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## *The Language of the Seed*

BY KORESH

**T**HE visible aggregation of particles or molecules grouped into cells, then the aggregation of cells to form the visible and tangible seed, constitute the concrete degree of that germ. Within that germ is an aggregation of principles, such as the property of germination, respiration (which is ability to appropriate oxygen, etc.), ingestion, digestion, assimilation, accretion, elimination, etc. These are discrete properties of the seed. If the seed falls into the ground it dies in one sense, that is, it passes to dissolution; but while the individual structure of the germ has passed to dissolution and its visible organism has become deranged, its forces are transmitted to the tree. The forces were latent in the germ, but by the proper dissolution of the seed, the forces are actively disengaged from the seed and manifest in the operations progressing through the growth of the tree.

If I examine the seed I am unable to comprehend its arcana. Its wisdom is held in seclusion. But if I plant it and watch its operations, it discloses to me its mysteries by its own declarations. It declares itself by a manifestation in its development into a tree, the outward embodiment of its truths. We have seen the seed in two of its concrete manifestations—namely, the concrete germ, and the concrete unfolded body of the forces held in secret in the germ, before disclosed in growth. The one, the germ, is the tree involved; the other, the tree, is the germ evolved. One is the body by involution; the other is the body by evolution.



# The Flaming Sword

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

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## The Mystery of Mind and the Mental Spheres

How Spirit and Matter are Related  
in all Activities of Thought and Life

BY KORESH

**M**IND IS RECIPROCALLY related to matter. It does not exist separate from, nor independent of it. If atoms of matter, as for instance, two of hydrogen and one of oxygen, enter into combustion by the introduction of an igniting spark, the atoms are both destroyed as hydrogen and oxygen and are transformed to water. The principle which attracts them is the affinity each has for the other. The principle differs nothing from that which attracts two persons through mental affiliation, except that in the attraction of the three atoms it is atomic and simple, while in the attraction of two persons many atoms have, by the power of attraction and combustion, entered into molecular and organic union. When two atoms of hydrogen and one of oxygen enter into union, they are both destroyed. There is no hydrogen in water, nor is there any oxygen. The so called liberation of hydrogen and oxygen in the combustion of water is a creation through the law of alchemic rather than chemic action. You may say, prove it. We do not have to prove it. The theory that an atom is eternal, is not proven. The theory that water is a chemical combination of hydrogen and oxygen, was never proved. These are mere statements; there never has been a proof offered. The common atomic theory is merely an hypothesis,—nothing more.

If you destroy two atoms of hydrogen and one of oxygen, a certain amount of energy is generated. This energy is the substance of the two equivalents of the one, and the one equivalent of the other. It may be asked, how can the water be precipitated, the amount of which is the same as the two substances entering into the "compound," as proven by the fact that the same quantities of hydrogen and oxygen may be taken from the water as was consumed to produce it, while at the same time an equal amount of energy is liberated? We answer, by the mere fact that as much energy is required to disintegrate the water, together with the

two primary "elements," as is liberated in the combustion. The ordinary scientist declares that energy is a mere mode of motion. He has never proved it;—it is a mere hypothesis predicated upon a prior assumption. It does not comport with facts, and we deny the hypothesis. It is a ridiculous absurdity, and is the result of human ignorance of the universal laws of form and function.

Destroy an atom of matter and it becomes energy. Destroy a given amount of energy and it becomes matter. When two equivalents of hydrogen and one of oxygen come in contact, they are drawn by the laws of affinity. That affinity is touch; the touch is feeling, and the relation of the two is experience. This is mind; this is simple mentality. When thousands of atoms unite through affinity and separate by antagonism, and then reunite by more complex affinity, experiences multiply. Oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, calcium, potassium, magnesium, aluminium, cuprum, etc., enter into composition and union in the human structure. They form the constituency of the blood; they form the bones, muscles, and nerves; they comprise the nerve juices, and enter into alchemical combustion in the cell, fibre, and tissue of the brain, generating the complex energy called mind. There is no mind that does not rest upon, and is not the result of the disintegration of matter. Mind then, is that state and quality of activity obtaining in the unities of matter, by which there is a reciprocal interchange of the substances called matter and energy. Matter cannot create mind independently of the reciprocal relation of spirit or energy and matter. Mind cannot create matter independently of the reciprocal relation of the two. Both mind and matter are created and perpetuated by the persistent reciprocity of the two, in organic or compound relation.

