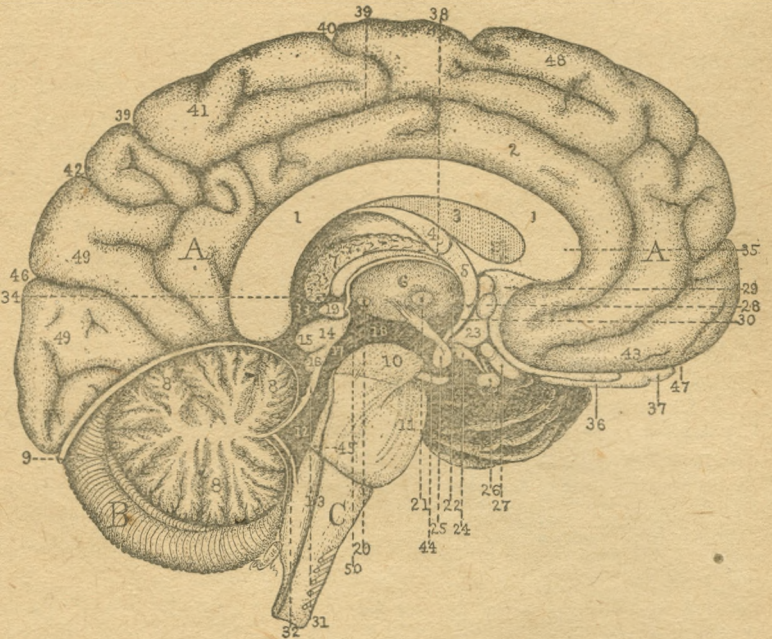
Ashton Building, Rockford, Ill.

Brain Charts

We have published a very desirable chart of the Human Brain. Our engraver enlarged this picture, and we have printed it on sheets 31x41 ins., with key to the numbers, giving names of the various organs and parts of the Brain. Fine for framing.

No one ever before heard of a reliable chart being sold at such low prices: 50 cents each, heavy paper; \$1.00, mounted on muslin. Postage paid.

GUIDING STAR PUB. HOUSE,
ESTERO, Lee Co., Fla.



INSTRUCTIVE INTERESTING

"Correct English— How to use it."

A MONTHLY MAGAZINE DEVOTED TO THE USE OF ENGLISH.

JOSEPHINE TURCK BAKER, EDITOR

PARTIAL CONTENTS

Queries and Answers.
The Art of Conversation.
Shall and Will: Should and Would:
How to Use them.
Pronunciations (Century Dict'y).
Correct English in the Home.
Correct English in the School.
What to Say and What Not to Say.
Course in Grammar.
Course in Letter Writing and Punctuation.
Business English for the Business Man.
Compound Words: How to Write Them.
Studies in English Literature.

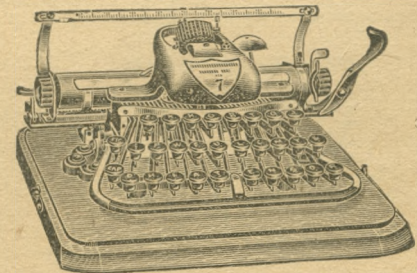
AGENTS WANTED

\$1.00 a Year. Send 10 Cents for Sample Copy.
CORRECT ENGLISH, Evanston, Ill.

Wanted—Second-hand bags and burlap; any kind, any quantity, anywhere; we pay freight. RICHMOND BAG CO., Richmond, Va.

NEW MODEL

Blickensderfer



The "Blick" Model 8 has decimal tabulator, back spacer, changeable type, direct inking, and other valuable features found only on this machine.

Light touch—long life—durable and convenient.

Ask for free catalog.

THE BLICKENSDERFER MFG. CO.

ATLANTA, GA.