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## *The Restraints of Taurus*

BY KORESH

**M**AD TAURUS! couch thy horn no more!  
Let not thy passion seminate thy sanguine gore.

No more in wrathful tumult bend thy neck;  
Withhold thy vengeful strength, and check  
The desecration that from the sacred seven,  
Who ride upon thine arched nuke,  
Would ope anew the gates of heaven.

Let Pleiades no more afflood;  
Thy horn no more transmit to earth her sacred blood.

Return again her purest virgin caste,  
And by her potency made chaste  
Through strait severe, bring forth again the  
Living Word,  
To wing upon his wheel! in clouds,  
The King of Peace! our coming Lord.



# The Flaming Sword

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

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## Does Humanity Constitute a Brotherhood?

Reasons Why an Enduring Social Order  
Cannot be Constructed on False Ideals

BY KORESH

**T**HEORETICALLY, it is all very well for the common humanity to talk of the Fatherhood of God. Theoretically, it sounds well to talk of a nationalism or an industrial socialism that provides for every individual of the race, and which will place all nations and individuals on the basis of a common footing; but when it comes to a practical social equality, then, with all my love for humanity and my desire for a radical transformation of social conditions, God forbid that I should be compelled to endure the association of the rum and beer drinkers of modern civilization, and to breathe the common air of the tobacco fiend. There are certain unmistakable evidences of social progress; and these evidences, other things being equal, may be found in an inexpugnable disgust for the man or woman who is a slave to alcohol, beer, or tobacco.

There is such a thing as being too broad minded, and walking in too broad a way. Give us the narrow path and the straight gate. The fruitage of this age will be gathered, because through ages of progress it has been refined for consociation with the Gods; but the larger portion of the fruit of the human race requires thousands of years of progressive development to prepare it for Deific pabulum. Under no circumstance can the harvest of the age come into full and perfect fruition without that specific baptism designed to complete the process of ripening. God will baptize the race with the fire of purification and perfection. When this is accomplished, such as are ripened through the retrogressive and progressive experiences of dispensations will be gathered into their inheritance as the Sons of God. These are the firstfruits unto God and to the Lamb. These heirs of God and joint-heirs with Jesus Christ are to be set apart distinctively, and differenced from other orders of the divine economy which at the present stage of human progress have not evolved into adaptation to the superior orders.

A common brotherhood implies that there shall be no caste. This is an impossibility. The very operations of God in the economy of universal arrangement, have provided caste as an inexpugnable factor of social order. Will any of the labor organizations (the more advanced of which advocate the principle of the destruction of money, and the equitable exchange of the products of industry, and who also urge the equal remuneration of industry per hour, regardless of mental and mechanical skill and ability), place the millions of ignorant colored people in the South on an equal footing, or on an equality? Not until men are willing to meet the millions of barbarians throughout the world on an equal footing (morally, socially, politically, and industrially), can they prate of the Fatherhood of God and the brotherhood of man.

The kingdom of God will be established in the earth, and out of it will be gathered all things that offend the divinely refined. There are thousands, yea, hundreds of thousands, of people in the world, whose sensibilities are so refined that the psychic auras of the gross sensualist—deteriorated by the saturations of nicotine, and debauched with the bestial stimulations of beer, rum, and the multitude of intoxicants created for the destruction of men through the love of money—are so obnoxious, that the aspiring soul revolts, and through unutterable groanings, petitions the reflexive ear of an ultimate expurgation. Can the millions of civilized barbarians, among whom are the so called highly educated, aristocratic, and wealthy, enter that stratification of moral and social rectitude which belongs only to the order of the Sons of God?

There is no human being so depraved that, though he be on the descending or retrogressive scale, will not be reached by the ever-penetrable power of Deific love; but every man will be saved in his order; not *in* his filth, but *from* it. When millions have entered into the rectitude of righteousness vouched to the regenerated, the



*debris* from the activities of the higher spheres will precipitate a waste that will enrich the soil of the under world for the generation of the succeeding orders of progress. The time will never come, in all the progressions of the universe, when there will cease to remain successive stratifications of the lowest forms and qualities of human life.

The fall and rise again of the seed of God are as inevitably factors of the economy of creation and perpetuity of the kingdom of righteousness, either in heaven or in earth, as the disintegration of the seed in vegetable generation, and its reintegration in the production of the regenerated kernel. Light and darkness are the everlasting and concomitant energies and conditions of existence. Heat and cold obtain in the universe today, because they comprise eternal coördinates of being, without the relations of which neither could have been produced and perpetuated. Truth and fallacy are generated at the same mental center; and the fruit of the Tree of the Knowledge of good and evil has the same nucleus as the fruit of the Tree of Life, and is perpetuated through eternal cycles. The laws of stratification are as unmistakably and inevitably operative in anthropo-structural arrangement as in geologic lamination; and no possible attempt to hypothetize the human race into a homogeneous stratum or plane of equality, can effect an incongruous moral and social equality.

A genuine national economy will classify the skill and ability of all mankind, and adapt these to industrial uses and their products, and distribute not according to equality, but according to equity. God will be the Father of the regenerated from the Son of God, who was planted in the race that he might be resurrected in all regenerated men. God will become the Father of such as will become the Sons of God in future generations, as he will now become the Father of his offspring ripening for the present harvest. No nationalism can mature until the outpouring of the baptism, upon which must depend the fulness of fruition.

### The Science of Transmutation

The Key to Great Problems  
Found in Light of Alchemy

By KORESH

**N**OA, signifying the breath of God, communicated the wisdom of God to Metsraim, or Mizraim (Egypt), his grandson, through Ham. Egypt, the parent of the race of people to which he transmitted his name, in conferring upon his progeny his own characteristics, imparted to them the light of Egypt, or the light of Cham. Cham (Kam or Ham) is the root from which is derived *chemy*, and the prefix *al*, signifies wisdom or light. Hence the term alchemy, as the title of the ancient science, implies the wisdom of Noah himself as the progenitor of the Hamitic, or Egyptian people.

There were three distinct categories of transmission from the Noatic head to the races descending from the

antidiluvians, for let it be remembered by the students of Koreshanity, that the flood was an inundation of fallacies that overwhelmed the pre-Noatic church, and that the earth was swarming with inhabitants when the three heads of three distinctive peoples infiltrated their philosophies. Shem, Ham (Kam), and Japheth gave to the world the three phases of mental activity characterized as specifically including first, religious life; second, the order of human government (social life), and third, physical science, or cosmogony.

The Egyptian system had for its basis of superior conviction, a knowledge of the elementary metamorphoses constantly associated with and related to the integrative and disintegrative processes of creation. They comprehended the law of transmutation, or the interconvertibility of the energies, called latterly, correlation of energy; but they also knew that every substance now called elemental, was convertible to every other substance, and that, therefore, the law of correlation (now known to obtain as between the distinctive energies) inhered as well in the domain of material things. In the declension of the race, the science of alchemy, the true science of the basis of cosmogonic form and function, lost its hold on the mind, and the weaker theory of chemistry, with all its fallacies, was substituted.

Alchemy comprises the very foundation principle—the substratum—of the constructive classification and nomenclature of cosmogony. Its energies are but the product of atomic destructions, and atomic depositions are, in turn, the transformation of spiritual qualities to material manifestations and forms. The alchemic law is all-pervasive, and the principle of transmutation once discovered and believed in, the key is held which unlocks the ark of all hitherto unrevealed arcana. The sons of Noah held the keys and mysteries of life, but subsequent degeneration has brought the world to its present state of ignorance; and the human race is now groping in darkness as to its origin and destiny, and the principles to be applied to effect its restoration.

The student of Koreshanity is already acquainted with the outlines of cosmogonic form, and the activities operating through it. It is the purpose of this present paper to define alchemic activity in its relation to the creative or recreative office, and to show the general process of the mutations of matter to energy, and of energy to matter. It will be understood that the term substance is a broader one than either that of matter or spirit. If matter is destroyed as matter, it immediately becomes energy. If energy is destroyed as energy, it immediately becomes matter. We have, therefore, the terms matter and energy (or spirit) as the distinguishing names of substance in the two distinctive states, and the term substance as embracing both matter and spirit.

Energy derived from the destruction of an atom of matter heretofore called inorganic, that which has not been aggregated into organic growth, or living substance and form, we have denominated alchemico-organic. The term organic is employed, because in Koreshan Science, the so called inorganic substances



are related to an organized whole, called the physical universe, and they cannot strictly be said to be inorganic or unorganized. Every element contains that degree of metaphysical energy authorized by the quality of organic life to which it belongs. So called organic and inorganic calcium may be taken as illustrative of the power of the modification of quality through organic complexity. The calcium of the lime-stone held in solution cannot be distinguished from the calcium of the clam shell, in a corresponding solution, by the reagents of so called chemical science, while by their comparative reactions in vegetable growth they are readily distinguished. This difference in metaphysical power, indistinguishable except in its relation to organo-vital existence, is the result of physical contact or touch, and through it the building of experience which modifies, in a progressive ratio, the spirit or energy of a given order, as pervading an entire series, from lowest to highest. If we take any of the so called elements and subject them to similar or corresponding comparison, the same law will be found to obtain. Gold, for instance, as in the outward material and physical universe, possesses the degree of potential energy belonging to its alchemico-organic grouping. Gold as a mental energy possesses a potential force, the metaphysical powers of which can only be estimated by the psychic impressions possible, as correlatively differentiable, through the most subtle mental analyses.

We have, as before stated, given a general outline of alchemico-organic form. We will now somewhat specifically define the law of deposition, and the process of transition from kinetic energy to mass. We will illustrate from one, only, of the strata comprising the shell or rind, of the cosmogony; namely, the aurific stratum. Gold is one of the firmamental laminæ, or plates of the cosmogonic structure, and is perpetually maintained in its emplacement through alchemico-organic deposition. As there is a perpetual disintegration between the water surface of the earth and the atmosphere resting upon it, caused by their contiguity and actinic penetration, so there is a corresponding disintegration of the gold stratum, and a passage of the aurific energy through overlying strata, flowing toward the nucleus, or correlated center. Aurific energy flows incessantly toward and into the central nucleus, as one of the attenuate quantities and qualities of the ether which fills the interspaces between the circumference and the center of the great ovum or shell, which we call the cosmogony.

The relation of the center to the circumference, forming the nucleus and its environment,—namely, atmospheres and shell,—comprise, all together, a great galvano-electric battery cell; its metallic plates or laminæ, the solid element, and the fluids and energies, the solutions and generated electro-magnetic products. While the emplacements constituting a great battery, perpetually operative in the generation of the energies upon which the system depends for its forms and motions, are alchemico-organic as a secondary cause, within this alchemico-organic arrangement there exists

the aggregate and nucleated anthropogenic form and energy as a preconcerted and primary momentum. This momentum is a coöperative, voluntary and involuntary, active and passive, cause of form and motion.

Creation, which is but the perpetuated general and specific function and form of the universe, does not proceed from a direct voluntary mental desire. Primary mental activities, either of the affectional (love) or the intellectual (wisdom) qualities, are first instituted as primates of desire and its intellectual direction, thence proceeding, consequently, through categories, series, and degrees according to the regular descending order of creative continuity. If the universe did not obtain as an entirety in which the organic arrangement, inclusive of mind and its correlated forms, had its enthronement, then creation could not proceed as a perpetual integrative and disintegrative coördination. Electricity and magnetism can obtain only as the battery in which they are generated has its elementary and material basis; and mental energy, composed of love and wisdom, or the affectional and intellectual principles, cannot exist outside and independently of the mental battery, the human brain and body, whence they are derived, and in which they reciprocally react.

## Sunday at the National Capital

Brands of the Gospel  
I Heard at the Forum

By KORESH



WAS INVITED by a friend recently to go down to "the forum," to invigorate my mentality through the diversity of opinions there dispensed concerning the problems of life here and hereafter. What is the forum? That the reader may have no misconceptions regarding the locality and character of the place in question, let me enter somewhat into detail as to the spot and source of inspiration actuating the eloquence and diction which distinguish this forum from the ordinary pulpits of the great city of the Nation.

At the junction of Louisiana and Pennsylvania Avenues, where Louisiana Avenue extends eastward past Seventh, Eighth and into Ninth street, there is a triangle like the many with which the city of Washington abounds. In about the center of the triangle is the beautiful statue of General Winfield Scott Hancock. A little farther eastward is a fountain which, significantly, does not seem to afford any water; and surrounding this dry fountain is a flagstone surface which answers for the stamping ground of the ex-pounders of the various cults promulgated from this forum.

It being Sunday, one would naturally expect the ex-pounders of the gospel to be numerous and enthusiastic. Sure enough there they were in full force, each one awaiting his turn, to turn the gospel of his predecessor down. During the afternoon I counted ten distinct kinds of the gospel of Jesus Christ, dispensed for the benefit of those who seemed bent on being saved *in their*



sins. It was not surprising that there were various kinds of the gospel of salvation dispensed from this forum, while there were probably fifty kinds being handed out from the various pulpits of the city.

The peculiarity of the situation was in the fact that the assortment was out there in the street in vivid contrast, where the inspector could have a free exhibition and illustration of the great variety of processes for the redemption of the human race. If the people could not be caught with a hook baited with one kind of gospel, there was another baited with the kind of gospel food suited to the appetite of the other kind of fish. In one crowd was the Independent Salvationist, going it on his own hook, beating the bass drum to beat the band of the other crowd, the American Salvation Army; while over in the other direction were the old regulars of General Booth's genuine, original, "simon pure," sure thing, standard variety, its soldiers grown old in the service. In another direction was the gospel wagon, drawn by a team of six horses to add dignity and solemnity to the occasion.

Every distinct division of gospel representatives handed out its own particular phase of salvation to the multitude. One man did not believe in the Holy Ghost, but in the Holy Spirit; he had it in profusion and perfection. One believed there was hope for the murderer; another knew for a verity that no murderer could enter the kingdom of heaven. One knew that the sure thing was to be plunged under the water, without which no man could enter heaven; while another believed that if any man had been out in a good rain storm and was well sprinkled, he could "Read his title clear to man—to man—to mansions in the skies."

One clergyman, a colored gentleman, had secured the attendance of one of our respected white citizens to read the chapter concerning the murder of Abel by his big brother Cain. The gentleman who introduced him, stated to the congregation that the colored clerical gentleman had some new thoughts on this remarkable case of homicide; that the clergyman had given to the subject his best thought for a number of weeks, that he might present it intelligibly, so that his audience might get the better acquainted with the forensic merits of this criminal action, wherein a very bad boy in a fit of anger slew his good brother. He had never been able to find any record in the Scriptures where the father of Adam, the grandfather of the bad boy, had provided any means of escape from the penalty of murder as found in the legal records of the Supreme Court.

A man might have murdered a man unforgiven, and the murdered man been sent by the murderer directly to hell, without any preparation for the sudden change of climate where he might freeze to death. (It must certainly be a cold place, for only the other evening I was in the Turkish bath, where one man had just come from the hot room, whence he plunged into a bath of cold water, and I heard him say it was as cold as h—l.) I judged from this that if a murderer sent a man to hell, he might take his death cold. Now the expounder of the gospel knew that it would be impossible

for one man to send another to such a place and then find rest in heaven. It was a great thought, he said, and he had received the encouragement of many of the first gospel thunderers in Washington, to press forward this phase of the gospel of Christ.

The ex-pounder who followed the colored gentleman took another view of the situation, though actuated by the same "Holy Spirit." He said that any man might repent, at the very last minute, and go straight to heaven. He didn't know why one murderer was not as good as another. One man with a face somewhat like a chimpanzee, with a mouth like an avalanche, and a throat like Vesuvius, said that there was a man down in Florida who believed that we lived inside the earth, in a space only eight thousand miles in diameter. "Now," he said, "does it look reasonable, when God has said I will remove his sins, as far as the east is from the west, that such a little distance would fill the bill? No, my dear hearers, there must be a great expanse of infinitude to render this statement of the Almighty's of any particular significance. To get a man's sins away from him far enough to render it impossible to pick 'em up again, the Copernican system is the only thing that could meet the situation."

He spent a great deal of time, and expended a great amount of mental energy in exposing this fraudulent effort to introduce another system into the world, when it was "dead sure" certain that God had made the Copernican system, and had raised Copernicus up to present to the world that truth which at one time set all of the enlightened theologians agog at the audacity of such a pretender as this old sinner and vagabond was thought to be. He spent about an hour berating this man way down in Florida, who called himself KORESH, because he happened to find that his name CYRUS was KORESH in Hebrew. He seemed to take it as an important obligation on his part to put this KORESH out of commission.

Totten once said in a letter he wrote to me: "Say something in your paper about my literature. If you can't say anything good, say *something*." He knew that advertising was a good thing. Now this old Guy is doing a whole lot of advertising for the Koreshan System in Washington. (I use the name Guy with all due respect, for I learned that this was his name.)

### Freedom of the Human Will

How Evil Originates in  
God's Involuntary Powers  
By KORESH



ONE OF THE greatest obstacles in the way of a correct theology, is the fact that the so called theologians and doctors of divinity are ignorant of the character of God. Sects and creeds arise from partial criticism and application of Scriptural truth. To be correct, the church must build itself upon the whole Scripture—if it be true—and not upon isolated passages. Religious doctrine founded upon the Hebrew Bible and the New Testament should be built upon their entirety, or the foundation should be totally rejected.



Let us take one passage for illustration: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." This statement is either true or false. If false, let us discard the entire book; if true, let us reconcile it with many other passages equally true, but which seem contradictory. Does the Lord make peace and create evil? If so, why does he create evil when good might answer a much better purpose?

But you say, "We have no right to question God." We will meet you with Scripture and say that we have the right, by the Lord's own permission or command, according to the following statement: "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me." If the one statement has binding force, then the other has also; and we are bound to exercise the right which God has given us.

God the Lord makes peace, light, and righteousness, by the exercise of voluntary effort and purpose, in the gradual development and progress of human generation. He makes darkness and creates evil by that essential accompaniment of voluntary purpose, which may be denominated involuntary power; for God, like that which flows from him as his creative energy, is both voluntary and involuntary.

Scripture teaches us that the Lord Christ was the express image of God. He was both voluntary and involuntary, as may be readily observed by a critical study of the record of his life. The free agency of man dates back to the beginning of every age of the world. The Lord Christ was free to die for the world, but he was not free to refuse to die. His freedom, or free moral agency, then, was in his perfect freedom to die, an event for which he was prepared, and one which he could not refuse to perform.

Devils are as free as any class of people in the universe. According to orthodoxy, they cannot come out of the "bottomless pit." According to the best theology, devils are as free to remain in hell and enjoy their delights as are the angels in heaven to enjoy theirs; and they are as free to rise into heaven as the angels are to descend into hell. If devils in hell, or in the earth, will divest themselves of their devilishness they will rise, in proportion to their intensity of desire, by virtue of such change of purpose.