Mental spheres are individual (vidual) and universal. Every vidual being in the material form, is



made up of myriads of cells. Every cell is the generator of a specific kind of energy. The emanation of energy from the activity of the cell, whether it be in the brain or body, is a conscious entity. The perpetuity of the entity depends upon the perpetuity of the generator. This aggregate generation and emanation of myriads of differentiation in quality, comprises the spiritual sphere of the vidual being. This is the spiritual sphere of the lesser degree. Groups of people in the greater aggregation comprise an aggregate sphere of the greater degree. The people of a given denomination, we will say the Baptists, Methodists, or Presbyterians, etc., constitute the sphere of which those denominations are the groundwork or material basis. What is true of one denomination is equally true of all. No spiritual sphere of any given denomination could exist without the material denomination as its basis and groundwork, nor could any given denomination exist without the spiritual sphere of that corresponding existence.

The mind is an aggregation of mental energies derived from the activities of the cell and fibre of the brain, supplied materially through the reciprocal functions of the brain and body. The blood conveys the multitude of alchemical constituents held in organic solution, to the cells of the encephalon (brain), and the afferent nerves, in a corresponding but more infinitely refined state, convey the solution of the nerve fluid to the same cells. Every so called element entering into the creation of the fluids of the blood and the nerves, is destroyed as matter through a process of combustion which generates from it the energy called mind. There is also poured into these cells through cellular respiration, the aura of the cell, from the influx of all other minds; for as the emanations of any one star pour into all other stars, so every mind is transmitting its mental energies of wisdom and love, or fallacy and evil, into every other mind. As in the combustion of material substances matter is constantly being converted to mental energy, so mental energy is constantly being converted to material substance.

It was stated in the foregoing, that mind cannot exist without a material pediment or groundwork, because the *esse* and *existere* of the mind are the product of the combustion of matter. This elaboration takes place through the function of the reciprocal action of cell and fibre. The spirit partakes, in its aggregation of quality, of the spiritual complexity of the material substance entering into the combustion, and thence into the creation of the aggregate spirit. The mind is made up of affectional and intellectual energies. These are merely experiences of touch or contact of atoms gross or refined, according to degrees of either high or low experiences, and we can best define their character by correspondential and antithetical analogy.

The alchemico-organic stellar realm is comprised of many constellations and definite stars of various degrees of magnitude, each of which transmits its energy into all other stars, and also receives (by influx into itself) the energies from all other stars. These energies

are light, heat, electricity, magnetism, etc. It will be seen that while the single star is the point of influx from all the stars, as a fact it is also the point of influx as a necessity. Each star, then, depends for its existence upon the energies generated in all other stars. The variety in the quality of energy is proportionate to the multiplicity of the elements entering into the processes of combustion in all the stars. The character of this variety of influx gives character to the specific stellar nucleus. All influxes of energy into each star are modified according to the local attitude and relation of the stars in the stellar economy.

Let it be remembered that the groups of stars—that is, the constellations in the physical heavens (the alchemico-organic heavens) correspond to nationalities in the earth, and that the stars are to the great mass of stars, what the individual mind is to the mass of mind. This is not only true, but every star has its correspondent in the intellectual stars of humanity. "We have seen his star in the East, and are come to worship him," was said of Jesus. His star was a specific one, and of the first magnitude. All men have their stars of various degrees of magnitude. As the energies of all stars flow into each, so the energies of all minds flow into each mind. This being true, it is manifest that while the food we eat, which contains the elements of mental supply transposed through the blood to mental energy, enters the brain and is consumed there, it is met at the cell of elaboration by the mental energy of other minds flowing into the cells of the cortical area from the complex aura, originating in the generation of energy through mental combustion and the energy of influx. It will be well for the reader to also bear in mind the fact that every influx of energy is the influx of a spiritual identity. For while the radiation of a line of energy from the alchemico-organic (physical) star is pure energy, the radiation of either an intellectual or an affectional force from one mind, which corresponds to a star, is the transposition of a spiritual entity.

### The Law of Universal Respiration

How Essences of God and Man  
Enter the Lower Kingdoms

By KORESH

**T**O STUDY AND COMPREHEND the character of universal respiration, the investigator should be familiar with the laws and functions of respiration as operative in animal and plant life. There cannot be a correct and fruitful study of respiratory function from the basis of physiology, as at present taught. The principles are decidedly deeper and more complex than are set forth in the works of inorganic and organic chemistry, and as formulated in the laboratory of the chemist. The first step toward a thorough knowledge of the subject now under consideration, is an appreciable conception of the law of mutation—a law lying at the very foundation of Koreshan Science and Philosophy. Atomic destructibility and the conversion of the atom to its coördinate essential fluid,



must constitute a clearly defined conception in the mind before any progress can be made toward a scientific acquisition. The elements of respiration in the air we inhale, and the breath of exhalation, which together constitute the material elements and basis, merely, of respiratory function, should be studied separately and in their combinations, as elementary coördinates of the electro-magnetic fluids which comprise the essential concomitant of elemental metamorphosis.

The respiration of animal life is supposed to consist of the common atmosphere, containing about four parts of nitrogen to one of oxygen, with very minute quantities of other and unimportant chemical constituents. There are about 460,800 cubic inches of common air respired by the normal adult every twenty-four hours. The exhalation of nitrogen is equal in quantity to the amount inhaled at every respiration, but it differs in quality because that which is exhaled has gone through organic changes of vital significance, when considered in relation to the subject under discussion. The oxygen inhaled is not complemented by a corresponding exhalation of oxygen, for the oxygen is entirely consumed in the process of combustion taking place in the lungs. The process of combustion in the lungs transforms both the white and the dark blood cells, through nuptial union, to the arterial cell. The arterial, or red cell is not merely an oxygenation of the blood by the absorption of oxygen. The oxygen is burned and totally destroyed as oxygen, for the operation is one of alchemical transformation and not of mere chemical change. The dark and white cells are both destroyed, and a new cell is born as a product of the union. The red or arterial cells are created in the lungs. Large quantities of nitrogen result from the transmutation. This nitrogen is animalized and exhaled.

If we enter into a more critical analysis of the respiratory function and process, we can define the character of the nitrogen and its influence upon the atmosphere, and thence its subsequent influence—through animal and vegetable respiration—upon animal and vegetable life. The pneumogastric nerve carries to the lungs large quantities of nerve juice from the brain. This tenuous and vital fluid, impregnated with all the impressions of organic form and function, infolds itself into all the qualities of elimination, thus carrying into the respiratory debris or waste, the energies of the organic quality proceeding from the human and lower animal life. Electric and magnetic essences are incorporated with the animal nitrogen, hence the atmosphere is constantly recharged with animal life through animal respiration. The nitrogen thus thrown into the atmosphere is not merely an animal nitrogen from the organic body, but a mass of nitrogen charged with the mentality of the brains whence the mental force is generated, which must constitute a prime factor of the elimination.

The combustion in the lungs generates carbonic acid, or rather, carbonic anhydrid. This chemical is the result of the union of oxygen and carbon in the

process of respiratory metamorphosis. The carbonic acid generated and exhaled is as thoroughly vitalized with animal life, as the nitrogen previously considered. No combustion can take place without the generation of magnetism and electricity; and for this reason there is a constant generation of these fluids in the respiration of human and the lower animal life, and these are commingled with the electro-magnetic fluids of the universal cosmic space. Vegetable respiration is governed by the same laws that determine the vital activities of human and animal life. The atmosphere is constantly saturated with the exhalations of vegetable respirations. What we inhale from the atmosphere is charged with the exhalations of human life, with the respiratory elaborations of the lower animal life, and with vegetable elaborations. The atmosphere and its electro-magnetic fluids are vital with the emanations of organic life, and with these sources of vital energy the material earth-mass is constantly being encumbered.