Men grow into freedom in proportion to their progress in morality, as grounded in a commensurate intellectuality. Moral intellectuality insures freedom. Immoral intellectuality engenders protective restrictions. Men are caged when the security of society demands it, and they lose their freedom. The mind when riotous yields to the restrictions imposed by the natural and the spiritual laws of restraint, and loses its freedom correspondingly.

## The Processes of Reincarnation

How Nature and Nature's God  
Provide for Human Progress

By KORESH

**T**HERE IS ONE point (and it is an important one) relating to the subject of reëmbodiment, upon which not so much stress has been placed as the gravity of the case demands. We refer to the consideration of the relation of the descending element of the progressive entity through the nexus of transition, where the coördination of cathodic and anodic moment operates, and upon which both the ascending and descending consciousnesses depend. Reincarnation is a great bugaboo to many, because it seems

to conflict with the gratifying belief that the departed live, separated from us but by an attenuate veil which a mere brushing away of the mental cobwebs will dissipate, enabling us to hold again open intercommunication.

Reincarnation is not the acme of conscious desire; it is, however, the product of that force of necessity which develops—through experience—all who are not yet amplified into ultimate Deific consciousness and power. Our knowledge of all the laws of reincarnation, the coming again in the flesh, is founded upon physical principles, and not upon a rehash of the musty lore of Indian mythology. The modern interpretation of Buddhism is as true to the original Buddhistic philosophy, as the modern interpretations of the Bible are true to the gospel of Judaism and Christianity, and no more so. Reincarnation, and especially the partial reëmbodiments of those who pass from the body into the spiritual sphere, is but the rehabilitation of the descending *debris* of a dying spirit; or, to put it in other phraseology, when a spirit in the spirit world has completed its career in a specific cycle, the spirit terminates its life in that sphere and passes beyond, precipitating that which, to the spirit, corresponds in a measure to the body of flesh in the natural.

The spirit lays off its immediate environment and passes out of that degree, just as a being in natural existence lays off its immediate environment and passes beyond the natural life. We see by this, then, that the reëmbodiment is only partial, for it is the re-aggregation of the atoms of precipitation. We say atoms, because from the non-atomic condition of spirit, the atomic condition is re-assumed in the descent or precipitation. The process of re-aggregating these precipitated spiritual forces and atomic depositions is correspondentially similar to the aggregations of the energies gathered from the decaying *debris* of the bodies of those who have departed this life. As the processes of decomposition progress, the atoms of organic being, in the so called dead, are transited to their corresponding energies, are gathered into the constellations of the heavens, and as stellar energy are given back to such as are born, that is, partially reëmbodied, under that star.

Thus we may see that even the bodies of "the dead" are reduced to physical energy and carried, as the energy of organic matter, to a special star in a specific constellation, to be given back as substantial quality to the reëmbodiment to whom it belongs. Thus in a physical sense, Nature and Nature's God provide for the resurrection of the matter supplying the organic form of the vidual; correspondingly to this transition of the organic atoms of a once active body in what the world denominates life, the spiritual entities precipitated from a disintegrating spirit are taken up by a mental star in a physical organism, and re-aggregated into the unity of a reincarnated (reëmbodied) form. The ascending spirit of that re-aggregation remains in the spirit world, but having progressed to another sphere, it ultimately reaches and unites with the final reëmbodiment, in which the repetition of incarnations ceases.

Such a state of reincarnation was the form of the Lord Jesus, who met in his body the God of his salvation. As God the Father united with Jesus to perfect his life and character, so every progressing spirit passing from degree to degree of his career, ultimately meets in the flesh, his own body. This is the resurrection of the dead, the ultimate reincarnation, the time and condition in which there is no more death for that being—no more sensual reëmbodiments.



# The Indicia of Human Progress.

BERTHALDINE, MATRONA.

## THE SPIRIT OF ANTICHRIST

**E**VIDENCE of the spirit of antichrist at work among men in high places and most influential circles, clearly indicates the secret presence of the Most High, the living God in the Christ now due to be present, and primarily "as a thief." This presence of the Christ means everything for the progress of humanity in the attainment of the final goal of human origin and destiny—the immortal manhood. The present subtle antichristian influence, active in language of such seeming piety, is shown in a notice like this:

"The Next Step in Evolution," Dr. I. K. Funk's little book, has gone into a fourth edition. He has revised it and has supplied a new preface. He says in this: "After six years—since the publication of this little book—I find that I would only the more surely express belief in several essential points. Christ's second coming should not be understood to be a literal, physical coming, but His reappearance in the spirit and characters of His followers and in the world at large. Thomas said to Christ: 'How can we know the way, since we know not whither Thou goest?' Christ replied: 'I am the way; no man cometh to the Father but in the way I come; he must be as I am and do as I do, and then he will find the Father and he will find Me.' He who willingly serves others and is kind hearted and is pure in heart shall see God. And in the very nature of things, none other can."

Here is an eminent writer denying to the Lord who bought the salvation or regeneration of all men at the price or sacrifice of the regenerative forces of his entire immaculate body of life, the only living soul extant at the beginning of our era, the right, now in the fullness of time for the harvest of his generation, to appear among men with a new personality, or name, suited to the fulfilment of the office of his final covenant function. This new name, or personality, is the legitimate inheritance of the Deity of man as the Creator of new heavens and new earths, whose duration in time is from dispensation to dispensation, or world to world. The name of the most high God is always the involution of his heavenly or mental lineage, destined to combine anew, in renewed forms, with the earthly field of its operations for the reproduction of all the renewed forces that are involved "in his name," in that degree of their being due to understand and be understood by men as the language of the eternal Word, God.

These antichristian writers, denying the name, or personality, of the Lord, are noticeably exceedingly zealous for a recognition of the spirit of Christ in themselves. They are very zealous for justified faith for the perpetuity of their own egos as conscious, active entities, though their intellectual fallacies and accompanying rot carry them bodily to graves for corruptible dissolution. The God of immortal manhood, Jesus the Christ, if able to reproduce a harvest of his kind of men by the operation of his immortal, vital forces, is surely able to provide himself a garb of flesh suited to the

ministry of the cross, the law of which he came to fulfil, and the saving power of which he came to reproduce in and from a man of sin and science of the law of God, the Father of all men, who, knowing good and evil, become as Gods to the unbegotten and unborn of succeeding generations, and as many Sons to the Most High God.

## Jew and Gentile

**T**HE JEW was to be, and is, a thorn in Israel's side, for Israel, become Lo Ammi, is now the fulness of the Gentiles. The hatred of Dreyfus by the military arm of France, resulting in the recent attempt at his assassination, shows the indestructibility of its venom by any force now operative. Naught can make the Jew, the Gentile, and the church of God one, restored to us as the whole house of Israel, but the spirit of the Shiloh, the New Jerusalem, about to descend as the pure river of the water of life, the science of universal well being. Joseph, reincarnated in CYRUS, the Shepherd and Stone of Israel, unites the stick of Judah with the stick of Joseph, in the ultimate "hand," or consummation of Joseph's power to fulfill to all nations or families of the earth, the blessings promised the Seed of Abraham as the heir of the world.

The Judas spirit of the degenerate Jew has long held over the Gentile the big stick of the world's commercial evil, an utterly unrighteous money power, the power of monopoly for usury. Japan boasts of being most anciently Hebrew. She now aspires to the monopoly of the big stick. Since there are great wrongs to the Jew to be avenged on all pharisaical, money loving Christendom, many a money controlling Jew may be found to help the Jap.

In this final smiting of modern Christendom, the Heir of the world, who comes as a thief, is smitten. Unchanged as to the carnal mind, the Jew that rejected the Jehovah, God of all Israel, went forth to deceive among the Gentiles, is God-begotten, but still unredeemed, kith and kin, lost Israel. The ruse has been successful, and today, in the guise of a great harlot, Christendom has betrayed her Lord, and put him to an open shame, to be crucified afresh. Lost Israel, with the Jew be he Japanese or Russian, are united in their greed for the gain to be derived from wielding the big stick of the competitive system's own commercial power, and they must fight for the right of dominion. Shall it belong to Judah, apart from Joseph and all his brethren, or is there a power above the carnal mind, in the church of God, to which Joseph is united for the reconciling of all, to that power in ultimates, called the hand of Joseph.

Judah, as the thorn in Israel's side, has been the goad of his commercial prowess and progress. Now is the time ripe for the sun to stand still on whatever land the Lord of the harvest would locate the seat of the new world-empire. Thither the tribes of earth will gather,



and Jew, Gentile, and the church of God be made one. For the Lord, shall be built the one holy house of all Israel, in which there shall be neither Jew nor Greek, bond nor free, male nor female, but a unity of all in his own renewed image and likeness. This cosmopolitan American nation should rejoice in the many promises to all Israel, now in process of fulfilment to a people called Lo Ammi by Jehovah, and Gentile by the Jews.

## The Fatherhood of God Made Practical

**I**T IS A QUEER fact that the multitude of people now shouting for the brotherhood of man to be made a practical, personal, working proposition, do not shout to have the Fatherhood of God made equally personal and practical. If the God professedly believed in by the Christian world, has declared that he made man in his own image and likeness, he must necessarily be a man as to external form and function. If he can give personal form and function to mentalities, he must have these attributes to confer them. If the Lord Jesus Christ was the manhood of a Deific mind, and could impart his mind to men by renewing mortal mentality with all the qualities of his own mind, he, like a radium center, would lose nothing by the operation, because of the transmutable tithes of affection sent up to him by his Disciples.

If the Lord Jesus could confer his type of mentality upon his Disciples, doubtless he was master of a method of imparting his visible image and likeness to them, and thus of making them his many visible Sons,—the Gods who are to walk the earth as men. His method of transforming the minds and the bodies of men, was clearly taught by himself and his Apostles, to the harvest of Disciples, ripe at the beginning of the age to “endure the sound doctrines” of the Mosaic law, then made void by the scribes and pharisees. The Lord distinctly foretold the coming of the “Father of all,” mortals and immortals, as the sign of the Son of Man, the sign of the Prophet Jonah.

To be immortal is to be master of the forces of both life and death. If the Father of all could manifest himself as an immortal man, he can also manifest himself at will as a mortal man, otherwise he lacks almightiness. If he was “made to be sin” for reasons good and sufficient to him as the all-wise, eternally central, and yet progressive mind, as related to both center and circumference, he may appear among men visibly, as mortal as themselves, and still be the Guiding Star of their eternal destinies. The Lord Jesus told his Disciples distinctly that he was going to identify his future with their future, and his individual ego with one of the weakest, yet strongest among them. He proposed to go from “tent to tent,” and from “tabernacle to tabernacle” in men of the Christian era, as he had done in men of the Jewish era.

A tent signifies a prophet, a tabernacle a priest, the elect personal instruments of his own mind. We are told by the Almighty as a prophet, that before the consummation of the present era of the creative week, he will

come to his own as the Messenger of the Covenant, the official Elijah, or Prophet of a new age, or a new year day of great cycles. His official career and work is carefully outlined by various prophets. He is to come with a final new name and lineage well defined, and his identification with the Jehovah, the Lord God of Israel well established. It is all very well to advocate the coming visible divine brotherhood of man in the earth; but it is equally well to give heed to wisdom, and to understand that it can never obtain without the confessed visible Fatherhood of God among men as a Prophet, to give them the science of the law, upon obedience to which depends their attainment of immortal manhood and divine brotherhood.

When the great and dreadful day of retributive justice comes to all who have made void the law, as it did to the Jews of old, and our present self-seeking competitive form of civilization is destroyed, then will Elijah stand again, well known among men. He will even now redeem from the coming destruction such as will hear and heed his voice. He will make the divine brotherhood of man a scientific and immediate possibility. He will endue such as seek to enter it, with the science of the law, in the application of which the rest in faith, and the joy in works of righteousness long sought for will obtain.

Primarily, his work among men will be scientifically natural and rationally practical. Men are to be left without excuse for not having what they want and doing what they please, so long as they please to do right as defined by the law, and want the perfections of the divine in image and likeness. This means in visible form, function, and environment.

## The Trying Times of Judgment

**T**HE ETERNAL moral law, called by all Christendom the Decalogue, was once known to, and highly exalted by, the conduct of all races of men. In the Golden Age of every grand cycle of Mazzaroth, this moral law is preëminently revered by some form of intelligent obedience on the part of developing man. Early in our own age of this Mazzarothic cycle, this law was given by the Messianic Moses, through the agency of the Jews, to the Gentiles of the present time.

One of the finest indications of human progress now is, that this law is so universally honored by men of might, that it is being used by them, with the almost universal consent of humanity, to try the case of the universal man of sin, now so nearly perfected as such. This highly evolved man of sin is awaiting the universal revelation of himself to himself, in the long-coveted, all-searching sunlight of the science of this law, as involved in the presence of the only living and true God of all Israel, the Savior and heir of the world. 'Tis said that: “These are the times that try men’s souls,”—these times of God’s revelation of man to man, and of man to himself. The time is at hand for the scientific search for the beam in one’s own eye, and for the mote in the fellow man’s; for the judgement of one’s self in the light of the science of the law.



If man must know good and evil to become as God—a Son of God, it is a vast mercy that the light of a genuineness of the law is radiating from the mind of God, through the mediation of the Messianic Messenger or the personality of God. There is nothing in the competitive system for the law to commend, save its divine use, having its time limit, for the disciplining of men for the scientific test of a divine character, to be furnished by coöperative industrial communism. Every man not ready for this test, when tried and purified by its crucial pains in the death of the man of sin, is not ready to be clothed upon with the image and likeness of God.

The fact that so many are considering the possibility of abandoning the service of the money power of the competitive system, and entering into the coöperative and communistic relationships of a divine family life, is an indication of the culmination of a period of human progress, in a rest point for a still more progressive and fully divine state of activity. Mortal evolution has reached retrogressively its maximum of mental, moral, and physical degeneracy; yet, as it was in the days of Noah, men and women are still marrying and giving in marriage for the multiplication of this diseased and degenerate human stock.

Nothing but the sudden destruction of the existing competitive system of the corrupt sex relations, and the universal reign of fallacy and evil, provided in the order of law for the reproduction of the race of immortal manhood, makes possible the full regeneration of every degree and plane of man's eternal being. This sudden destruction is attended with wars and rumors of wars, and the culmination of all curses in all wars is at hand.

Thus is mercy, disguised as vengeance, that the days of human suffering may be shortened. Wisdom's ways afford the lessening of the suffering. 'Tis she who offers the cup of consolation and provides the city of refuge in every time of trouble. Her Messengers are ever timely in the service of the Almighty and all who truly seek him. They are the prophets of whom Moses and the prophets did write; all of whom gather into one great Prophet of the science of the law, when the end of all things as now known, is at hand, and all things are to be made new. "Hear ye him," saith the origin and destiny of all, the Man of God. "How shall we escape, if we neglect so great salvation?" is the query of Wisdom.

### The Age of Gold

**A**N INDICATION of human progress that will interest some, is the scientific fact that the one true Alchemist of modern times is prepared to tell men worthy of the trust, how to make gold so inexpensively, that in a very brief period they could buy up all the capitalists of the world and set them to hoeing their own garden rows. This is the test of the men's worthiness of the trust. They must furnish the initiatory Alchemist of the Golden Age of Aquarius with capital, labor, and coöperative spirit enough to build a plant for the application of the scientific principles that rightly applied, cannot fail to do the work.

When the "yellow peril" of molten gold descends as an avalanche into every mint in the country, kept running night and day with three eight hour shifts, this country and all others will enjoy a panic worth talking about; and to the Alchemist this is a perfectly feasible thing. The only difficulty lies in finding some reliable capitalists and mechanics in the earth to believe it.

In the meantime a "yellow peril" of a more dangerous sort is so imminent as to prevent men from even considering this alchemical proposition. When the imminent war is over we will see looming up on a re-glorified landscape wherever desired, crystal palaces ornate with pure gold, and brilliant with gems of the best home manufacture.

Don't you believe it? Nevertheless, it is scientifically true.

### Cleanliness and Godliness

**I**T IS AN indication of human progress that so many scions of humanity strive to be at least as physically clean as soap and water can make them. It has been said that cleanliness is next to Godliness. We say that the unity of mental, moral, and physical cleanliness is Godliness.

We long for the glad day when there cannot be found in all America, a city ward or country village, without its exquisitely neat, and artistically built public bath-house. It should be set like a jewel in the midst of a flower-strewn, tree-shaded, public rest park. The place should be dedicated by a public sentiment for purity, so strong and active that no form of villiany would ever dare show its hand there.

The pure river of the Water of Life, with its genuine science, alone can supply the cleansing stream for entire social purification. This is so lucid in its flow it can tell one how to build earthly cities as the Almighty built the New Jerusalem in the heavens. The geometric design of this holy city admits of every pleasing variety of square and curve, cone and rhomboid beauty conceivable. Men ambitious to build cities would do well to get the plan and study it.

In these days of the restoration of the adaptable concrete building stone, baths as magnificent as those that bore the name of the Roman Carracalla, should adorn every small city; and a smelly, dirty, human citizen becomes a thing tabooed by law. Let the public spirited promote a passionate desire for cleanliness, till public baths and public laundries shall be as common and free to the public, as drinking fountains or horse troughs.

The Ladies' Catholic Benevolent Association carries on a very large business. It has 1023 branches, with a membership of 100,000. It has paid out in the seventeen years of its mission nearly \$5,000,000; last year \$703,617. It has more than \$80,000,000 of insurance in force. All this business is conducted by its women.



## THE GRAND LAMA OF THIBET

A Story of Some Strange  
Phases of Religious Zeal

**T**HE PROTECTORATE established by the British in East India led to a strange departure. They were obliged in the spring of 1904 to send an expedition into Thibet, under Col. Younghusband. That expedition was noticed in these columns, as it excited great interest throughout the world. A column of British soldiers entered Lhasa, the Holy City of the Buddhists. Now comes the sequel. The Dalai Lama felt so humiliated by this invasion of his sacred privacy that, spurred on by the desecration of the infidels, he became a wanderer on the face of the earth. With a retinue of a thousand men, he has ever since been calling upon his neighbors for hospitality. The zeal they have shown in entertaining him is in inverse proportion to the expense entailed upon them by so grand a personage with so large a suite. The secrecy maintained by the Oriental pope in his fastnesses, has invested him with awe and dignity. So great has been this mystery that the loss of it has bereaved him of foreign consideration.

Rumors circulated about the Lama say that he never dies, but at intervals, vexed with the children of men, he leaves his mortal body and retires to Paradise. When he is at home his people fall upon their knees when they see even the cattle that supply his table with milk. As the lowing kine pass, devout worshippers go down in the dust. Thus the zeal of the faithful surpasses their discretion. The Lama is anxious to go to Peking, and has announced his visit. It is viewed with apprehension and misgiving on the part of the Chinese officials.