A more subtle electro-magnetism is generated in the processes of sperm and germ creation and transmission, than in the processes already considered. The sperms of procreation are engendered in the fires of capillary combustion; and as no combustion can obtain without the generation of light, heat, electricity, magnetism, scotoine, and cruosine, it follows that, accompanying the production of the sperm, all these fluids are in constant process of generation and diffusion into the general field of energetic fluid. The sperm and germ of reproduction in human and animal life have their development correspondentially with the germ of reproduction in vegetable life. The respiration which takes place in the lungs corresponds to the action which is operative at the root of the tree; while the interior breathing of the body, which takes place at the extremity of circulation, is the correspondent of capillary breathing. The respiration of the tree through its foliage, where the seed is generated, is the correspondent of the internal breathing of the man. We here allude merely to the natural and physiological internal respiration, not to the inner, pneumo-psychic respiration.

The common atmosphere, filled with the effluvia of organic life, is continuously metamorphosing to the solidarity of the material earth; thus the earth itself is the product, to a great extent, of the substances of respiration. The very solids upon which we tread in our daily perambulations are breathed into being; and the ash of solidarity under our feet is emplaced by the fires of metamorphosis, which coincidentally integrate and disintegrate organic form and perpetuate organic function. Thus human life is diffused into and transformed to the very elements, so called, of inorganic being.

If we would know the source of the entrance of the divine life into the lower forms and qualities of Nature, we must find the origin and source of the breath of God. To do this we must seek and find the God-Man. The Christ of God, from whom proceeded the holy pneuma, was the germ of recreation, and from him God's breath was generated and diffused. The reception of the Holy Spirit by the church was the source and channel of



God's entrance into the life of men. Thence God, in his descending energy, passes into the lower forms and functions of existence.

### The Koreshan Religio-Sociology

The New Order of the World  
Springs From True Religion

By KORESH

**T**HE CLASSES of people who, through the teachings of the modern Christian church, are made ignorant of the gospel of the Lord as set forth in the Old and New Testaments, know nothing of the character of the fruition of the age. The dispensations culminated nineteen hundred years ago in the production, by involution, of the Son of God. This Son of the Eternal came into the world as the firstfruit of a new genus or race of men. He came as the promised Seed, the Seed-man. For this purpose He came to be planted back into the race, directly through the early church. The absorption of the Lord by his Apostles and Disciples, was his absorption into Nirvana. This absorption was the fulfilment of his own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day," that is, at the end of the age. Jesus, the man, was eaten by his followers; this fact is constantly portrayed in the wafer of the Roman Catholic church, in which it is claimed is the transubstantiation of the Lord's body, and in the sacrament of the so called Evangelical churches. The body of the Christ is not in the sacrament, but literally in the church. The body did not get into the church through the symbol of the sacrament, but through the sacrament itself, which is the Lord's sacrificed body. The body of the Lord was dissolved in the presence of his disciples and converted to Holy Spirit, and as the Holy Ghost, was partaken of by the church. Thus the Lord was eaten by his people, just as he declared he would be. This declaration is made on the authority of the Almighty, who has ordained the instrument by which the declaration is made.

The planting of the Son of God in the church will result at the end of the age in the production, by regeneration, of the Sons of God. The Sons of God will constitute the highest fruits of the dispensation. No man can become this specific firstfruit who did not in the beginning of the age partake of the Holy Spirit. The reason is simply, that if the seed of God was not planted in the soul at the beginning of the age, the process of the regeneration of God in the soul could not progress. Those in whom the seminal essence of God was not planted at the beginning, could not be regenerated from the Lord and become his Sons at the end of the Christian era. The first and highest operation of the full fruition of the age, will be the ripening of the firstfruits of the age. This will leave the old church without any life, and its rapid disintegration will immediately follow. A new people, a distinguished race of men will occupy the throne and dominion of the world. The churches, including Roman Catholicism,

will lose their power with the people, and with the disintegration of the church will pass the power of the kingdoms of the world. Thus will be fulfilled the prediction, the old heavens and the old earth shall pass away.

The Koreshan Unity is the power ordained of God to fulfil the purpose of the Almighty in the establishment of the new order of society. We are often advised to drop religion from our advocacy of the coöperative and communistic principles to which we hold. We are frequently informed, that our work would progress more satisfactorily if we would leave religion out of the question. We have to again iterate our statement: We want the fruit of the age only, as our gathering represents, and therefore do not urge irreligious people to enter our institution. We are after the people who love the Lord, and who, if they do not know and love him now, can be induced to love him through the power of regeneration, which began to work in them at the beginning of the Christian dispensation. We know whereof we speak; we know what will constitute the fruit of the age. We know that the socialism to succeed the present competitive system will be an organized imperialism, and that the pattern of this imperial system is the physical universe. It is for this reason that the Koreshan Universology involves a thorough knowledge of the form and function of the physical cosmos.

We thoroughly believe in the doctrine of evolution, but not as given to the world by so called evolutionists. There can be no evolution without its coördinate involution. Let it be taken for granted that the principle of involution be true; is there any proof that another kingdom may not succeed the present kingdom called man? We maintain there is not. If the kingdoms of Nature as they now obtain are the result of the law of evolution, may we not reasonably suppose that the continued operation of the law will bring into being another, higher, and better race of beings? The Bible furnishes historic and prophetic testimony of the truth of evolution, and better evidence than the so called scientific world has so far, ever presented. It has given prophetic and historic testimony in the facts concerning the conception of the Lord and his character as the archetype of a new genus. He was the Son of God, the involved product of the human race. He demonstrated the law of a higher kind of life than that which obtains with the world at large, a life in which immortality was unmistakably manifest. The life obtaining with the Lord was the acme of creative power in the perfection of man. Humanity brought forth the Son of God as the first product of the new genus. From this firstfruit there must come a multiplication of the same kind. These men, begotten by and born of this Son, who became the Father, will constitute the higher order to succeed and rule over the race that now inhabits the earth.

The manifestation of the Son of God, and the promise that to all who believe in his name gives he power to become the Sons of God, comprise a better exposition of the doctrines of evolution than the so



called evolutionists have ever made. This is the order of Melchizedek, of which the Lord was declared to be the High Priest. How was the Lord, the Son of God, the High Priest of the order of a new genus of men? This question is easy of solution. If the Lord, as declared, was the Son of God and the promised Seed, he came to be planted in the race that he might be multiplied as the Sons of God. His planting was his sacrifice. The death of the Lord in the church, after his resurrection, was the fulfilment of his mission as the High Priest of the order he came to produce through his death in the church, where, as the two witnesses, he lay dead in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord Jesus was planted in the church. He died with his church, and arises anew with his church in the resurrection, the reincarnation. The time is at hand for the manifestation of this new order of men. They will constitute the firstfruits of the coming of the Lord now, at the end of the dispensation.

The new genus of God-men, the arch-natural product of the human race, will remain in the visible world a definite period of time, after which they will pass off the arch-natural plane of existence without the ordinary death. These are the Elohim who said: "Let us make man in our image and after our likeness." The Gods who made man were the product of the race of men, for there is no being in the visible or invisible domain who has not been a man on the natural plane of existence; yet it is true also, that the invisible Gods have ever existed on the plane of the invisible and eternal Being. As the offspring of men, they are constantly absorbing the fruits of immortal life as it is produced, as the sons of men in and of the visible humanity. This absorption does not increase the invisible number, nor is there any loss of identity or consciousness of the Sons of God who are thus absorbed.

## The Coming of the Immortal Genus

A New Race of Men to Constitute the Fruit of the Age

By KORESH

**W**E HAVE CONSTANTLY urged upon our readers the great fundamental truths of Koreshanity, among which is the pronounced fact of the fruition of the age, the new genus or race of men. To that portion of mankind even *professing* the Christian faith, but who are so rankly material as to ignore the positive teachings of the Lord and his Apostles, this prophetic statement will appear ridiculous. However, we cannot resist—though bringing ourselves into dispute, ridicule, and persecution—the authoritative mandates of the power by which we are overruled, and which compel us to proclaim the facts of the age.