So great is the mystery investing the present Lama that not even his name is known. Not even the Egyptian priests surrounded themselves with more red tape. The Egyptians surpassed in hoodwinking the people with their tricks, the "Precious Spiritual Protector," in keeping himself a completely unknown quantity. The eastern monarchs used to travel with such a retinue of servants that no one could equal them for lavishness and display. This man, who enjoys the title above named, travels with his friends as Arthur did with his knights. Wheresoever he went there was good cheer, but not at his expense. A military commander is exempt from reproach when he is carrying out the wishes of his government; but Col. Younghusband's expedition to Thibet struck right at the heart of Eastern fanaticism.

The fanatical zeal which leads the Lama to enshroud himself in mystery, leads other people who belong to the Coöperative Commonwealth to expose their views and methods. It is opening oneself to the gaze of the world, not trying to be a Grand Lama of Mystery that belongs to the new religions of the West-

ern world. The Buddhist missionaries are here in the cities of America in active propaganda. They captivate the attention by their mysticism. They claim the support of traditions as hoary as the beard of Time. Can they support these claims? They claim to know all things, but their citadel has been entered by the British, and their ruler is a wanderer going from place to place, like the nomads of the desert, seeking for military help and sustenance for his train of followers. Is the pretended hidden wisdom of the Buddhist equal to a clear, dispassionate view of the character and origin of the universe as proclaimed by demonstration? Facts talk.

## What Creation Expresses

**T**HE LOVE OF GOD is manifested through his whole creation, when man opens his eyes to see it. He is the beginning and the end himself. Despite all the trials which are found by the roadside, the way leads up to light. The road is long; it is hot and dusty in spots. The flowers bloom sparsely, and the woods are thick, "but God is over all, and in all, and through all." The scientific concept of God is that he is perpetually raised up out of the race. He is over all, in the sense that he renews all life by his periodical manifestations. He is in all, in the sense that he involves all things in himself and puts them out from himself. He is through all, in the sense that the destiny of every human being tends toward him. The instinctive trust which a child feels in one who is not an evil doer, is reduplicated in the man who trusts God in his universal relations.

## Amid Shifting Sands: a Tale of the Early Christians

**T**WO WATCHERS sat by the fire in the desert. When it burned low one of them crept nearer. Then the woman lifted her head. She glanced at the body of her dead, laid under a cloth at her feet; then she threw oil on the flames that protected it. The other watcher, crouching in the shadow, slunk away as the flare of the light showed brighter, but he never left the spot. When the flame burned low again, his eyes gleamed through the darkness. Then again the watching woman roused herself, shuddering, and repeated the act. Again she threw fuel on the fire. All night the two watchers kept their relative positions, and the dead man lay between them. How the woman did it, she never knew, but she forced back the denizens of the desert, hour by hour, and her faith shed a glow of holy devotion over her pale features illumined by the torch-like glare. She knew that He would come. It was time. He said Himself, "Lo, I come quickly," and she scanned the horizon with wondering gaze set in all directions, looking for the Savior. Surely this man, lying dead at her feet could not see corruption. Surely the Lord would take care of



his own Apostle—for, yes, this man lying there on the sand had been a mighty power. He had established the church at Antioch, he had worked miracles. He had healed the sick in the name of the Master. Now he was dead, and nothing but her faith held him from the jackals. She threw more oil on the fire.

In those days when some of them who had seen the Lord's face, who had talked with him and acknowledged him, were yet alive, the early church believed very fully in the return of the Man of Nazareth. They were not to die, but would remain to see his face again. She, whose dead lay at her feet, what was she doing there surrounded by the gray sands of the desert? Trying to keep the corpse of him she loved, trusting that the Master he served would visibly come and restore him to life and animation. Such was the faith of the early Christian, Claudia.

Twelve nights she watched the desert sun sink red upon the horizon, keeping guard over her loved one. Twelve nights she saw the stars, great white lights, rise and set. Orion and the Pleiades swam before her tired eyes, at last too tired to keep faith alive. Twelve nights she held at bay the crouching watcher and his tribe. Then the oil burned low. The Lord she saw on the cross did not come. Her supply of fuel was almost exhausted. There was just enough, if she poured it all on at once to consume the body. Incineration was the practice of the heathen who had never heard of Christ. With a superhuman effort she placed it on the fire and threw the remaining contents of the vessel of oil over what was under the cloth. Then she dragged herself to a distance and lay down. All was over. Twelve days she had borne the terrible heat and thirst of the desert. All she had was a little water in a bottle and a handful of dates. How she did it none can tell. Flames consumed the Apostle she had vainly tried to save till his Lord came walking over the desert sands to meet them, as she had prayed. Her strained eyeballs relaxed at last. They had tried to peer into the white sea to meet the Christ, the dear healing Christ, who should say, "He is not dead, but sleepeth." She lay down to await death, with no thought of herself. A bitter resentment against the Christ who had led his people to hope for vain things, filled her mind. She had burned her dead at last, an open return to heathendom. The Christ would not come.

The sign and symbol of the Christian religion is the cross. The Lord who died and rose again,—a veritable resurrection into life eternal—crossed himself with the rankest human. He went into three men who had deserted him. He planted his personality, converted to spirit, in the wills of his followers. It was the sowing of divinity in good soil. The Lord cannot be reproduced in the race in one century nor in two. Divinity crossing himself with humanity requires a longer time, but the Christ comes finally in his Sons—not as one man, but as many.

#### Alice Freeman Palmer; a Biography

THE LATEST contribution to biographical literature is from the pen of Prof. G. H. Palmer, in the shape of a life succinctly written to prove what a good woman means to the college and to the home. His wife is the

theme, but he has treated it modestly, looking at her more through the eyes of others than by means of his own. To those privileged to know this remarkable woman, who at twenty-six was made president of a great woman's college, and whose life inspired many, it is a precious memorial.

Such a life so skillfully portrayed, furnishes good material for many a text on the higher education of women, to which in one way or another the whole of Mrs. Palmer's days were devoted; even after her marriage she never made it a secondary matter. Speeches, conventions, and other engagements, filled her time and made her a figure in the world's eyes, and in its sorrow after her loving lips were stilled. Of her, Richard Watson Gilder said, "All her life was giving." To those who saw her stand up in the old chapel at Wellesley, and watched her eyes kindle with enthusiasm as she entranced a room full of students and teachers with her lecture on Savonarola, this book comes as a fresh revelation of the later life of one, ardently loved and admired in their youth. Her lips read love over the face of God's creation, and in his smile she died.

#### Alice Freeman Palmer

BY RICHARD WATSON GILDER.

"When fell today, the word that she had gone,  
Not this my thought: Here a bright journey ends,  
Here rests a soul unresting; here, at last,  
Here ends that earnest strength, that generous life—  
For all her life was giving. Rather this  
I said (after the first swift, sorrowing pang):  
Radiant with love, and love's unending power,  
Hence, on a new quest, starts an eager spirit—  
No dread, no doubt, unhesitating forth  
With asking eyes: pure as the bodiless souls  
Whom poets vision near the central throne  
Angelically ministrant to man;  
So fares she forth with smiling Godward face;  
Nor should we grieve, but give eternal thanks—  
Save that we mortal are, and needs must mourn."

#### Murillo's "Immaculate Conception"

IN MURILLO'S PICTURE of the Immaculate Conception, the Virgin is poised in mid-air, one foot resting upon the crescent moon. Her hands are pressed upon her breast as if to still the rapture of her throbbing heart. Her eyes look upward and ineffable mystery shines in their depths. The expression of her face defies language. She seems to be bathed in ecstasy. All around her are billowy clouds, and from their covert peep the faces of little cherubs. They thrust their hands out to her and seem to feel that she is the center of their love and delight. As bees cluster about a sweet flower so these cherubs fly toward the Virgin. They represent in a fitting manner, the influx of the Spirit which found in Mary, the bride and the mother. Since Murillo was able to depict such a scene in a manner that corresponds to the true nature of the inflowing love, whose tide found rest in Mary's bosom, he must have been gifted with surprising insight. The tender



theme is not often treated with so complete an apprehension of what the subject deserves.

The ordinary conjugal relation is not the most perfect example of felicity. The fruit of man's union with the daughters of his own race is not only subject to death, but such a union is in no degree competent to fulfil the aspirations of the soul. The inherent greatness of the Son of God was made apparent by his birth from a union of unalloyed purity. The Virgin Mary became the mother of one who represented the fulness of the Godhead clothed in bodily form. She compares only with the Woman of the new era whose bridal day will be crowned with the fruit of immortality. The influx of the same spirit in a more complex aggregation, will be productive of another race—born into full maturity as Minerva is fabled to have come, not appearing as did Jesus in an infant's form.

The beautiful theme of the Immaculate Conception is not only handled with rare insight in Murillo's picture, but it justifies the belief in the reality and the possibility of so stupendous an event as the birth of Almighty God from a human mother. The world has handled this subject roughly. Not even the professed followers of the Savior are able to conceal their skepticism in view of such an "unnatural occurrence." The artists of the middle ages let their thoughts cling lovingly about the sacred and tender belief which explains why no modern picture of the Mother of God is half so much in keeping with the subject.

#### The Ionization of Gases

THE TERM ion was first used by Faraday. It has come to pass current in all treatises on electricity. The latest theory in regard to electricity states that "electric energy is the energy of electricity in motion." A current is supposed to be composed of negative electrons. Electricity being composed of positive and negative electrons, it is the separation of the negative electrons which forms a current. A gas is ionized by means of the higher tension of energy known as the ultra-penetrable ray. This is supposed to separate the negative electricity from the positive. Therefore a gas is ionized by converting it to a current.

#### The Science of Life the Foundation of History

WHAT IS TERMED history, outside the writings of those men who were impulsed to write by the mind of Diety, has always a personal bias. The historian comes to his task with certain views of his own. He looks at the past through a lens of a particular shade, and everything which he writes borrows the same hue. It makes a great difference whether he is a Catholic or a Protestant, a conservative or a liberal. The result is a picture drawn and colored by his own mind. How, then, is posterity to gain a faithful narration of events in their order without suppression of important details, together with a clear interpretation of their re-

lative bearing? Is it not expedient that the historian divest himself of prejudice, and study the character of the past in the light of a scientific interpretation of universal life?

There are certain fundamental laws which form the key to progress. The law of seed-sowing and harvest is found in every domain. The events of a given cycle conspire toward fruition. The books of the so called sacred writers furnish a more direct account of the involution of the cosmic seed, its planting in the field (the field is the world), and the reproduction of the Seed who is the Word. These books have been written through influx of understanding. All the events narrated by the uninspired historian are in the line of divine purpose and conspire toward the same end. They are necessary to the fulfilment of the divine plan. "Profane history," if the adjective is retained, properly designates the temper and understanding of the writer. All history is sacred so far as the inevitable march of life toward its climax is concerned. Some writers have the keys to unlock its mysteries; others have not. That is the difference. Those who know in contradistinction to those who guess, derive their knowledge from the central mind, which like the central sun has a definite location.

History in the supreme sense is the recollection of the life of the past. It is the scroll. Now it is said that the spiritual heavens containing all those souls who had died in the hope of the Lord's coming were rolled together as a scroll in the Lord Jesus. Those heavens passed away. They were rolled up and he stood forth the scroll of the past, the living Word.

#### American Humor

ONE OF THE BEST examples of American wit is accredited to the "Great Commoner", as his friends have christened the democratic nominee for the presidency. While at Tokio a state banquet was tendered Mr. Bryan. A toast in honor of Admiral Togo was proposed. Bryan drank it in water. A guest at his elbow reminded him that the health of the Admiral was always drunk in champagne. Mr. Bryan answered, "Your great Admiral won all his victories on the water. When he wins one in champagne, I will drink his health in champagne." The reply charmed the Japanese and is being repeated to the advantage both of the democratic candidate and the temperance people.

The highest aim is to comfort and to bless humanity. We water our path with tears, and lo! flowers spring up.

To comfort the race is to release it from fear. This is done by instilling the hope of an incorruptible dissolution.

Fear is hell, and to be released from fear is to be released from hell. The instant a child is born its parents begin to teach it to fear them—to fear harm, danger, sickness, death.



# Modern Social Problems

**M**ERE CHANGES in the field of industrial economy or form of government, alter forms of expression, but they cannot eradicate the seat and root of all evil, which is the love of money—not merely as the criterion of exchange on the commercial plane, but on the planes of religious and sex relations as well. The competitive system is not responsible for the love of money which now generally prevails; on the contrary, the competitive system originated in the root and germ of evil, just as the tree originates in the seed. There is nothing in the competitive system that has any power apart from man. The system is the expression of deep-seated tendencies of the human heart; and the system prevails today, not as the result of the machinations of the few, but because of the desire of the masses themselves, the desire that has impelled humanity for ages. The abolition of competitism must obtain as a result of radical change in the human heart; and when the heart and will are changed, human environment will locate the kingdom of God in earth.

## MODERN STATESMANSHIP IMPOTENT

*An Inquiry as to the Source  
of Modern Social Troubles*

BY MADISON WARDER.

**C**ONSIDERABLE interest has been manifested of late in the search for the source of America's social troubles. Although little of definite value has been developed, yet we may find cause for encouragement in the fact that the statesmen at present in control of our political machinery are willing to admit, aside from their views for campaign purposes, that something is seriously wrong in our national life. Surely, evidence of thorough permeation of the evil influence throughout the social structure is not wanting, when practical politicians of the modern school feel impelled to desist momentarily from the scramble for official emoluments to secure a glimpse of the adverse element in the constitution of our body politic. The degeneration of societal vitality is becoming so marked as to force itself upon the attention of competitism's chief beneficiaries. Therefore in America, where is located the vortex of the competitive maelstrom, the intensity of the process of deterioration is at last beginning to cause some vague alarm in circles of modern statecraft.

If there were not so much at stake, involving the future welfare of the race, it would be amusing to contemplate the theories perpetrated, by way of social diagnosis and amelioration. So deeply ingrafted is the power of the competitive impulse that none of the purveyors of social specifics is able to recognize the root of the trouble in the so called individualism that is the vital principle of every remedial agent offered. In fact, the modern world is completely dominated by the theory of independence; the idea that to each person, wholly belongs the working out of his own destiny, with no reference to the desires and purposes of others. The apparent policy of society is to allow its members to follow their own inclinations in one grand chaos of planless endeavor, subject only to such regulation as will postpone to the indefinite future the sudden disintegration that must inevitably be the portion of purposeless social activities. The preponderance of social thought is in the line of virtual freedom of action, without consideration of the effects of such action upon either unit or mass. Unrestrained privilege to accumu-

late the products of social effort, and complete irresponsibility to neighbor and state, are the logical procedure under the reign of competitism. This attitude is simply the practical application of anarchistic principles, and fully demonstrates the extent to which humanity is swayed by the selfish motive.

Modern statesmanship is of a quality totally inadequate to either the comprehension of rational social laws or the application of these laws in the formation of the righteous economic state. Nothing can be found in the platforms of the two leading political parties to indicate their possession of even the shadow of an idea of the true principles of social regeneration. The dominating spirit of both is worship of the present social order. Only certain of the effects of the system, more direct in their influence for evil, are subjected to condemnation. Rank desire for the perpetuation of the "individualistic" regime, characterizes the pronouncements of these rival aggregations of nation preservers. An order of society that encourages the free-for-all fight for the positions of economic vantage is ideal to them; and the fact that men must climb to heights of financial greatness over the ruins of their neighbor's hopes, causes them to wax even more fulsome in their adulation of the successful one. The difference between the two parties is one of slight degree, and is expressed in consideration of some of the comparatively non-essential details of competitive results, for the sake of keeping up the necessary party prejudices of the rank and file, and also to make the game more interesting.

But the omission of any consideration of fundamental societal principles, demonstrates to the student of social life the inefficiency of these great organizations in dealing with these great problems that are groaning for solution. Even the rising young socialist party is not free from the universal taint of fallacy. Although hoping to effect a revolutionary change in human relations, the socialists deceive themselves, through acceptance of the fallacious Darwinian evolutionary theory, into believing that the coming social order is to be merely a crystallization into final completeness, of the disintegrative tendencies inherent in competitism. They imagine that there will obtain a sort of "refined individualism" which, while scattering the social authority to the extreme limit of subdivision, will yet retain the cohesive properties of the spirit of brother-



hood. While this idea is excellent as an example of enthusiastic optimism, its logic is untenable. The ideal of the socialist philosophy is purely democratic; every man being a sovereign, and authoritatively equal. The fraternal spirit is purely imperialistic; for brotherhood implies fatherhood, and therefore involves social recognition of the Deific center. It is a universal law that every form must have its own essential quality of spirit. Therefore the imperialistic spirit of brotherhood cannot animate the democratic form of socialism.

The statesmanship that is compounded of the falsities of modern science, religion, and commerce, is not competent to diagnose the social disease and prescribe the proper remedy. Therefore, the politicians of the present will continue to be unable to say what is "the trouble in America." Thoroughly saturated with the spirit of "individualism," they cannot see that the mountain of social trouble is being piled up higher by the augmenting precipitations of their own selfish desires. The trouble in America is the direct result of the intense devotion to self, incident to the most complete separation of humanity and Deity that the world can ever know. This is being made known in detail by that man who holds the keys of universal knowledge; the great statesman through whose counsels and authority alone can the society of the future be inaugurated. It is respectfully suggested that those who earnestly desire understanding of the ills afflicting modern society should give Koreshan Universology an impartial investigation.

## THE SUCCESS OF UNITED EFFORT

**Why Koreshan Co-Operation Will  
Not Fail in Its Great Mission**

BY OTTO L. FRINCKE.

**P**ROPOSE SOCIALISM to the labor leader as a possible remedy for the workingman's degraded conditions, and he will shake his head and look wise. Urge him to lead his men toward coöperation in any one branch of manufactures, and he will shudder and turn up his eyes, murmuring softly, "impossible." Yet genuine and successful coöperation is possible, as any one can see who visits the Koreshan Unity, Coöperative, at Estero, in the State of Florida. There he will find cultured men and women, skilled mechanics, accomplished teachers, artists, people familiar with the fine arts, physicians and mathematicians, a noble self-sacrificing band, working in perfect harmony together.

It is the only and most ideal communistic community in the world, every member being happy and glad. What is the secret of their success? They are bound together by religious ties. This makes for unity of purpose and harmony of action,—the fundamentals of growth and achievement. And while their Leader is the intellectual director and spiritual guide of that colony, he is by no means a despot nor autocrat. KORESH guides with a gentle hand and rules with the soothing word of truth and love. It is a genuine commonwealth, where every man and woman is equal owner in the property and results of their labor. All having a vote, each mem-

ber being placed according to ability and fitness, there is here an example of the potency of order.