There is to appear upon the field of human development another race of men. This race is not coming into the world through any slow process of evolution. The changes upon which the new development depends are to be pronounced and sudden. The materials for the creation of this new genus is the mortal humanity

already in existence. Involved and operative in this change are the laws of metempsychosis, reincarnation, and the dematerialization of the present humanity. We have reiterated our absolute knowledge of the laws and principles of the biologic conflagration, by which is to be brought about this greatest of all transformations through which the world of humanity has passed in twenty-four thousand years. This race of the Sons of God will constitute the reincarnation of those who, nineteen hundred years ago, were impregnated with the Holy Spirit.

We have reached the completion of the cycle; the Christian dispensation is ended, and the fruit of the age will be as we have so often declared—the product of the planting of the Son of God, and therefore his multiplication in men. "To all that believe in his name, gives he power to become the Sons of God." This prediction is to be literally fulfilled in this world, in this generation; and we are here, appointed of the Almighty, to tell the fact and processes to the world, and to discharge our obligations in the matter without fear or favor. We are commissioned of the Almighty to make this enunciation.

The moral and spiritual degradation of Christendom, the materialism into which universal Christianity has declined, and the tendency of modern culturists to dispute the supernatural powers and processes by which the great Jehovah, through all the ages, has revealed himself to the world, preclude the possibility of reasonable consideration of the dictates of the modern prophet. The term supernaturalism is taken to be synonymous with the term no law, as it is supposed by many that nothing is supernatural. There is a physical and a metaphysical domain. There is a realm where natural law operates, and there is a sphere of existence where supernatural law pervades and is active. Super means above, hence supernatural would signify above the natural. The forces of the supernatural domain may so operate through electro-magnetic and biological alchemy as to resolve in alchemic fires the humanity which generations of progressive development have prepared for the conflagration.

We know whereof we speak. We know the great conflagration is about to be precipitated, and that no power in heaven, earth, or hell can save the world from its present corruption but the power of the Almighty God, to be wrought through his prodigious miracle of the ages. It is to this end that Koreshanity is serving the world, for it is in the province of the Koreshan order to organize the biologic battery and to institute the processes that will insure the conflagration.

## The Church Under the Curse

By KORESH.

**T**HE ABOMINATION of desolation spoken of by Daniel the prophet, is about to have its fulfilment, not outside of the Christian world, but in it. The church has fallen. It is under the curse, and the woe! woe! woe! about to startle the world, is the result of the Christian prostitution of the gospel annunciated by the Son of man, violated in the present competitive commercial system, which is found to be the antipode of the communistic system inaugurated by the Lord. The old heavens (the prostitute church) are about to pass away with a great noise, to which the culmination of the present armament will abundantly and conclusively attest, in the very near future.



# The Indicia of Human Progress.

BERTHALDINE, MATRONA.

## GOD'S WAY AND HOW TO FIND IT

The Motor Power of Love  
Through Faith and Works

“**S**HOW ME thy faith without thy works, and I will show thee my faith by my works.” The faith without which it is impossible to please God, works by love. God owns no other motor power that is *par excellence*. This love that the Almighty utilizes, he has well defined and illustrated by his own type of manhood, to be that which fulfills the Decalogue, the law of his own being.

Now, one of the most enterprising works to be practically undertaken by the man who would deal squarely with the Almighty, is (1) to seek him according to scientific directions; (2) when found, to enlist in his service; and (3) to submit to drill in some one of his awkward squads along with other raw recruits, for the limbering up of the self-will, till he can spring to obey any kind of order issued by the authority of the officer in command, be he the General-in-chief, or the subordinates of his appointment.