The eternal efficiency of divine principles and laws which control the functions of the universe, is active in Koreshan Communism. It demonstrates that what can be done in the smaller must be equally possible in the greater. That small commonwealth of about two hundred and fifty persons is proof, that what they do and hope to do, a nation of two hundred millions must and will do. In short, the Koreshan Unity is the nucleus of that new regime which shall be the universal form of government during the Golden Age. That age is due and rapidly approaching. And in this latter we offer to the race the remedy for present ills, and the perfected substitute for a corrupt and cruel system. In that commonwealth labor will be a pleasure; freedom and equality a reality.

We would enlighten the socialist if he gave heed to our words. There are many of his faith within the labor-unions, though intelligent socialists do not believe in their efficacy as an ultimate solution of economic problems. He joins unions therefore, with a mental reservation, hoping to quietly make propaganda for his doctrines, and to promote this end by spreading discontent and hatred for capitalism. He finds his most stubborn opponents among the leaders and the walking delegates.

The socialist then, discovers that these labor leaders delight in their occupation. With labor-unionism destroyed they could no more pose as benefactors of mankind and as heroes of the "labor movement." They frankly allow and confess that it is a fight they love, for they must earn their salaries by swinging over the heads of the employer that pernicious written "agreement" he must sign, or he flourishes the union club—the strike, lockout, and boycott, even as the matador waves the red mantle to enrage a bull.

So we read in the press despatches that such a hero, a high official, announces in the presence of a powerful labor federation in convention assembled, that they are prepared for war. He says, "If it be peace, if it is to be fun, or if it is to be a fight, we will be there." This utterance is reported to have been made by Mr. Gompers, and as a labor leader of national fame, he deserves mention. In that same session, a few of these advocates of equality of opportunity and the promotion of manhood, allowed their salaries to be raised. The president who delivered the above declaration of war, coyly permitted the American Federation of Labor, in convention assembled, to raise his salary from three thousand to five thousand dollars per year, and the secretary found no word of protest when his salary was lifted from two thousand dollars to four thousand dollars. Lest we forget, be it recalled, that such salaries are gathered by and through a per capita tax.

This tax represents the sweat of the brows of the millions of federation members, many of whom are frequently compelled to idleness and unable to pay their union dues. Even in the present "prosperous" times, the great cities number thousands of unemployed, unskilled laborers and mechanics. In ordinary years, one



half are idle one third of the time, and in lean years, two thirds are unemployed all the time. Ability to lead a labor federation; doubtless uncommon ability, combined with audacity and pugnacity, are attributes of the ideal labor leaders, and the wage slaves, as members of the unions, appear to be liberal in paying for them.

That same convention, as the reputed champion of downtrodden labor, adopted a resolution which exposed the Federation's inherent hypocrisy. By a vote of 154 against 50, (according to the press despatches) they refused to favor government ownership of railroads and mines. Behold these twentieth century "reformers" opposing two of the vital movements that would lead toward economic freedom! Such proposed change of owners, would pave the way for the abolition of privilege as now enjoyed by the few, and would open the people's eyes to the evils of competition. Under the competitive system, competition as its very life and soul, gives opportunities to the bold and unscrupulous. They seize upon the railroads—the people's highways—and with them control the coal and metalliferous mines. These are largely the basis of our industries, and their ownership constitutes a stupendous monopoly. Privilege is monopoly, and has created the millionaire class. Yet in this "sweet land of liberty" a five thousand dollar a year president of a labor federation, sitting solemnly with his wise delegates, deliberately refuses to indorse an innovation which would go far toward abolishing such privileges.

### Socialism and the Belief in God

BY PROF. O. F. L'AMOREAUX.

IS IT TRUE that "God is an hypothesis of which exact science has no need," as some socialists say? There is very little exact science generally known in the world of today. The science of the present is quite as lame as its theology. Confessedly, the most of our so called science is based upon hypothesis or guesswork, which is no foundation for real science. The evolution of Darwin has no foundation in fact. There is no real evolution that is not preceded by a corresponding involution. The oak tree is evolved from the acorn because a previous oak tree had involved itself in the acorn. There is not a particle of real scientific evidence that the world with its partial perfections, lifted itself by its own boot straps, as it were, out of primeval nebulae, or impalpable dust, or wandering gases, as the evolution of Darwin, and the fables of the ancients teach.

It is by the great law of analogy that we gain an idea of the needs of man's higher nature and their satisfactions. The physical world has its sun, without whose ministrations it would be a dead world. The sun comes and goes each twenty-four hours. If this is true of the natural world (in and by means of which men live, and they have not only a physical nature, but an intellectual and moral nature as well), is it not fair to argue that the conditions require that there be an intellectual and moral sun? As men can not have physical

existence without the natural sun, so neither can they have intellectual and moral life without the benign rays of the Sun (Son) of righteousness, but must sink to degradation worse than the brutes.

In the natural world there are two kinds, or methods of reproduction; (1) from the seed, and (2) from the bud and graft. The seedling apple tree with its inferior, or worthless fruit, is cut away, and on its roots from bud or graft, a choice variety of tree and fruit are grown. Precisely this analogy occurs on the higher, the human plane. As we have seen, the physical sun comes and goes, so this higher God-Sun (Son) comes and goes, like the other, producing light and dark periods—day and night of God's great year which measures the cycle of the equinoxes, whose day is a thousand years.

At the beginning of the last day—light period of this year, there came down from heaven, though born of a woman, a man, a God-Man of the higher humanity. As it was said, "He spoke as one having authority, and not as the scribes," and he did so because he had God's authority. This Man was of the higher, the perfected race of men, who are in the image and likeness of God—just like God or the Gods. He said that it was expedient for his people that he go away; otherwise the Comforter, the Holy Ghost, could not come to them.

The boasted science of today is ignorant of the fact that substance exists in two forms, matter and energy, or spirit; and that these are constantly changing, the one into the other; but for which there could be no life nor growth. If men were freezing to death in the presence of coal, and that coal could speak, it would say as Jesus did, it is expedient for you that I go away, so that the comforter for which you are dying may come to you. This perfected God-Man in whom dwelt "all the fulness of the Godhead," went away as that coal would go away, by a combustion of his body which changed it to spirit, which, because the body was holy, or—whole, without defilement, or adulteration, became Holy Spirit, the—whole spirit, the Holy Ghost.

But this spirit was the divine Seed, and whosoever received it showed that he had a new spirit that had come into him, just as Jesus said he would come into his Disciples, and forming conjunction with his spirit, made its abode with him, making a new man of him, who immediately sold all his possessions, and "they had all things common." That, and not selfish socialism that seeks to eliminate God from his own creation, is coming again in the same way it came before. We are on the eve of that coming, when the kingdom of heaven for whose coming Jesus taught us to pray, will come in earth, and not in some future spiritual world, which exists only in the imagination of men, but in the spiritual world contained in the natural world, and nowhere else.

When that comes, there will begin a new day, a light period that will last for ages, when men will know even as they are known; and present, distressing hellish conditions will torment men no longer. The world is just emerging from the darkest period of its history, the Iron age of the Iron age; but next to and after the Iron ages, the grand Golden Age of six thousand years returns.



## Essential Steps in Social Reform

BY MOSES G. WEAVER.

THE PROBLEM of social relationship is preëminently the problem of life, and no one can escape the responsibility of a personal solution, for the question lies at the threshold of every embodiment. You and I are compelled to deal with the peculiarities of the people we meet; and if we shut ourselves up as hermits, we still have our own moods to encounter, with all the variations of agreeable and disagreeable impulses that we find in the spheres without. So every person stands between two fires—the society of the world within, and that of the world without; and according to the manner in which the social problems are dealt with, will there be the fires of heavenly zeal or those of the lusts of hell.

That person is most alive, whose influence extends over the greatest number of people, and who husbands a corresponding amount of mental force within. No one can become a great hero or commander of men who is unable to conquer his own spirit. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

There are two methods by which obedience may be enforced: (1) By the dominant will of man after the manner of the great Cæsar or Napoleon, and (2) by the drawing power of love, the method employed by our Lord Jesus. "Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." If we would do good to others, we must be considerate of *their* wants and minister even to their whims, and not according to our own ideas. We can do this only when love for the neighbor overbalances the pride of self. No matter what is done for the neighbor, if it is not from unselfish love, it profiteth nothing.

It is said, a man is known by the company he keeps. This is true primarily of the inner association, because the company he chooses will correspond with the guests he entertains in his heart. "For as he thinketh in his heart, so is he." From disagreeable associations we may withdraw ourselves, but we are compelled to remain with our thoughts day and night. It is therefore of the utmost importance that we entertain only lovely thoughts. If it is more delightful to be in a state of affection than in hatred, why are not all men lovely?

In answering this question personally, each one is apt to excuse himself by placing the entire blame on the sphere of his environment. It is true the environment corresponds to the character, as a disorderly house reflects the condition of its occupants; and therefore any improvement of the one involves the other. The proper mode of procedure is to work from within outward. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

Whenever we find anything in our social environment that is not quite as it should be, or that we think might be improved (and we all can find enough of that), it behooves us to begin at home to eliminate the same from the social sphere within; and thus by our example and influence upon our environment, we are enabled to correct that also. When the heart is right, the external difficulties will disappear like a shadow. The suspicious person, for instance, is compelled to endure the consciousness of being constantly associated with a gang of thieves, while a forgiving soul is surrounded by people of good intentions at least. Avoid offensive thoughts as you would serpents.

## Increased Waste and Cost of Living

BY THE EDITOR.

THE COST of living at the present time, as compared with the past, and as compared relatively with the wages of the workingman, is a subject of much discussion in economic circles. Perhaps there is no economic subject, concerning which there is more misunderstanding than this, which we may briefly consider. The cost of living is undoubtedly greater now than ever before. Though the laboring classes obtain more wages, they have as much difficulty in "making both ends meet," now as ever. There are various reasons for this; the cause does not reside alone in increased prices of the necessities of life—for many things cost less now—especially household utensils, furniture, numerous provisions, and clothing.

The cause of the increased cost of living lies for the most part, in the *various excesses* to which the modern American is given. It begins with the house of the millionaire, and descends from class to class to the very lowest. All must have more than used to be required for a given number of persons; and all must keep up with their respective plans of fashion. Competition in dress causes useless expenditure of many a dollar among the poor. Many a poor family struggles, not to obtain food and clothing and shelter, but *so much of it* as will seem to put them on a level with a little more well-to-do neighbor.

There are hundreds of leaks which waste the income of the poor. Whiskey, tobacco, and many other absolutely useless things are costly, but they are indulged in by hundreds of thousands, even millions. Lack of application of the principles of economy is very apparent among many of the poor; in fact, many are poor because their affairs are wretchedly managed. With the same income, others might have plenty and to spare. The great need of the poor under the present order, is not so much increased wages, but *ability to save*—not by hoarding, but by the exercise of wisdom in making expenditures. The workingman of today has larger opportunities for progress, if he would use his intellect, than those of his class a century ago. He receives more pay—but he wastes more.



# Health and Hygiene

Dr. J. Augustus Weimar.

## HEALTH THE RESULT OF HABIT



HEALTH is really a habit. The habit of living right. We are about nine tenths habit anyhow, and if we get into right habits of living we shall have little trouble in keeping ourselves in prime condition, physically and mentally.

It may be a little hard at first, requiring some self denial to break up bad habits and get started right, but after the good habits are once established the benefit from them will be so delightful that there will be no temptation to fall back into the old habits.

If you get into the habit of going without breakfast, or eating just a light, wholesome breakfast of cereals and fruit, or soft boiled eggs and whole wheat bread and butter, you will find yourself feeling so much better that you will no longer crave a horrid breakfast of hot biscuit and bacon, pancakes and syrup, or fried potatoes and sausage. You will wonder how you ever thought such a breakfast was nice at all, and you will really crave the wholesome food instead of the former indigestible breakfast. So you will find it for dinner and supper. After you form the habit of eating only clean, digestible food you will have no desire for the other, and will feel so full of vitality and good nature that you will never want to go back to the old, bad habits of eating.

Bathing is a habit, too. If you only take a bath once a week you will not think a daily bath necessary, because you don't know anything about it. You will not miss it because you are not in the habit of taking it. But just commence to take a bath every morning or every evening and you will soon find that it would be a great deprivation to go without it. A cold bath in the morning followed by a quick towel rub will make you feel so good, so wide awake and so full of life, that you will find it just as necessary to your comfort as eating or sleeping. The morning bath will soon become just as much a habit as putting on your clothes, combing your hair, or washing your face.

Get into the habit of breathing properly. It is just as easy to breathe deeply, using the diaphragm, as it is to use only the chest. Expand the lungs and fill them full of air every morning, and every time through the day you think of it. You will like to do it after a while, and finally you will be breathing deeply all the time without giving the matter very much attention. Your lungs will be so much stronger and your blood so much purer.—*The Liberator*.

## How Is Vaccine Virus Made?

WE HAVE frequently asked the question of the doctors, How is vaccine virus made?

None of the doctors know. There are a good many different manufacturers of vaccine virus. Each one claims his virus is the best, and that the others' make of virus is dangerous. They are scrapping like yellow dogs on this subject,—those who make vaccine virus.

But while all this is going on, the doctor who does the vaccination does not know a solitary thing about the origin

of the virus he is using. How do these manufacturers make this virus? Some time ago we offered \$50 to any doctor who would inform our readers how vaccine virus is made.

The manufacturers get some heifers, or young cows. They have a virus stable, where they keep them. They puncture these heifers with some poisonous stuff which makes sores come out on them. They take the matter from these sores, put it up in various ways, call it vaccine virus, and sell it to the doctors. The doctors take it, without knowing what it is, and vaccinate our children with it.

Now, the question we raise is: What is the stuff that the manufacturers use to poison these heifers with? There should be no secret about the manufacture of vaccine virus. It is altogether too solemn and important a subject for us to trust to the set of men who profit by selling it. Why do they not come out and tell the public how they make vaccine virus? The reason they do not is probably because they are afraid to.

We presume, however, the manufacturers would not allow their secret to be divulged for \$50,000. There is too much money in it the way it is. To publish the facts would be to prejudice the people. To keep the doctors in ignorance of what the stuff is, but sufficiently psychologized as to the value of it, is the best financial tactics to pursue. To be frank and talkative about vaccine virus is only to injure the sale of it. The less said the better, so those think who sell the stuff.

But some day the people are going to rise up and demand to know what it is they are compelled to use. When an officer of the law demands that we shall bare our arms and allow him to inject into our blood some stuff, which he says will prevent smallpox, at least we have a right to know what it is he is proposing to inject. Up to date no one knows but the manufacturers.—*The Liberator*.

## The Early Morning Walk

THERE IS a division of opinion as to the advisability of a walk before breakfast. Without doubt there are those whose vociferation would be antagonistic to anything so wholesome, but this is not the fault of the early morning walk, but to their own inability. Some persons have by their own way of living unfitted themselves so that an effort becomes a task. To such the early walk may not appeal; it is one of the sane things that is not contained in their mode of living.

One of the obstacles against the early morning walk is lack of time. Yet I have known very busy persons who could find time for this healthful recreation, while others less busy pleaded lack of time. It is generally idle persons who never have time for anything and have the greatest number of excuses to offer for their misdeeds. When it pertains to the spiritual or bodily welfare, no hindrances should be tolerated, nothing should be so great or so loved that it cannot be thrown aside.

Walking is good at any time, but the early morning



walk is a luxury in itself. This is the time when half the world is asleep, while the other half is awake and about, especially is this true in the spring and summer months, when animals and birds are out at the break of day. The air at early morning is different than at any other time of the day; it is more invigorating, more life-producing; it permeates the body with health and the brain with clearness. This is the time when all the lower creatures are out and enjoying life. The feathery songsters are at their best; they seem to be bubbling over with happiness, and sing as they do at no other time of the day. What a great privilege it is to walk in the green fields and woods as the sun is making its appearance in the east, and inhale the pure air and enjoy Nature. If there is one thing for which we should thank God above some other things, it is for pure air, although we are sometimes confronted with the inconvenience of leaving the smoke and soot of the city behind, and journeying for the unadulterated air from the immediate vicinity of our domiciles.

It may be thought that the walk from home to work is sufficient as a morning outing, but how is this walk usually carried out? Usually by lying in bed to the limit of time, swallowing the breakfast whole, and in a very uncongenial state of mind rushing off to the place of work. This is no exercise. Exercise should be congenial; it should be indulged in with both body and mind, the mind should assist in the exercise. Effort accompanied with enjoyment leads to excellency. The more we enjoy our work the greater progress we will make and the greater the degree of perfection in our chosen work. The same holds good with reference to our bodies.

Walking is an excellent means of exercise; it is an all-around exercise. It preserves the physical strength and is a means of acquiring health. It is a beautiful exercise and an educational exercise. It leads through beautiful places, through sunny lanes and cool woods, up the side of lofty mountains and in beautiful ravines and by the side of beautiful streams. Many places can be visited and many lessons learned and knowledge acquired only by this means of exercise.

While walking will not develop the entire body, yet it can be said truthfully that no one means of exercise can develop the entire body. There are various exercises combined which will develop the entire body symmetrically. But when all is said and done, there is no exercise that affords so much pleasure and holds so much in store as the means of walking. It is an exercise that you can always look back upon with pleasure, and as it were, paint mental pictures of scenes along its path.—S. T. ERIEG, in *Naturo-path*.

#### The Law and Trained Nurses

JUDGE ESSEX, of Colorado, rendered the opinion given below in the case of a nurse brought to trial for practicing medicine in violation of the law. We do not know the particulars, but what the judge says is of more or less interest to all:

"If the contention of the state is sound, that a professional nurse or other person cannot give anything to alleviate distress or suffering without being liable to be deemed

to be engaged in the practice of medicine, then there is not a nurse in the State of Colorado who would not be caught by the law; for even if she handed the sufferer a glass of lemonade she would be declared to have violated the law regulating the practice of medicine, in having alleviated distress and suffering. There is no law in this or any other state that requires the citizen to call a physician. The citizen is at perfect liberty to totally dispense with all medical treatment if he or she chooses. The law never contemplated that the citizen must call in a physician. Were that the law, it would speedily be declared an invasion of the constitutional rights of the individual. The law was passed to protect the people from the charlatan and quack, in the administration of drugs and medicines."

This is interesting because at times an official and officious doctor seems possessed by the idea that his word is law and the people have no rights that he need respect—especially if he be a "health" official.—*Homeopathic Envoy*.

#### Tropical Fruit Foods

UNIVERSALLY it is admitted that fruit is one of the most easily digested substances. Whatsoever goes into the stomach and is not digested, weakens it, and if the practice of eating indigestible food is continued, dyspepsia is the final consequence, which means in substance, to be obsessed and possessed with "blue devils;" for these are the symptoms of its acts on body and mind.