It is an objection oft raised against Christian community life, that lacking the spurs of competitive effort, men relax in endeavor to make the best of themselves, and the most of their talents. There are many dead towns and sleepy villages in the world of competism. Some towns lack a single man of great moral and intellectual power and affectional impulse.

It takes at least one such man to give vim to any town or village in any community's competitive or communistic enterprise. Now and then a group of citizens is so blessed as to have one such man, who almost dematerializes himself in his generosity of giving his fellow-townsmen the whole credit of whatever good has been accomplished (such a man is a *rara avis*), and the people think themselves a monument to the glory of a headless democracy. When a group of people really does any thing worth doing, “the man of the hour” is always about, making himself visible or invisible by his methods of accomplishment.

It is no time to kick against hero worship. Every man either wants to be a hero, or to find one he deems worthy of worship. The human of today is heart hungry—Oh, so hungry! The “full dinner pail” may be our portion, but until we have an all-absorbing and worthy object of worship, we are bound to be lean souled and hungry. The almighty dollar buys much, but it cannot buy one hour of the life that is life indeed, in the likeness of the Lord God. Men get dollars and dollars and more dollars, with hate and hate and hate thrown in, or threatening. The money worshipper must ever beware the wrath of the Lamb—the wrath of human, divine-human love. This love demands that men shall love and make joyous by their free will service, the fellow man, who, love-begotten, is destined to be born of life—in word and deed.

The works of faith by love, in the fulfilling of the law of commonwealth, can be accomplished only in communistic orders, which, if alive with the spirit of their origin and destiny, will see to it that there is not a lazy member in their bodies. Public sentiment is a powerful battering-ram with which to break up any den of iniquity. Once polarized in an instrumentality sustained by and sustaining it, it can, as we once heard an old fellow say in prayer meeting, “thrash a mountain with a worm.” It can put a sting in the “worm” that will make the “old man of the mountain” come to time.

Community life depends for its success upon the polarity of its public sentiment. This sentiment in its turn has been awakened by an elect representative of its previously polarized desires. An ordinary mortal man thinks something quite new to him. He thinks it because somewhere within the thought world of humanity, some extraordinary, but not unknowable God, or demon in mortal guise, has projected a thought entity into his mind. This thought originated only in the fountain head of life, the Messianic Head, called the Alpha and the Omega. The subordinate mortal mind may be directly receptive to a new, because perpetually renewed thought, from the central mentality, because of searching inquiry for the same. By virtue of a well ripened capacity to receive it, the thought or conscious entity of knowledge may be attracted to a mind from its own love of use, or for its further transmission to one who will utilize it for the public benefit. This benefit is the ultimate of the value of the thought to its God origin and destiny.

There is an eternal Order of the Gods in humanity. At times the Gods are obscured in mortal form. At times, and in due season, they appear undisguised, in immortal manhood. In the domain of time and sense, pertaining to the animal life of Deity, the Gods have their maximum and minimum of self expression. As masters of all the forces of life and death, by polarity and involution, they may gather themselves together in one Lord God, obedient unto the death of the cross, and plunge headlong into the depths of mortal depravity. The purpose being the renewal of all things, they rise again as One, with renewed transmuting and transforming power, and in creating new heavens and a new earth for the manifestation of each, as good after his kind, they evolve, “full armed from the head of Jove,” and renovate all earth's hells of mortality. They tackle the Judas spirit of competitive industry, throttle its commercial power, and carve out for themselves a new form of man life in the earth. Having once descended from heaven, men as Gods rise out of the earth. “What form is he of” today? Of man in the guise of the fish dispensation, of which, as the Son of man, he is the rising product.

“The man of the hour” descends a little lower than the angels, that he may rise a little higher than the



Gods, to whom he becomes the one Lord God. To these he makes himself known by mental telepathy, in the systematized truth of his universal love, scientifically explained. He bears the marks foretold by the law and the prophets, and voiced by his eternal "sound money" banker, the Maternity of the universe, whose intuitive wisdom of womankind, eternally knows and heralds her Lord and Master when he comes.