We desire to describe here one of the prepared tropical fruit foods which can be shipped by mail, large quantities by express or freight, to any northern and western state, and will keep, well preserved, for any length of time. We have urged the sale upon the general Koreshan store at Estero. It is now in stock for sale. It is, in the true sense, a health-food, and as every family uses the article more or less all the year round, we consider it our duty, for physiological welfare, to recommend it to the readers of this magazine.

This health-food is banana coffee, which is prepared from the roasted banana by a special process. We consider it one of the best and finest of liquid foods. In reality, it is the best substitute for Mocha, Java, Rio, and other coffee beans, which do not nourish, but are merely a temporary stimulant. The coffee made from the roasted banana, in appearance like the so called grape-nut cereal, furnishes a rich and lasting nourishment to the physiological system without an artificial or unnatural stimulation.

We believe that this banana coffee tones up the system by supplying the blood. We say this, after the analysis of the banana: It will furnish the nerves with wholesome nutriment, for whatsoever food furnishes a wholesome substance for the blood, does the same for the nerves, as they are "watered" by the river in the garden. "Banana coffee also possesses a delicate aromatic flavor which makes it very popular," and we know that this is true. This will also furnish a cause for a "perpetual delight" in the use of it. Price per half pound package, 20 cents; postage 8 cents.

With each package, a little folder of printed matter is enclosed, which describes banana flour, banana figs, coconut oil, and bananlade. The last named article is a very wholesome nourishing substitute for ordinary butter, and it is truly "delicious" with bread or biscuits.



## Topics of Interest & Importance

**T**HE ART OF GOD is creation. In his art all the arts originate and find their source of perpetuity. The Almighty is the great author; he writes the Book of Life, expressing himself in the form of the divine Word. When he plays upon the harp of the ages, the music of the spheres is heard. He dramatizes the story of his existence, the glory as well as the tragedy of his progress; and his dramas are played upon the stage of human activity. From the Rock of Ages he sculptures the perfect human forms which he acknowledges as his multiplied Sonship, living monuments of his perfect ideals, expressions of his perfect life. The universe springs from the conceptions of the great Architect, through the principles and powers of construction; and human history is the panorama which he paints upon the scroll which, through the processes of evolution, he unrolls from himself. All works of art are creations, and all creations begin in the mind, in the realm of conception. All Nature, the whole universe of existence, is the product of the art of God.

### FUTILE EFFORTS OF PHILOSOPHERS

**Reasoning From False Premises  
Has Failed to Disclose the Deity**

BY OTTO L. FRINCKE.

**K**ORESH WRITES in his book, "THE IMMORTAL MANHOOD," page 15, "There can be no question of the reliability of the rational faculties and powers; they constitute a part of the organic structure and mental functions." But the author of that profound volume insists that to demonstrate a truth by processes of reasoning, the premise must be true. When the premise is a fact or true principle, then the deduction will be both logical and true. On the other hand, if the mind applies the rules of logic to a hypothetical proposition, the conclusion based upon it may be logical, but is false, since the premise is a mere hypothesis.

As an instance, we refer to the Copernican system of astronomy, which has held the world blindfolded for four hundred years. To its founders, the surface of the earth appeared convex, and this appearance was the premise of their calculations. The result is a hypothetical universe, whose alleged form is structured on a convexity that does not exist.

The innate desire of men to inquire into their origin and destiny, and to be assured a happy destiny, has given rise to the world's religions. In the philosophy of the remote past, and reaching down to the present, we witness the methods of the rational faculties to discover a God as the creator of man and the universe.

Observing the various phenomena in the visible and invisible worlds, the philosophers believed that their laws could be ascertained if the character and nature of the Deity could be disclosed. This is true, as Koreschan Science has frequently demonstrated in its literature, and reiterated in these columns. Searching for the First Cause, and reviewing what others have thought upon the subject, we find that the materialists ascribe the creation to forces which obey a system of laws inherent in the cosmos. This is, however, only a part or half the truth, for while there are inherent laws, the Deity is personal, and the mystery of his being is intimately associated with such laws. In a future paper we will discuss that topic. At present it is the purpose to show briefly, how philosophy has failed to enlighten the world on the most important problem that confronts the mind. One man of our own time—Herbert Spencer—devoted a whole life time to this investigation, and wrote a

small library in the effort. Yet he died, a very old and celebrated philosopher, with the confession that he had not found God.

Two thousand four hundred years before Spencer, the Greek Socrates began to puzzle the Athenians with his questions concerning the Deity. He believed God to be a great artificer, an intelligent being with all the attributes of unlimited power and knowledge. He was a very wise man, this Socrates, possessing a keen analytical faculty, and was the first to form definitions as a basis for argument. He laid the foundation of a system of philosophical inquiry, which was improved and expanded by his contemporaries, and in the main has been followed by thinkers of modern times. The ancient Greeks had to depend on their rational faculties; they could not search the Scriptures, for the Bible was not completed till the first century after Christ.

Socrates was a man of great intellectual attainments in the world of learning. To arrive at the truth by induction, he constructed a definition on observing phenomena, from which he aimed to deduct the correct premise. By analogy he endeavored to prove the immortality of the soul. He said that man's inborn fear of death, and the female's love of offspring, prove that God intended to preserve the human soul. Plato, a pupil of Socrates, and Aristotle, both famed for their learning which gave Grecian philosophy its hosts of admirers, even to the present day, contributed no solution to the problems of God, matter and spirit. They improved the methods of Socrates, however, since Plato first used analysis and synthesis, while Aristotle formulated rules of logic and invented the syllogism.

Let us go a thousand years forward and glance at the philosophy of the renaissance. Descartes (Rene Descartes Duperton, born 1596 in France) is called the "father of modern philosophy," a title doubtless due to the fact that he departed from the usual formula in reasoning, to discover the mysteries of the creation. Descartes was educated by the Jesuits, and on leaving their schools declared he had only learned how ignorant he was. Doubting the Scriptures, he proceeded to formulate a method whereby even philosophy would convince Christian and infidel of the existence of God. The starting point of his premise was this: "I doubt all knowledge, and the only certainty is my own existence." Any fool could have told him that he could be certain of his existence, and the premise, though not altogether foolish, was not a new discovery.

Now came the next question, who or what is the cause



of my being? But first he announced his famous, *Cogito, ergo sum*; that is, in plain English, "I think, therefore I am." "Now," he says "we interrogate our consciousness and conceive the idea of God. All that we clearly and distinctively conceive as contained in any thing, is true of that thing. We conceive clearly, that the existence of God is contained in the idea we have of him, therefore God exists."

Spinoza's system was a logical development of that of Descartes, of which here a mere fragment is given. Spinoza was a Dutch Jew (born 1632), his people casting him out when he announced his philosophy. He received a classical education and at once began to investigate the teachings of the Rabbis. But he advanced not much farther than the ancient Greeks in his argument to prove a God. Spinoza did not believe in a personal God, and taught that God is not corporeal.

We repeat, that philosophy ancient and modern, has not enlightened the world on the character and nature of God, nor has it named Him. This comes only by divine Revelation, while the necessity for a First Cause is demonstrable by the rational faculties.

#### A Five Minutes' Talk on Koreshan Education

BY SISTER LYDIA.

AS WE CONSIDER a Koreshan education, our thoughts naturally revert to the great Koreshan Educator,—the discoverer and enunciator of Koreshan Universology, and founder of the World's College of Life. He is the only genuine scientist, because the only man who has a demonstrated premise for a foundation upon which to rear his superstructure. His mind is high as heaven, deep as the sea, and broad as the universe, which he defines as "That complex system in which is embraced all substance, whether of a material or spiritual character."

There are no hypotheses, or guesses, taught in his University, but the "pure genuine truth, proceeding from the rational activity of the mind, as predicated on a substantial and demonstrated premise." This truth, the great Teacher declares to be the "pure river of water of life, clear as crystal, proceeding from the throne [wisdom of the divine mind] of God and of the Lamb [power of begetting divine offspring]."

Both the name of this school of the prophets,—the World's College of Life—and its motto, "*Vincet qui se vincet* (He conquors who overcomes himself)," suggest that the aim of this institution, is the application of truth to the life, thus liberating its students from their thralldom to fallacy and evil. The curriculum of the Koreshan University furnishes the unparalleled opportunity for learning the proven facts regarding the alchemico-organic cosmos, and its anthropostic coördinate, the organo-vital. It also provides facilities for learning the useful trades, arts, sciences, and languages.

Among the sciences taught, may be mentioned physical culture of the highest grade, teaching the transformation of the body through the renewing of the mind; mental science, or a knowledge of the mind; psychology, astronomy, and astro-biology. A thorough knowledge of astro-biology

enables its possessor to forecast the horoscope of extant viduals and nations, and to determine the character of unborn generations. It was an understanding of this science that enabled Jacob, the father of the twelve patriarchs, to become the progenitor of an anthropostic Zodiac, and the constructor of the gates to the New Jerusalem.

In the theological course, the students are taught the Messianic law, or the law of polarization; also that the perfect man is God, and the perfect God is man, and that the origin and destiny, not only of humanity, but of all things, is God; for "The supreme goal to which all activities determine is the perfected microcosm." But the crowning glory of a Koreshan education is attained, when the science of the Decalogue, that wondrous law which is our school-master to bring us to the Christ state or condition, is applied to our lives, leading us

Out of our bondage to self, to sin, grim death, and the sod,  
Into the glorious liberty of the Sons of God.

#### Revolution in Educational Methods

BY N. C. CRITCHER.

SURPRISING as it may appear, when we consider the amount of thought and energy that has been expended in the effort to accomplish some desirable result in the education of the young, we find a lamentable state of dissatisfaction with the outcome of their labor on the part of those upon whom the public is accustomed to look as its standard bearers and leaders in progressive education. For some years the laity has rested in the belief that a great advance had been made, when schools for industrial training were finally under successful operation, the theory is certainly a most rational one, being that the object of education is to cultivate all of the faculties with the purpose of developing what one might call an "all-around" human being, neither all head nor all hands. Now, after years of experiment, the authorities on such subjects are reconsidering the matter and debating among themselves whether manual training as now conducted, justifies itself by its results.

In an article in the *June Review of Reviews*, entitled, "Is Manual Training in Schools Worth While?" the opinions of teachers and employers of mechanics are quoted, the general trend being negative. But this is rather a premature conclusion. The trouble is the old one, the expectation and effort to put something *into* the scholar in a few hours spent in the schoolroom, rather than to educe or draw out that natural ability which will emplace him in his proper sphere of development. Of course the time spent in such a way, varying in two hundred schools, according to Prof. Ballou, of the University of Cincinnati, from an hour and a half to twenty-five minutes a day, will not suffice to create a master mechanic in any line; the only possible result would be the discovery of an ability worth cultivating, either as a recreation or as a means of livelihood. This is all that could be expected under the false educational system of the time.

Before any satisfactory result can be obtained, the whole theory and practice must be revolutionized, and education not limited to the schoolhouse, but recognized as a life business, the training, mental and physical, beginning with



the earliest years and continuing while life lasts. The young child, whose hours from the time of rising are systematically and scientifically divided between mental and physical work, with proper allowance for recreation, will be happy, because he has no unoccupied time to be unhappy in, and because he will feel himself of value to the community of which he is a member. I have seen boys and girls of from seven to twelve and thirteen, following the avocations usually considered suitable only for adults, with the greatest satisfaction and apparent enjoyment. A little tot barely half the height of his hoe, manfully marching along with it to his apportioned plot of ground; little girls doing their own washing and ironing with pride in the finished product, smiling and happy. A striking contrast to the peevish, dissatisfied expression so often to be seen on the face of the child depending for its amusement upon mother or nurse.

I have seen the same children, demonstrating in public, the mental training that has been carried on at the same time, with a poise only to be gained by the use of many faculties. Not only the "three R's," but music, vocal and instrumental, drawing, and recitations more than equal to those of children whose whole time of what is called study is spent in the school room, prove the efficiency and practicability of the system advocated; while a dramatic talent, rarely seen in young children, ministers to the enjoyment of older people as well as their own. Who can doubt the future usefulness of the one class, or foretell the outcome of the unwise indulgence of the other.

No doubt this view of education will be met by many with the objection that the growing child should not be required to work; and I confess that such was my own conviction until I saw for myself, as I have said, the results of a contrary procedure. As far as the expenditure of vital force is concerned, the average sports of youth are a far greater tax upon it, than the labor that would be required in any such system as I have outlined, and the effect upon the moral character cannot be too highly estimated. We have here a convincing proof of the absolute necessity for a knowledge of the principles upon which all lasting success must be founded. The laws governing the universe as a whole must be studied and applied, for the universe and all that it contains, in all domains, are related and interdependent, acting and reacting upon each other. Koreshan Science alone gives the key which unlocks these treasures, and brings them within the reach of all; and the time is fast approaching when this will be recognized.

### Keys of Knowledge

BY MOSES G. WEAVER.

**I**N A PRECEDING article, we illustrated that water in the language of Biblical symbology, signified scientific thought; and that a river, flowing water, was the transmission of mental substance through various channels; also that the sea was the receptive multitude, the great ocean of thought in which mental substance was confined. In the sea are formed crystals of solid matter which precipitate and become part of the solid earth; and the gases generated escape heavenward. Thus heaven and earth are per-

petuated. The earth represents the will principle, as water does the sphere of thought. Thoughts in the mind crystallize into certain definite decisions which sink down into the will to be executed in the body. Flesh or muscle is the seat of the will, or rather is the will in external manifestation. The ground, or earth, is the universal correspondent of this principle.

The wilderness represents the crude, unbroken will; a garden, the will under a high state of cultivation, trained and disciplined for a special purpose. The Apostles and Disciples of the Lord were the garden of God. That part of the earth lying above the sea level, represents those in authority, whose will is exercised over the common people. A high mountain is a powerful government; and the mountain of God, represents that kingdom where His will is the ruling power.

As the sea evaporates into the sphere above, so the human mind generates wants and desires that ascend in constant prayer to heaven. From this ascending breath, or spirit, from the sea of humanity, heaven is made up and perpetuated. The spiritual heavens being interior to humanity, it follows that the church upon earth, is the first heaven in the ascending order, or the last or ultimate as to quality, encompassing all the inner spheres to the center. From an external standpoint, which is natural science, heaven would be the church in which it lives, moves, and has its being. Each denomination having its own particular heaven within its own body as its vital force. Even in the ultimate degree of its literal sense, the Biblical statement that heaven and earth shall pass away by no means refers to the earth and sky, but to the old church and state. These must go, before the new church and state wherein dwelleth righteousness, can be established. It is self evident that righteousness does not reside in earth or air; it will, however, reside in the church and state which God will establish.

Imagination is the process of forming images in the mind; and these, by culture, in course of time grow into knowledges. This is very aptly symbolized by the vegetable world. All vegetation is significant of knowledges. When ripened into fruit, or prepared for food, the knowledges are in the forms of recipes, mottoes, axioms, etc., ready to be assimilated into the uses of life. When we read of the tree of knowledge of good and evil, it has no reference to an ordinary tree of wood, as the unenlightened often imagine, who seek for its material location.

Knowledge can grow in the mind only. All the vegetable material used in clothing or building, represents knowledge in doctrinal form; this is the shelter of the mind. The doctrine of a religious denomination, and not the edifice in which it is preached, constitutes the form of the church. Doctrine protects the flock against the storms of opposition; but whatever knowledges are given out which are immediately applicable to life, they constitute the pasture on which the flock is fed.

Animals are the images of the heart. The animal kingdom represents the impulses, as the vegetable does knowledges. The wild beasts are the ungovernable passions; domestic animals, impulses that may be controlled and made useful; reptiles, and low creeping things are loathesome desires; and the birds are lofty aspirations. To be borne on



eagle's wings, is to be upheld by the very highest aspirations, for the eagle is considered the King of birds.

Fishes represent the impulses relating to propagation; these impulses constitute the stream of mentality which flows down to perpetuate the sea of human consciousness. For Jonah to go into the whale's belly, was to go into the sensualism of mortal procreation. Jonah, meaning dove, represents the Holy Spirit, whose aspirations are toward the heavenly love. This was brought down into the belly of hell, into the fish life, for the purpose of saving sinners.

Turn to the book of Genesis with the foregoing keys well fixed in the mind—and behold the wonders revealed in the science of being! These keys are the ripened product of the tree of scientific knowledge which we have in our midst. Its fruit is freely given to all. Take and eat!

## The Cross of Christ

BY LOU H. STATON

**T**HE PHYSICAL UNIVERSE has limitations, both central and circumferential, and it has these limitations because it has existence, form being a fundamental property of existence, and limitation a property of form.

The habitable surface of the earth is concavely related to its center. The central nucleus, the sun, is the positive pole of the universal electro-magnetic battery. The earth's most external rind, composed of metallic and mineral strata, comprises the negative element, and is the great voltaic pile. On the plane of pure physics, the earth is an organic, living thing, yet impelled and recreated directly from mental consciousness, which is primary in quality—all of the planes of universal activity being so related as to constitute parts of the universal whole. The central nucleus of the physical cosmos is reciprocally related to its material environment, as God is to mortal man.

The mentality that impulses the cosmos, is the mind of Deity which always inheres and is elaborated in brains, and is never separate from nor extrinsic to human form. The perfect Man, whose mind is Deific, environs the highest spiritual spheres, where God and the angels are. As the acorn is to the oak, so is the immortal Man related to the universe. During long intervals, when he is not visible, he resides in the interior, the sphere of eternal conscious beings comprising the Divinity. This sphere may even have location in visible mortality during the ages of declension. When Jesus withdrew from the natural world, he went primarily into Peter, James and John; and on the day of Pentecost, his Spirit descended into the thousands who believed in him; and in them there began to be formed the Sons of God, comprising in each one "Christ the hope of glory." It was thus that the thousands were begotten of God. The Apostle Paul says that "The whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the firstfruits of the spirit, even we ourselves groan within ourselves, waiting for the sonship, to wit, the redemption of our body."

The fact that man in the process of incubation, is in the chaos of mortality, does not militate against the fact, that he may rise out of death. Mortal man's death is not completed merely because his body is put aside and disintegrated;

for the spiritual world into which he goes is also mortal, and in which he continues his experience, whence he reappears in the natural world through successive embodiments. He may thus develop through these experiences, and become the fruit of the tree of knowledge of good and evil. He can then discriminate between good and evil, and reject that which destroys and choose that which makes alive.

When the mortal man is completely dead, and there is nothing more in him or of him to die, then and only then, is he made alive, and redeemed from the state of mortality. Yet the mortal hades continues eternally, because it is supplied by the debris or wastes of beings who have risen above that condition, and are victors over the last enemy, which is death.

From the immortal Son of God, the archetype of a new race of men, is produced the Gods. Jesus was the Seed-man, generated that he might multiply himself in the human race. He had gathered into himself the spirits of those of the previous dispensation, who had been desiring his coming. He gathered the lambs by his arms and carried them in his bosom. These were the children of the kingdom, which were cast out into outer darkness; for when he was taken from the sight of his Disciples by dematerialization, his flesh being transmuted to spirit entities, these germs of life, or children of the kingdom comprising the seminal essence of Deity, were received into the mind and being of those who believed in him and aspired to become like him.

Those who received him, constituted the soil in which was planted this new wheat, the archetype of God's humanity. Such planting was the cross of Christ. About two thousand years are required for this higher order of gestation and regeneration. From this sowing, what shall the harvest be? Jesus the Christ becomes Abraham, the father of the multitude, and the harvest is in the manifestation of the 144,000 Sons of God.

(Continued from page 25.)

## Inconsistency, Christian Science, and God

can there possibly be a devil? Christian scientists say that the author of evil is mortal mind, but whoever heard of a christian scientist who explained the first cause of that pernicious, wicked, and sly old imp, the mortal mind?

Light and darkness, heat and cold, good and evil, spirit and matter,—everything in the world has its opposite, otherwise the equilibrium of the universe could never be maintained.

God, the most interior spiritual consciousness of the perfectly upright man, wills to create good only. This he does voluntarily; as a sequence, evil is created, but through no desire of the Deific mind. Evil is a precipitate, or a degeneracy of good, and is wrought through God's involuntary power. We partake of food voluntarily in order to replenish and build up our structures. We do this of our own volition, yet in the friction of digestion, which is a process of transforming a foreign substance to animal life, there is created much worthless material incapable of being converted to either flesh or spirit. There is also a continual decomposition of tissue already formed. The voluntary and involuntary powers of man on the mortal plane correspond, in a measure, to the broader, finer conception of the voluntary and involuntary powers of God, and offer an explanation to that variously interpreted passage in the Bible: "I form the light, and create darkness: I make peace, and create evil: I, the Lord, do all these things."



# For the Younger Minds

Marguerite Borden

## GREAT LAND OF THE RISING SUN

### A Vivid Description of Scenes in Dia Nippon

BY EUNICE HUSSEY.

**T**O THE YOUNGER MIND'S Department of the  
FLAMING SWORD, Dear Readers:—  
I write from the Foreigners' Hotel in Yokohama.

It is quite a modern, Americanized structure, but I look from the broad bay windows to fields of the flourishing tea plant and picturesque little hills, while gaily dressed, doll like women patter by on their way to market. When I stand on the veranda I can see the blue harbor of Mississippi Bay and the tall ships riding at anchor. It is nearly a year since we sailed for Japan, yet it seems but a short while. We take steamer Monday, not for America, but China, hence this letter. I have not written before, as I wished to have a great deal to tell you when I did write, so now I am brimful of news!

Yokohama has at last become familiar to us, but I remember well my wonder and curiosity when I first saw it. When we landed from the "Empress of Japan," queer looking men respectfully saluted us and asked our "honorable" permission to look over the baggage. When we wished for a conveyance to take us to a hotel, we saw a long line of what appeared to be overgrown baby carriages,—two wheeled vehicles drawn by human horses, scantily clothed. These are called in the Japanese tongue, jinrikishas, which means, man power carriages. They looked as though they might tumble over at any minute, but they did not, though our bearers went at quite a brisk trot through the streets.

We stayed over night at this very hotel, the largest in the East, and the next morning we went for a walk. We passed a group of girls washing clothes in a fountain. We noticed that they dried the garments by stretching them on a flat board. "Ohaio" (good-morning), they called as we passed. We saw a cemetery on a hillside, and our guide told us that they were always placed so, doubtless for sanitary reasons.

We found Yokohama divided into three sections; the foreign quarter called the Bluffs, the Japanese quarter, and the business section. In this latter part, Japanese merchants squatted before long, low booths in which they displayed their wares. Of great interest to us was the shoemaker's shop, where wooden shoes and sandals of all sorts were shown.

Across the bay we espied the green shores of Enoshima Island. They looked so inviting that we determined to pay them a visit. The island was quite as attractive as it appeared from a distance and we spent a long, happy day there. On it is a cave which can only be entered at low tide. Here is placed an altar to the Goddess of good Fortune, for whom the natives have great reverence. There are about 3,850 islands in the Empire of Japan, nearly all of volcanic origin.

Tokio, formerly Yeddo, is the capital of this country, and is only thirty miles from Yokohama, which is the principal seaport. These cities are situated on the largest island,

which seems to have no particular name, and is generally called the Japanese Mainland. It might be well to mention, too, that the Japanese themselves do not call their land Japan, but Dai Nippon, literally, Great Land of the Rising Sun.

We find that these people are small, brown, and hardy. They are very suave and deferential; politeness is a creed with them, yet we have heard that this is only a mask to hide their real treachery and hardness of character. They are great lovers of beauty, according to their ideas of beauty. Thus their costume is graceful and harmonious. A Japanese lady wears a bright, flowing robe, the kimono, with an intricately tied sash called the obi. Her hair is also elaborately arranged. She never wears a hat, but carries a parasol of thick paper to shield her from the sun. Thus attired, she is beautiful in her own way, but when, as so many have lately done, she adopts European costume, her quaint charm is gone, and she looks positively homely.

The furniture of a Japanese house is simple, consisting of mats for the speckless floors, heavy comforters for beds, a small round mirror on a chest of drawers, for milady's boudoir, and lacquered trays and earthenware for food.

Walking in a Japanese garden, we find almost none of the beautiful plants which are our favorites in America. These people love flowering trees such as the cherry, the apple, and plum. They are fond of blossom vines, also, like the wistaria. Lotus blossoms are the symbol of purity, and are therefore connected with their religion; chrysanthemums are indicative of long life. Indeed, there is a river on the island of Kiushiu, whose banks are bordered with chrysanthemums, and at certain seasons of the year it bears on its bosom, showers of silvery petals. It is said that if one bathes in this river, he is sure to live to a good old age.

They have a great many festival days, and one they call the Day of Flowers. We have not seen a celebration of this kind, I am sorry to say, but this we know, that when a rare flower is expected to bloom, the owner invites all his friends to his home to see the opening of the bud. This is made a festive occasion; entertainments are given and refreshments served. Often in the spring, too, parties are formed much as we would get up a picnic in America, to stroll along the river bank, to see the opening cherry blossoms, or for the enjoyment of a particularly fine view. There are always flowers in a Japanese house, great vases of them, exquisitely arranged.

After a week in Yokohama, we went by railway to Tokio; think of it, by railway! Japan has been progressing very rapidly during the last thirty-five years. There now are schools, colleges, a well equipped army and navy, and thousands of miles of railroads. The name Tokio was given the capital city when the Mikado took up his residence there, in 1869. The name means Eastern Capital, as opposed to Saikio, or Western Capital (the new name for Kioto). Here we saw the Mikado's palace, the buildings of state, the military arsenal, and the homes of the old Daimios, feudal lords who formerly governed the Empire. These



Daimios, they claim, are descended directly from the Ainos, the original savage tribe from which the whole nation has indirectly sprung.

We witnessed while in Tokio, a most singular spectacle. It was on a festive day, and banners were flying, drums were beating, and soldiers were marching, when I heard the sound of laughter. I ran to the window and saw a great idol being carried through the streets in a gilded chariot. It was a hideous thing, with three ugly heads and two pairs of arms. It was draped in brave colors and had a crown on its head. People bowed to the ground as it passed, but it was a mocking bow, made by merry scoffers. In old days this was a religious ceremony, and the respect for the idol was real, not feigned.

Now we decided to see more of primitive Japan, so we took kago passage for Matura, a village in one of the mountain districts. A kago is merely a big basket hung on bamboo rods, carried by two coolies. Kagos are almost superseded now by the handier jinrikishas, of which there are ten thousand in Tokio alone. Strange to say, jinrikishas are not a Japanese invention, but solely the idea of a Yankee missionary. They came into use in 1870. The kagos are really very uncomfortable, for you must shut yourself up like a jackknife to get into them at all. Japanese women seem to like them, but Japanese women are short, and are used to such conveyances.

We jogged along over fairly good roads, with beautiful scenery around us. To the left were acres and acres of tea plantations. The tea of Japan is of a very fine grade, much better than that of India or China. The natives make it very strong and drink it without milk or sugar. Indeed, they have no cows from which to obtain milk. Japanese diet is as simple as Japanese furniture. It consists of fish, rice, and vegetables, for their religion forbids them to eat meat. Their beverages are tea and sake. This latter drink is brewed from rice. It is very popular, but to Europeans and Americans it has a somewhat bitter taste. To our right the tiny hills stretched far into the distance. Japan is full of these picturesque little hills.

Thus we went, and when night came we were glad to stop at a little Japanese inn, or tea-house. The landlord welcomed us kindly, and shook his own hand in self-greeting. And *what* do you think his little house was made of? Why, just paper! a thick, heavy kind of paper. It had a wide veranda, and to the roof of this were fastened rolled wooden shades. These they put down at night, and also when a rain storm threatened, so that the paper house was inclosed in a house of wood.

They gave us five comfortors for a bed, and that was only because we were foreigners, Japanese are usually satisfied with two.

The walls of our rooms were made of paper screens. This was unpleasant in many ways. For instance, it was awkward to wake in the morning and find one whole side of our room gone, blown down by a mischievous breeze. And then when a servant, through curiosity, wanted to peek in, all he had to do was to wet his little finger, touch it to the wall, and—presto!—a fine large peep-hole! Down stairs, (and the stairs were only ladders) the rooms were ornamented with elaborately framed Japanese mottoes, such as:

"Clever preacher; short sermon." "A woman's tongue three inches long can kill a man six feet high." "Live under your own hat." But it is late and I must stop and leave my further adventures till next time. As ever,

YOUR JAPANESE CORRESPONDENT.

### Inconsistency, Christian Science, and God.

EVERYTHING in the universe may be expressed by one word; namely,—substance. This word implies one grand unit, yet it comprises within itself innumerable parts, or subdivisions. As a great metropolis, composed of its multitudes, forms one complete whole, so this word is indicative of something whose parts are so united that they are integral. Primarily the subdivisions are two in number,—spirit and matter. These two are inseparable, the everlasting parents of all creation, including all, from the lowest kingdom, the inanimate mineral, to the highest kingdom which is the perfection of life in God. To profess belief in Christ, and at the same time to deny the existence of one of these coördinates is nothing short of inconsistency. Therefore christian science which denies matter, and materialism which denies spirit, are two of the most spurious types of that long foretold impostor called antichrist. These two are like the ends of a seesaw, each end trying to gain the height; and so they will continue until something comes between the two to form a perfect balance.

Christian is derived from the word Christ; science means to know; together they signify to know Christ. But can a body of people, whose fundamental principle is a denial of matter, understand Christ?

When Christ arose from the dead, and his tangibility was questioned by his disciples, he replied, "A spirit hath not flesh and bones as ye see me have." In this statement, he distinctly says that he possessed flesh and bones. We also have his word, that a spirit has no flesh and bones, therefore, by reasoning logically, it follows that he was not spirit. In that case his body was composed of another quality of substance,—matter.

Contradiction is one attribute of the christian science dogma. "All is good, all is God;" "Nothing is real that can be destroyed;" "There is no sin, sickness, nor death,—they are but hallucinations of the mortal mind." These are a few of Mrs. Eddy's most oft quoted maxims. After declaring the non-existence of sin, sickness, and death, christian science claims to be the one panacea for these very ills. But if, in reality, these things do not exist, why try to destroy unreal evils? Then, too, what is the origin of mortal mind's hallucinations? If all is good, and all is God, these hallucinations can be but inherent parts of the all-good, all-God. Admitting this to be true, why does the christian science church make the cure of disease its most important feature, instituting remedies, or surgical operations, as it were, to remove portions of their all-pervasive Deity?

If, on the other hand, these hallucinations are not of God, they must be of the devil; but here the thread of the doctrine twists about and ties itself into so many knots that disentanglement is out of the question; for if *all* is God how

(Concluded on page 23.)





## In The Editorial Perspective.

THE EDITOR.



### SEEING FROM PARIS TO ROME

**P**ERHAPS the first remarkable use made of electricity, at least on the universal scale, in modern times, was in the transmission of human thought by means of the telegraph. It is astonishing to think of what has been accomplished within the past century through telegraphic communication. Then came the telephone, by means of which the human voice may be heard for thousands of miles. And progress now bids fair to enable inventors to abolish wires entirely, in both telegraphy and telephony. Means have also been devised whereby pictures may be transmitted electrically, so that a photograph or drawing, inserted in an instrument at a given point, may be fairly reproduced at another point a thousand miles away. Along with all these electrical successes, men have endeavored to invent processes whereby the human vision may be electrically assisted, in a manner similar to the transmission of the voice vibrations in the telephone. And, indeed, such has been achieved, as recently announced in the *Scientific American*, according to which, luminous vibrations have been transmitted, enabling men to see from Paris to Rome. An artificial retina is made of selenium, which is very sensitive to vibrations of light, the wires corresponding to the optic nerves. Means are devised to enable the human eye to perceive the rapid impressions made upon the artificial retina—and behold, one sees the object, the city, or the landscape exposed to view at the other end of the line! Through electrical action, space is virtually annihilated and, to all intents and purposes, the eye projected to the distance. After scientists have experimented considerably longer in the field of electro-mechanics, they may be enabled to perceive that it is really possible, in a higher range of relations, to see around the world clairvoyantly.

### Political Figureheads

**T**HERE IS something radically wrong about the method in vogue, of selecting the nominees for the vice-presidency, and the abuse should be abolished. Note what prolonged efforts are put forth to insure a party's choice of its presidential nominee. The republicans wanted the best possible available man to represent its principles and carry out its policies. Both Taft and Bryan were well known before nominated. They are both representative Americans. Taft is a man of achievement. He has wrought wonders. He is an able man. He is versatile and experienced. If elected he will doubtless make an excellent showing for the party. Bryan is a democratic idol and ideal. He is a commoner, though a political autocrat. He will ably represent democracy. If elected, the people may reap large rewards for the trust imposed and the honor conferred. The processes of selection of Taft and Bryan by their respective parties, are such as to show wisdom on the part of both. But what of the nominees for the vice-presidency? Was the will of the parties expressed in their selection? Not at all, for the people knew nothing of the men. They have done nothing to merit the high place at the hands of the

nation. They must be taken on faith, merely. Oftentimes, a vice-president turns out to be a sorry failure. He is a figurehead, because an aspirant for the presidency does not want to be put on the tail of a ticket. But there are able men who would appreciate the honor. The vice-presidential nominees should be as much choices of the parties as the heads of the tickets. An unknown man should not be forced upon the people. Never in the history of the nation, have two men been named for so high an office, that are so little known as Sherman and Kern. Yet, in case of the death of a president, there is demand for a strong man with a strong hand, a man in whom the people can repose trust and confidence. An unknown quantity is not called for by the people.

### The Colors of Life

**N**ATURE is full of colors. We see the white clouds, the blue sky, the golden sunset. The green of lawn or park is attractive; and what a variety of colors greets the eye in a wooded glen in autumn times! The flower garden demonstrates that the essence of colors inheres in life of every kind, and becomes manifest outwardly to the eye. Who can doubt the colors of life, after comparison of the various hues of the human races—white, black, red, brown, yellow, with all the possible shades of blending? The experiments of Weismann, the eminent German naturalist, are interesting. He has made a speciality of blending the colors of various animal species. It is notable that white is the overcoming color. The hybrids derived from blendings, demonstrate the principle of the cross of God and man, operative during the Christian dispensation, through the Messianic ministration of Jesus the Christ. White is the purest color of humanity, if color it may be called. It is through the white blood of the Christ that men are ultimately to be made white in both color and character. The highest civilizations are reached by the white peoples, though it may progress through other colors. Civilization was Hamitic in Egypt, Shemitic in the kingdom of the Hebrews, but Japhetic in the nations of Europe and America. When humanity reaches high stages of perfection, the world at large will reflect all the colors of the rainbow, under the light of the beaming Sun.

### The Presidential Campaign

**T**WO CANDIDATES with similar ideas, standing on platforms that are essentially the same, and claiming to represent the Roosevelt policies, are now before the people in the presidential campaign of 1908. The candidates are Taft and Bryan. Taft is a man of affairs. He is called the man of big tasks. His rise in the world is phenomenal, and his achievements wonderful. He is the direct choice of Roosevelt, and it stands to reason that the President has confidence in the republican nominee. The mantle of Rooseveltism falls on Taft. But here comes Bryan who, though not chosen by the President as his successor, is claiming to be the legitimate heir of the Roosevelt policies.



The popularity of Roosevelt is strikingly apparent; and Bryan hopes to derive advantage from assuming to carry out the President's conceptions. We have in this campaign just begun, the curious anomaly of two candidates representing opposing parties, really occupying the same position before the people, their differences being only of minor importance. What the outcome will be, time will definitely tell. If the people believe that Roosevelt knew what he was about when designating Taft as his choice, the democratic candidate will be overwhelmingly defeated, notwithstanding Bryan's popularity in his own party. If, however, it appears that Taft is a conservative candidate, running under false colors, the victory, it is claimed, belongs to Bryan. It is remarkable that the two conventions were conducted along parallel lines; Roosevelt the ruler in the one, Bryan the powerful autocrat in the other. With reference to campaign contributions, both Taft and Bryan take the same position. Both are able men, but Bryan has little to show except past defeats—and talk.

#### Individualized Education

IT IS WELL KNOWN that great evils exist in modern educational institutions. We refer to the methods of imparting knowledge of facts and principles. The young minds, of various capacities and tendencies, are all adapted to the same rules and methods, taught the same thing, in the same way, and in the same time. A movement in the direction of breaking up the fixed order of modern schools, is under way. A noted professor suggests the founding of institutions, in which education may be individualized, and adapted to grades, or classes of intellect; or rather, the founding of institutions in which the most intellectually bright may receive special attention and encouragement. It is said that the demand for the progressive individualization of instruction is now more keenly felt than ever. In a great measure the industrial, technical, and commercial schools are meeting the demand for departure from the old methods, in which individual instruction is necessarily conducted, and with marked results in numerous cases. The monotony which obtains in many educational institutions in this country and in Europe, is intolerable, and is frequently very trying on minds disposed to break the bands of conventionalism.

#### The New Bryan

TWELVE years ago Bryan flashed like a meteor before the people of the American nation. He delivered a brilliant speech at the Chicago convention in 1896, and was nominated for the presidency, to run against William McKinley. Bryan's hobby was free silver, and he lacked the whole distance in riding his hobby to the White House. Again, in 1900 he was nominated, with free silver still in the platform, with the addition of protest against the Philippine policy of McKinley, and the consequent imperial regime. Again he lost utterly; for the nation had welcomed the results of the Spanish-American war, and Congress had set its seal upon the McKinley administration. What Bryan is now, is seen in striking contrast with what he was then. He has travelled much; he has seen the crowned heads of Europe and the Orient. He has viewed great world-conditions; and returning from his spectacular globe-trotting, he

has taken up the fight again on his own behalf. He almost lost all through radical declarations at Madison Square, concerning government ownership. But he has stilled the tempest. He has grown more conservative. He is older than he was, and less impulsive. He is more serene and self-confident, and the hold he has upon the democratic party is a surprise even to the democrats themselves. The story of the new Bryan is interestingly told by Willis J. Abbot, in the July *Review of Reviews*, who writes of the manifest development of the character of the man and the changes in his policies. Bryan is radical in some things; but it appears to many that he is not really true to principle, nor does he exhibit the manhood possessed by Roosevelt.

#### The Status of Darwinism

THOUGH the Darwinian theory is now widely accepted, it is well known that it is open to grave objections. Darwin did not undertake to solve the problem of the origin of life. He merely undertook to account for the existence of the numerous species of animal life, from the basis of his hypothesis known as natural selection. The present position of the Darwinian theory is ably discussed in a recent number of the *Scientific American*. It is there shown that the theory of natural selection breaks down at various points, the evidences going to show that the different species of a given family or type of animal life, may be brought about by the direct influence of local conditions, just as plants of the same species grow vigorously in rich soil, while remaining weak and dwarfed on poor soil. The objections cited against Darwin's theory are many, and they are being seriously urged by a number of writers. Not only are the various connecting links between the species and primitive types wholly lacking in the world of present life, but none are discoverable among the various fossils and skeletons exhumed. Besides, it is thought that if the theory of natural selection were true (by which Darwin undertook to account for the development of limbs, teeth, tusks, and numerous protective factors), the degeneration of organs so developed for good use, would be impossible.

#### Inhabitants of the Cosmos

THE KORESHAN IDEA that the earth is the limit of the physical cosmos is not only in agreement with the principles of analogy and the demonstrations of true science, but with language as well. The cosmos is the world or universe; in common usage the earth and the world have the same meaning. That which generally prevails throughout the earth is said to be universal; but the term would be an absurdity if the earth itself were but an infinitesimal part of the universe. No one doubts that the words universe and cosmos are synonymous terms; and the fact that these terms are applied to the world, to the earth, indicates that that which makes language, has an inherent consciousness of the truth that the earth with its contents *is* the universe. A cosmopolitan is a citizen of the world, one who is nowhere a stranger. New York, London, and Paris are said to be cosmopolitan cities, because they number among their inhabitants, people from all parts of the cosmos. The earth, world, universe, and cosmos are used synonymously because the earth *is* the only physical world; it environs the universe or the one system of existence which turns in itself—the whole comprising the cosmos, the order or arrangement of things.



# Review of Research & Opinion

THE EDITOR.

## India and America

**T**HE AMERICAN colonies were once subject to Great Britain; but destiny decreed independence from foreign control. England still rules in India. It is often wondered if the conditions in the land of the Hindoos, would have been the fate of Americans, had not the spirit of freedom sprang up in the West.

The late Swami Vivekananda pictured a striking contrast between the Americans and other peoples. India is caste ridden and poverty stricken; and not India only, but other nations held subject to greater powers. The Swami held the Americans to be progressive and practical. He saw thousands land in New York, crushed and broken in spirit; but he saw many revive under the influence of the American spirit; and so he praised America:

"Suppose a man comes from Armenia, or from any other place where he was crushed down beyond all recognition, where everybody told him he was a born slave, born to remain in a low state all his life, and where at the least move on his part he was trodden upon. \* \* And when that same man landed in New York he went about, and found a new life; he found there was a place in the world where he was a man among men. Perhaps he went to Washington, shook hands with the President of the United States, and perhaps he saw men coming from distant villages, peasants, and ill-clad, all shaking hands with the President. The veil of maya slipped away from him. He who had been hypnotized into slavery and weakness, is once more awake, and he rises up and finds himself a man in a world of men."

## The Age of the Earth

**J**UST HOW OLD the earth is, has long been a subject of speculation and controversy. Theologians were formerly wont to think that only about six thousand years had elapsed since the creation of the world, it having been finished in about six days of twenty-four hours each. The book of Genesis gives an account of creation, which, from the standpoint of Koreschan Universology, is not a record of the evolution of the world from nothing, nor from a state of non-existence, but of the creation of a new earth and new heavens, analogous to the creation of the new earth and new heavens expected by devout Christians for the past eighteen hundred years.

It is rather strange that men holding to the accuracy of the Bible, should have ever reached the conclusion, either that the universe began to be, at some time in the past, or that it will cease to be, at some time in the future. For the Bible expressly declares, that "The earth abideth forever." The universe is eternal, and the earth is both very old and very young—old in the sense that it has existed for myriads of ages; and young, in the sense that it is perpetually renewed through processes of recreation.

Concerning the so called age of the earth, from the modern scientific point of view, as well as concerning the conflict between so called religion and science, the *Chicago American* recently contained the following:

"Scientists and theologians have been in conflict since natural science became dissociated with theology as to the age of the world. Taking the Bible story of Genesis as literal, the earth can be only a few thousand years old. According to geologists who have endeavored to read its age in its own formations, its age may be millions upon millions of years—unmeasurable æons—and the process of creation must have been rather recreation, with constantly and slowly changing types."

## The Action of Drugs

**T**HE COMMON belief is that drugs cure diseases. In some inexplicable manner, poisons are thought to exert a wholesome influence on living tissue, when some disease afflicts the human system. The Allopathic school has carried drug medication to extremes; and in that system—there are thousands of prescriptions, supposed to remove various pathological conditions.

In the Homeopathic school, the idea is held that it is not the drug, *per se*, that acts, but the spirit of it; and that the spirit is potent in proportion as the quantity of the drug is diminished. In suggestive therapeutics, it is held that drugs often seem to cure, merely because the suggestion is made that they do. It may be interesting to note the conceptions of Dr. Trall, who fearlessly ventured into new paths along medical lines. We take the following paragraph from an article in *Health-Culture*, showing that Dr. Trall's idea is, that neither foods nor medicines act on the body, but are acted upon by the living organs:

"But suppose that instead of a food, a drug medicine is swallowed, what happens? That will depend upon the nature of the drug. If it be an emetic, the stomach will reject it—throw it up. If a purgative is taken, the poison after being conveyed into the intestinal tract, will cause peristaltic action and be expelled. When a diaphoretic is administered, it will produce increased activity in the skin, and be thrown out by cutaneous depuration. If the medicine is a diuretic, it will be eliminated from the system by the action of the kidneys. Briefly stated, the language of the vital organism when drug medicines are administered is very positive indeed; and rightly interpreted, it says: 'Get thee hence!'"

## "The March of Science"

**V**IVISECTION is seriously and strenuously advocated by a large class of the medical profession. It is the cutting up of animals while they are alive, that tests may be made in the interests of human beings. The animals are sometimes poisoned, and sometimes stupified, that the effects may be noted. Cruelty in its worst forms is perpetrated upon defenseless animals, in the name of science.

A large portion of the people of civilization are opposed to vivisection, primarily because of the inevitable cruelty involved; and secondarily, because the results in the line of good, are all out of proportion to the suffering inflicted upon the animals, and the moral effect produced upon the human mind. The *Homeopathic Envoy* thus strikingly pictures the practice of vivisection in the Rockefeller Institute:

"A doctor under pay of that eminent Christian and philanthropist, who founded and endowed the Rockefeller Institute,



recently cut open some cats, transplanted their kidneys and sewed them up again. Cat No. 4 ate and drank shortly after the operation; later it refused to eat and drink, and the eminent scientist cut it open again to learn what ailed the cat. He found nothing to explain its aversion to food, so he sewed it up again. The next day it died. From this scientific procedure we learn, apparently, that if you transplant the kidneys, the subject of this operation may eat and drink soon after, and then will probably die. How well a thorough course of this branch of medical science would fit a man for attending ailing humanity!"

## Prosperity of Yellow Journals

MANY PEOPLE wonder why the so called yellow journals seem to attain greater circulation than high grade, carefully edited papers. It is well known that the yellow journals cannot really be relied upon to tell the truth about current events. In their eagerness to "scoop" news, they make news beforehand, and oftentimes their manufactured news does not come true. Hearst's papers sold large extra editions on the strength of the announcement that President McKinley died at 6 o'clock the evening before he really passed away.

Recently, the *American Magazine* contained a telling article against yellow journalism, making the essence of its success to reside in the yellow art which it practices:

"If a yellow sheet be analyzed, it will be found that it handles events and persons, from the pain and disaster standpoint. The event itself is of no significance. The loss of life, the loss of happiness, the loss of property, the loss of reputation, death and destruction, is the whole story. In a word, it is an appeal to the hate reflex. But the yellow press does not stop with the singling out and over emphasis of situations of the fear-and-hate type. It distorts incidents and situations so that they will correspond to the most crude and brutal conditions of consciousness and desire. It perverts facts and manufactures stories purporting to be true, for the sake of producing an emotional shock greater than would follow on the presentation of the exact truth." "In this sense, there is, of course, yellow art as well as yellow journalism; and the yellow journalism is worse than the yellow art only in regard to those numerous cases where fictions are presented as realities."

## The Favored Americans

WHEN JESUS was baptized in Jordan, John the Baptist saw the likeness of a dove descending from heaven and lighting upon the Christ. When the ark rested upon Mount Ararat, Noah sent out a dove, and in the course of one flight, it returned with an olive branch. The forces of Destiny sent Columbus across the Atlantic to discover the great Western hemisphere, whence has come the American nation, the Promised Land. The meaning of the word Columbus is dove.

The development and progress of America constitute a record of four centuries of miracles. Doubtless in the future, it will be perceived and recognized by the masses, that the wonders were wrought by the Deity, he himself moving with the stream of humanity across the sea. The success of the Revolutionary patriots, against the mightiest nation on the face of the earth, cannot be accounted for merely on the basis of chance. Destiny has treasures in America, in

store for the progressive spirits of the ages, now embodied in the "Land of the free, and the home of the brave."

It is a striking fact that the truth of the guidance of America by a superior Genius, should be now emphatically declared by an Englishman, Sir Gilbert Parker, well known author and member of Parliament, who holds that here a good spirit is on guard, and that failure is impossible. Upon a recent visit to America, Sir Gilbert is reported to have said:

"There is a mystery in the air of this country that it is impossible to put your finger on, but that takes shape and is heard whenever there is an emergency to meet. It is like some great protective spirit that rises like the eagle out of the horizon and declares the freedom of the people. The Americans are not deep thinkers in the intellectual sense that the Germans are, perhaps, but they think quicker than any other nation in the world.

The American thinks quickly and acts quickly, but more remarkable than anything else is his supreme patience with annoyances of all kinds. He endures meekly, good-naturedly to the breaking point, and then settles accounts with astonishing justice and swift penalty. There can be no such thing as failure in America in the face of problems that have oppressed European minds for years, because of this mystery in the air of the whole country that compels success. The Indians used to call upon the Great Spirit, and it seems that there is really a Great Spirit that prevades and idealizes American efforts and thought. England has a solemn sense of the civic spirit that America has not yet shown, but far more wonderful is this mysterious Great Spirit of the Stars and Stripes."

## How Did Life Begin?

KORESHAN SCIENCE teaches that all life is cellular; that the life of every organism sprang from a cellular form, being gestated in the womb of its generation. "Life from life," is the true saying. Offspring is from parenthood. There never was a time when life was not; for life is eternal.

The modern mind puzzles itself over the supposition that at one time in the past, life was not; and the question has arisen thus uselessly, How did life start at the very first? Many are the speculations, one of which is the nebular theory as related to the doctrine of evolution.

Some one has put forth recently, the idea that non-intelligent spirit began to act upon inert matter, when matter was so finely diffused as to be invisible. It is thought that matter must be acted upon; and that the conjunction of matter in space, with spirit in space, constituted the very first starting point of activity. According to that idea, no Creator was necessary—the action was involuntary. This was the first cause, it is held, and there was need of no other. The following is on a par with the nebular hypothesis:

"The question has always been, 'Can intelligence come from non-intelligence?' That being now settled, we can get at the beginning of life and its causes. We see and know that visible matter comes from invisible substance, and it comes gradually from the thinnest and lowest conditions of invisible substance, progressively up to the most solid and highest forms of matter. Thus, non-intelligence progresses up through higher forms by degrees, as its organization becomes more perfected and intelligent."



# The Open Court of Inquiry.

THE EDITOR.

## THE ASTRONOMIC ISSUE

"If I am not intruding too much on your valuable time, will you kindly answer the following questions: (1) Would it be possible to see across Lake Michigan (60 miles wide), and view the opposite beach, if one stood at the water's edge, without a glass? (2) If a telescope is required, what power would be the best to use? (3) Is the cash offer of \$10,000 or \$20,000 (I cannot remember the figures), payable to any one proving that we live on the outside of the globe, still open? If so, kindly state the conditions under which the proof must be made."

OUR POSITION relative to visual perception of the surface of the earth or water, may be summed up as follows: Operation of the factors of foreshortening and visual curvilinearization, conspire to produce the effects of the phenomena of the horizon. The visual lines are not straight, as generally supposed, but are curved upward and outward, so that they sustain nearly the same relation to the earth's concave surface, that straight visual lines are supposed to sustain to the convex arc.

From our basis, it is possible to see farther out on the sea, from given distances above the water, than would be possible on the convex basis, for the simple reason that where atmospheric conditions tend to make the visual rays less curved, the horizon may be considerably removed beyond the normal distance. And, further, such conditions enable us to perceive islands, lighthouses, headlands, etc., much farther than would be admissible from the convex basis, even after allowing ample refraction.

It would not be possible, therefore, to see across Lake Michigan by any one standing at the water's edge, either with or without a telescope, under ordinary atmospheric conditions. However, both shores have been seen from mid-lake—30 miles each way,—from steamer decks only ten feet above the water.

It may often occur that the horizon of the naked eye and the telescopic horizon are one and the same; in such cases, the telescope will not enable one to see lower down on a disappearing ship than with the naked eye. There are, however, notable instan-

ces of difference between the two—such as could not obtain over a convex arc of 25,000 miles circumference.

We published a challenge for some years containing an offer of \$100,000 for proof that the earth's habitable surface is convex. After a futile effort to have it accepted, it was finally withdrawn. The offer originally was to any astronomer, geodesist, engineer or experimentalist, who should overthrow the premise of the Cellular Cosmogony, and demonstrate conclusively by observation and experiment, the modern system of astronomy, with its assumptions of the convexity, rotation, and mobility of the earth.

The conditions were, that the man who should accept the challenge, must be a recognized scientist, capable of representing the opposing system of astronomy; that he must agree to forfeit \$100,000 in case he failed; or repudiate the system he championed, and announce his inability to disprove the Koreshan premise; and that he must, further, understand the Cellular Cosmogony and its demonstrations.

## The Angels at Ascension

"Will you please tell me who the angels were, and where they came from, who said to the Disciples on the Mount of Olives, at the time of the Christ's ascension, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?'"

THE SPIRITUAL world, according to Koreshan Universology, is within the human race. It is constituted of the various mental spheres of the human world, and inhabited by the millions of mental entities which comprise the essential living substance of human mentality. The material forms of the human world are the basis of mental activity. The forms are the containers of the various qualities of mentality. The material humanity is the natural sphere or spheres of human life, while the spiritual world is the inner world of human existence.

When Jesus descended from heaven (and he said he had come down from heaven) he reached the natural world through the functions of maternity, so

perfectly exercised as to bring him forth as the Son of God. He came down from the interior mental world, where the relations and conditions are as real as in the external spheres. Therefore, he taught that God, the God that was in him, was spirit. When Jesus was dying on the cross, he cried out that Elohi was forsaking him. When he yielded up the ghost, there went out of him the spirit of the Father, which was essentially the spirit of Jesus.

In his association with his Disciples, the Christ created a new mental or spiritual sphere; and as the time approached for his martyrdom, the activities of that new sphere became more and more intense; and when, finally, he departed from the natural world by a process of naturo-spiritual combustion, his Disciples, seeing with the spiritual eyes—looking into the new spiritual sphere—saw him ascend into the mental world, out of their sight.

Now, at the time this intense activity was taking place at the junction of the spiritual and natural worlds, there came down, through processes of materialization, the two angels who addressed the Disciples then and there. They had come from the spiritual sphere, of which the Christ was the center, materializing from what was the Lord's own mentality. After they had been seen and heard by the Disciples, they withdrew into the interior of the Apostles, into whom Jesus himself had gone, as he had promised. The names of those angels are not revealed in the account of the ascension.

## The Flat Earth Theory

"I enclose a cutting from a new York paper, giving Morse's theory of the flat earth. He offers what he calls proofs that he is right. Kindly tell me what you think of the facts he cites."

THE THEORY that the earth is flat did not originate with Mr. Morse. He has only adopted the conceptions of the followers of Dr. Rowbotham, who founded what is called the Zetetic astronomy, away back in the forepart of the nineteenth century.

We have shown a number of times, that the flat earth people are mistaken



concerning the shape of the earth. The so called facts which Mr. Morse refers to, are not facts. The sun cannot be seen at midnight from the top of Eiffel tower, Mont Blanc, nor any other place outside of the frigid zones.

It has been proven over and over again, by direct observation, that degrees of longitude far south of the equator are shorter than on the equator; that men have sailed around the earth in southern seas, looping the south pole; that the sun is seen at midnight in high southern latitudes; and that the southern constellations revolve about a south polar point, exactly as the northern constellations revolve about Polaris.

It is these facts that caused Lady Blount, the chief advocate of the flat earth theory in England, to considerably modify her views along astronomical and geographical lines, departing from the original circular plane idea of Dr. Rowbotham.

Consistent with the usual astronomical phenomena and the facts of navigation, there are only two shapes one could suppose the earth to have; it must be either convex or concave, being a sphere about 8,000 miles in diameter. We have demonstrated that the habitable surface of the earth is concave.

## "Forbidding to Marry"

"Please explain I Tim. iv. 1-3: 'Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.' While I am a firm believer in the teachings of Koreshanity, this quotation perplexes me. Please answer in the Court of Inquiry."

THE ABOVE text is usually quoted by those who oppose the doctrine of celibacy, as taught by the Koreshans. And we suppose that the expression "forbidding to marry," is the particular point in question. We hold that the predictions contained in this text are true—that in the latter period of this dispensation, there should appear various perversions of the truth; and that these perversions may be characterized in the exact terms of the Apostle Paul's language descriptive of them.

While the Koreshans are somewhat abstemious, they are not vegetarians in the strict sense of the term; therefore, it cannot be said that we command anybody to abstain from meats.

Nor do we forbid to marry, any more than did the Christ and his Apostles, as evinced by inspired expressions contained in the New Testament concerning celibacy. The position the Apostle Paul took on the question was that it were better not to marry. He himself was a celibate, and emphasized the fact that he would that all Christians were such as he in that regard.

So, while he did not *forbid* to marry, he counseled all Christians to take such mental and spiritual attitude as to allow the affections to be placed on things above—on immortality and eternal life—rather than on common affairs of life. He affirmed that the time would come when men who had wives should be as though they had none.

It is also true that the Lord Christ himself taught that they who are accounted worthy to attain that world and the resurrection, neither marry nor are given in marriage. This is the position taken by Koreshanity. It certainly cannot be that the Apostle Paul, in view of his own attitude, could mean that his words, "forbidding to marry," should be applicable to devout followers of his own teachings.

The Apostle Paul taught a doctrine concerning marriage that is applicable to union in the Lord, the mystery residing in the Christ and his church. He did not forbid that kind of marriage; but, on the other hand, he was doing all he could, to the end that the true marriage of the Bride and the Lamb should take place.

But he knew that men, perverting the truth, would forbid such marriage—such a consummation of progress in the unity of the male and the female in biune beings. His description is specially applicable to numerous antichristian sects, whose existence is for the very purpose of forbidding the marriage of mortals into the immortal flesh, in the resurrection here in this, the natural world.

## The Faces of Diamonds

"Please answer the following question. How many faces has a true diamond? For instance, if a diamond—a round one is taken in the rough, (or a ball of any

other material, of any size) and faces ground upon it, so that triangles result, how many faces will the form contain when the grinding is completed?"

THE TRUE crystalline form of a diamond is octahedral, having eight triangular faces. The geometrical figure called the diamond is so called because it resembles the crystal diamond in outline or silhouette. Diamond cleaves parallel to the natural faces of the crystal. By grinding, the diamond may be made into any desired shape. We may have the brilliant cut, the rose cut, the Pitt cut, the table cut, or other well known-cuts.

A common form is the rose cut, one side of which is flat, and its convex side resolved into twenty-four triangular faces or facets. The brilliant cuts often have twenty-four faces from girdle to top. The double rose cut is ground down from a spherical form, twenty-four faces on each side, or forty-eight faces all together. The faces of a diamond present so many surfaces for refraction of light, so that, no matter at which angle light may proceed, the crystal reflects it to the eye; and thus the diamond itself seems to be a source of light.

## "Lo, Here or There"

"Kindly explain Matt. xxiv. 5, 23, 24: 'For many shall come in my name, saying, I am Christ; and shall deceive many. \* \* Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.'"

JESUS the Christ came to his chosen people, and announced himself and declared his mission. His Apostles would tell others, "We have found the Christ," and "Come and see." They pointed to the personality; and yet he was the true Christ.

Jesus talked to his Disciples concerning events to come. His prophecies in Matt. xxiv have both medial and final fulfillments: (1) At the destruction of Jerusalem, and (2) at the end of the Christian dispensation, after the fall of the old institutions. Note that when Jerusalem was in process of destruction, the true Christ was no longer visible; nor could he be, since he had departed

(Concluded on page 32.)



# 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**

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

### Little Words With Our Readers

**WE WANT** to tell you about some good work being done across the Atlantic. Our representative in Liverpool is Mr. W. H. Chapman, of Eberle street. He accepted the Cellular Cosmogony in 1900, and since that time has been a constant advocate of it. He has kept the subject before the people, not only by means of distribution of our publications, and arguments with friends, but has written numerous articles for the Liverpool daily press, and delivered lectures at every opportunity. He has been faithful in the presentation of the fundamentals of the Koreshan System. For a long time there were apparently no results, except passing interest. But finally, his patience is being rewarded, and he has been the means of bringing the System very prominently before the people of Great Britain. Recently, a young scientist accepted a challenge of Mr. Chapman's, and a public debate was held in the Mohammedan mosque in Liverpool, where Mr. Chapman had previously lectured. We have received the text of the debate, which is of considerable length. A subsequent report has it, that the scientist who debated with Mr. Chapman, afterward changed his attitude, and was studying the Cellular Cosmogony. We must note here that the Sheikh in Liverpool, the representative of Mohammedanism in the British Isles, presided at the debate,

and afterward wrote articles favorable to our System, commenting at length upon some of its features. The Sheikh, we understand, has been called to Constantinople by the Sultan, who has invited him to high court favors; and he may become the first secretary to the Sultan. Information concerning the Cellular Cosmogony may thus reach the ears of the Sultan himself. We wish to further note that Professor Skene, of the Edinburgh University, is a Cellular Cosmogonist, and is teaching it to his students; and has also publicly lectured on the subject in Liverpool.

We note the above very interesting facts to show what may be accomplished by "keeping everlastingly at it." Not many of our readers, perhaps, are lecturers; and many may not be writers, but each one is able to keep great issues before his friends and neighbors, in some such nice ways as will attract the truth seekers. Mr. Chapman conducts a well-known vegetarian restaurant in Liverpool, and has always been connected with some advanced reform movement. He keeps our literature on exhibition at his place of business, and is not afraid it will affect his income, for, indeed, after these several years, he seems to be getting along as well as ever. It is such pluck as he has, that people ultimately come to admire. He has done good work, and we are glad to thus note it for the interest of our readers. Mr. Chapman has doubtless exercised tact in presenting our radical views to his friends. Those who desire to follow his example, need to use discretion and wisdom, in order not to repel people. Ingenuity should be employed, so as to attract people to the truth.

Responses from our friends have exhausted the first edition of our Brain Charts; and there has been delay in filling more recent orders, owing to delay in receiving paper stock from New York. We have received the stock, and have now a good supply of the Charts on hand ready for mailing. The price, unmounted, heavy paper, is only 50 cents each; mounted on muslin, \$1.00. Framed, or hung on the wall mounted,

the Chart makes a fine showing, and should be at hand for study, by every one of our readers. Having done our own engraving, printing, and mounting, we are enabled to put out an edition at these unprecedented low prices. Good brain charts are usually very costly.

Our friends may be able to use our Special Offer to good advantage in interesting friends. We are offering **THE FLAMING SWORD** for one year and a copy of the **CELLULAR COSMOGONY**, for only \$1.00—this offer being made to new subscribers only, and open until September 1. One finds it easier to obtain subscriptions where there is a bargain offered, such as this. We should like to see hundreds of subscriptions come in during the next thirty days, on the basis of this offer. The book and the Magazine a year for a dollar. They will start your friends reading along our lines, and bring results to them in perceiving the light of Truth.

(Continued from page 31.)

from the natural world. Therefore, his warning was applicable to all claimants to Messiahship at that time. No one could truthfully say, Lo, here is Christ, or there, at that time, since the true Christ was in his people.

Again, in the final fulfilment of his prophecies, after the time of foreshortening of the days, the true Messiah, who comes as a thief in the night, will have similarly disappeared from the outer world, and entered into his people. So that "Lo, here is Christ, or there," at such time, could not be true.

The warnings of the Christ of nineteen hundred years ago were certainly not such as to preclude the coming of Elijah the Prophet, to fulfil his mission. The presence of so many Messianic counterfeits is evidence that the genuine is also present to perform his work.

Besides were not the warnings addressed to the Apostles? They will heed the warning; for being involved in the Christ of the new name they will not need to expect another. But the people—they must expect to find the true Messiah somewhere.



### Cry of the Unemployed

The after effects of the recent panic are still felt. It was a bankers' panic. America has an execrable financial system. It was formulated by the banking interests to enable them to control the industries of the nation. The panic was precipitated by reckless speculation, resulting in a general shaking of public confidence. If the losses and suffering had fallen on the financiers and industrial magnates who were directly responsible for the panic the rest of the nation might have borne the sad scene with equanimity. But, as is ever the case, the loss and suffering fall with crushing weight on the poor. The toilers bear the burdens. Thousands walk the streets of our cities looking in vain for work. Hunger and wretchedness stalk through unnumbered homes. Want and penury are abroad. What shall be done?

First, quit theorizing and give the men work. Many municipalities have made large appropriations for local improvements and betterments and thus supplied work for many thousands. Let the governments, state and national, proceed with the projects already planned; and, even at the expense of being stigmatized as being "paternal," make provision for the needs of our citizens by providing employment.

Second, let financial acumen and statesmanship confer to devise a financial system that shall not be subject to these ever-recurring break-downs; that shall adequately meet the demands of national commerce rather than offer ways and means for the enrichment of a few magnates, at the expense of the people.

Third, reorganize our governmental and industrial institutions so that they shall promote the welfare of the whole people. At present our industrial world is so channelled that the floods of wealth annually produced by the workers stream in a steady flow into the coffers of financial institutions operated by and in the interests of a favored few, and the toilers, whose brain and brawn and sweat are the most important ingredients of this great national wealth must be satisfied with barely the necessities of life. This is wrong. When the plans of the great ones "go agley," or when the pressure of industry weakens their personally constructed fabric, the workers suffer. Surely this, too, is wrong. We cannot right the injustice of centuries in a day. But all legislation, all reform, all agitation, should have for its purpose the remedying of the evil system that starves a hundred men that a few may revel in luxury.—*Fellowship*.

### "Know Thyself"

You are not commanded simply to love your neighbor. There is a very important qualification attached thereto, and, with it, there comes into play the grim humor that lights up the pages of Scripture; and

be sure the uttermost depths are sounded. The command is a large and healthy invitation to self-knowledge, the necessity of which has been insisted on by the sages and prophets of all the tribes of men since Experience came out of the under-brush, full of wounds and bruises, in search of a full meal and a soft pallet.

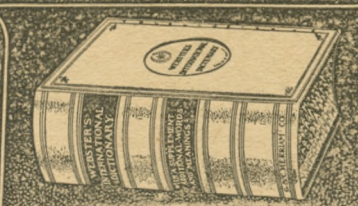
The behest is simply to love your neighbors as you love yourself, and the qualification is such as to fit every case; for when you look frankly into the depths of your own heart—into the dark room, as it were, where your native thoughts and desires seethe and rage, and catch a glimpse, however fleeting, of the lair of the beast, you will have to acquire a strange taste for what is almost wholly bad if you fall in love with the things you find there. Let no thin scum of piety, however real it may be, interfere with the thoroughness of this self-examination; let no veneer of culture and refinement come between your vision and the thing you really are; and when you have seen all there is to be seen, and learned a great deal you never knew before, you will be compelled to admit that your neighbor must indeed be a monster if you cannot love him as you love yourself.—Joel Chandler Harris, in *Uncle Remus*.

### INTERESTING BOOKS AND PERIODICALS

**Woman's Home Companion.**—The August issue is full of delightful stories—just the right sort of midsummer reading. Just pick up the magazine and look at the little Dutch boy, and the windmill on the cover makes you feel cool and comfortable. When you open the magazine you come across enough stories and entrancing illustrations to give you enjoyment for the entire month. It is called the Ten-Story Number. There are serious and practical things, too. Dr. Hale talks helpfully about "Sleep and Recreation." "The Garden in August" contains many recipes for summer salads, meats and substitutes for meats, by able writers.

**Fellowship.**—The July number is called the "Patriotic Number." Mr. Mills writes about "America for Americans;" while Mrs. Mills is equally practical on "Bread, Butter, and Brotherhood." Other articles are by N. O. Nelson, a noted reformer, Bolton Hall, R. E. Blight, and W. E. Smythe. "The Initiative, Referendum, and Recall" is a pointed article by Dr. John E. Haynes. The Fellowship Pub. Co., Los Angeles, Cal.

**International Conciliation.**—The American Branch of the Association for International Conciliation, 501 West 11th street, New York, publishes a series of pamphlets on the subject of universal peace. "America and Japan" is one of them, treating of the aims and objects of the two nations; also showing the marvelous progress of Japan in recent years. Another pamphlet



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shows the possibilities of intellectual co-operation between North and South America. It is claimed in these pamphlets that the outlook is bright for more amicable relations between the nations, with the view to establishment of lasting peace.

**The Naturopath.**—This magazine is Benedict Lust's Herald of Health, devoted to natural methods of healing, outdoor exercises, baths, etc. Judging from the growth of the magazine and its substantial appearance, etc., it is possible that the Naturopathic movement is meeting with considerable favor in America. 124 East 59th street, New York, N. Y.

## The Humorous Side of Things

### Difference of Opinion

Peacemaker.—“I wouldn't fight, my good men.”

First Combatant.—“He called me a thief, sir.”

Second Combatant.—“An' he called me a lazy loafer.”

Peacemaker.—“Well, I wouldn't fight over a difference of opinion. You may be both right.”

### Where Noise Comes From

Mrs. Borrmann Wells was describing at a dinner in New York, a suffrage meeting were a mob made a great disturbance. “The noise,” she said, “can only be likened to the hubbub that I once heard coming from the nursery of a friend with whom I was taking tea.

“Terrified by the turmoil, my friend and I burst into the nursery breathless. The children were in a close group by the window, the baby in the middle. They look up calmly.

“‘What on earth are you doing?’ the mother demanded.

“The oldest boy answered: ‘We've found poor grandma's teeth and we're filing them down and fitting them on the baby.’”

### Where Was Bill?

Bill Jones is a country storekeeper down in Louisiana, and last spring he went to New Orleans to purchase a stock of goods. The goods were shipped immediately and reached home before he did. When the boxes of goods were delivered at his store by the drayman his wife happened to look at the largest; she uttered a loud cry and called for a hammer. A neighbor hearing the screams, rushed to her assistance and asked what was the matter. The wife, pale and faint, pointed to an inscription on the box which read as follows:

“Bill inside.”

### A Lesson in Anatomy

When asked by her teacher to describe the backbone a little school girl said:

“The backbone is something that holds up the head and ribs and keeps one from having legs clear up to the neck.”

## ~ 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,

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**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 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 Koreshanitischen 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.

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**Petrified Gravitation**

Thomas A. Edison, with a party of friends, was going through one of the great Kentucky caves, and the guide was extremely anxious to explain everything to his distinguished guest.

When the party reached the "petrified room" the guide said: "That rock that you see there hanging in the air started to fall, but it never reached the ground and remained petrified, suspended in the air."

"Yes, but—" began Mr. Edison.

"And you see that bird over there," continued the guide; "it flew in here one day and stopped right there in mid-air petrified."

"But, my friend," interrupted the great inventor, "the bird and the stone would have to fall to the ground by the very law of gravitation."

For a moment the guide was nonplused. Quickly rallying, however, he said to Mr. Edison:

"But you don't understand, Mr. Edison; in this cave the law of gravitation is petrified, too!"

**Keen Competition**

A farmer during a long continued drought invented a machine for watering his fields. The very first day while he was trying it there suddenly came a down-pour of rain. He put away his machine.

"It's no use," he said; "ye can dae nae-thing noadays without competition."

**Both Were Knights**

He was a very decided English type, and as he stopped an Irishman and asked for a light he volunteered to say:

"Excuse me, my man, for stopping you as an entire stranger. But at home I'm a person of some importance. I'm sir James B.—, Knight of the Garter, Knight of the Double Eagle, Knight of the Golden Fleece, Knight of the Iron Cross. And your name is—what, my man?"

"Me name," was the ready reply, "is Michael Murphy. Night before last, last night, tonight and every night, Michael Murphy."

**A Somnambulist**

Vicar—Well, Mary, I was very surprised to see John walk out in the middle of the sermon yesterday!

Mary—Ah, sir, I do 'ope you'll excuse my poor 'usband. 'E's a terrible one for walkin' in 'is sleep.

**Absent Treatment**

The Patient—But look here! How do I know all the time I'm getting absent treatment?

The Healer—Don't worry. I'll send you an itemized bill.

**The Missing Link**

Schoolmaster—Now, can any one of you tell me whether there is a connecting link between the animal and vegetable kingdoms?

Small Boy—Yes, sir, please; there's hash!

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### A Close Shave

"Mamma," said little Elsie, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never saw any pictures of angels with whiskers."

"Well," said the mother thoughtfully, "some men do go to heaven, but they get there by a close shave."

### He Knew Grammar

Bobby's mother was often distressed by her small son's lapses from correct speech, all the more because his reports from school were always so good.

"Bobby," she said plaintively, one day, "why do you keep telling Major to 'set up' when you know 'sit up' is what you should say?"

"Oh, well, mother," Bobby answered hastily, "of course I have lots of grammar, but I didn't like to waste it on Major when he doesn't know the difference, being a dog."

### Hard to Find

A janitor of a school threw up his job the other day, says "Primary Education." When asked the trouble he said: "I'm honest, and I won't stand being slurred. If I find a pencil or handkerchief about the school when I'm sweeping I hang or put it up. Every little while the teacher or some one that is too cowardly to face me, will give me a slur. A little while ago I seen wrote on the board, 'Find the least common multiple.' Well, I looked from cellar to garret for that thing, and I wouldn't know the thing if I would meet it on the street. Last night, in big writin' on the blackboard, it said, 'Find the greatest common divisor.' 'Well,' I says to myself, 'both of them things are lost now; and I'll be accused of takin' 'em, so I'll quit!'"

### She Hadn't Enough

A woman entered a photographer's gallery.

"Do you take pictures of children?" she asked.

"Yes," was the reply.

"How much are they, please!"

"Three dollars a dozen," said the proprietor.

"Well," she replied with a sigh, "I shall have to wait and come again. I have only eleven."

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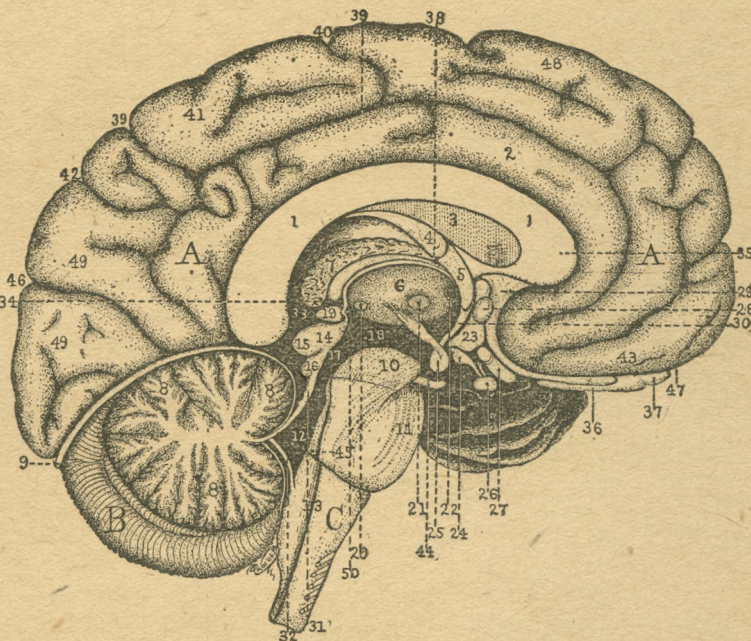
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### Brain Charts

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