What does he come for? This world is in the full enjoyment of its wickedness. Competism is giving a zest to a form of life, that without it would scarce be worth living. Why trouble lost Israel with the salvation of its God? Why restore the brotherhood of man and the communism of the law abiding? Why? Because the Sabbath was made for man, and without its dispensational benefits no creative week could follow. No flesh of any kind, on any plane of being could be saved. The dispensational sabbath is for the enjoyment and disposal of the Lord's harvest; the harvest of the vine of the earth, which is the Lord's; the harvest of the bread which came down from heaven,—the heavenly manna, or wheat of man.

This wheat is so prolific, that, despite the tares grown in the same field, when it is garnered and redistributed it is so great a blessing to the whole earth that there is scarce room to receive it. Now is the time for the destruction of the tares, for the Saturday cleaning up of the Lord's house. Let every refuge of lies be swept away. Let us call on the Lord of the harvest to search us and try us, to root out and consume with the love of truth and righteousness, every wicked way in us.

It is time to cease from "paving hell," as old Jonathan Edwards used to say, "with infants not a span long." This is one of the crying evils of the age, this conceiving of human life through the lusts of the flesh, and destroying it by all manner of iniquitous processes. Man, mortal man, is in no danger of going to hell; he is only in danger of prolonging his stay in it, by ignoring the cross of Christ, as the power of God unto his salvation from death and hell; from the devil and all his works.

The science of this cross, not a fallacious poetic theory about it, is now being given to the world by the Scientist of Koreshan Universology. It is given for the salvation of men from the hells they are in, and will stay in, if they do not quit their meanness and get out of them. They must take the rational and scientific legs of the understanding of the law of the cross, and walk out of hell with them, in the wake of the Lord.

The "walk and conversation" of man must become according to the science of the law of the being of the Deific man, if he would again see in himself the salvation of his God. This salvation from mortality, of the divine-human, was once realized to mortal man by the one saved Man, Christ Jesus. It is to be realized to him again, first in the outermost salvation of the Messenger of his presence and omnipotence; and secondly, in all who come again to hallow his name by the love of his appearing and kingdom.

The recognition, or knowing again, the Lord of the

harvest, and the bringing to him of his own with the increase thereof, are essentials of the reestablishment of the communal treasury of the Lord, from which the equitable redistribution of the gifts and callings of the Almighty must be made. The year of jubilee is at hand; also the great Sabbath of God's rest from his labor of creating from the soil of mortal humanity, Man, in his own image and likeness, evolved from the kingdoms of the earth beneath, the reproduction in harvest fulness of the one Sower, and the Reaper of life's harvest of the God-race of men.

#### The Glory of Exalted Womanhood

MR. ALFRED HENRY LEWIS, writing in *Human Life*, of some presidential candidates, says some people seem actually fascinated by Mr. Bryan. Certain folk, and certain animals even, have unusual powers of fascination. He uses the following as an illustration without any intended discourtesy to Mr. Bryan: "Take a pack train of mules. There are three hundred pounds in the panniers of each,—no fool of a burden. In the sprightly lead of the train you will find an old gray flea-bitten mare. She goes freighted of nothing more weighty than her own moral character, and a little bell tied to her neck. Also she loathes those mules that make up the pack train, of which she lives the uncrowned queen. And yet that gray flea-bitten old rack-o'-bones fairly fascinates the mules. The most vicious shave tail of all, the tamest bell sharp, will follow her while he has eyes. Not one but would plunge over the precipice if she but led the way."

We fell to thinking, what a worship is here of the eternal feminine! How hopelessly degenerate it seems to have become in the masses of humanity! Men do not realize that the only perfect man known to history, worshiped as the eternal glory of his divine manhood, its maker, its eternal reproducer, his own interior femininity is now due to be made manifest!

The man most demonstrably scientific of this age has said, that the divine kingdom of the God-Men, or Immortals in earth, must have at its head, like the perfected bee kingdom, a preëminent Woman; moreover, that she must be made care free, and free to lead her kingdom, as guided by the instinctive intuitions of a divine absolute science. So seems to be guided in time of danger to her young, every balanced normal mother.

Men in their investigative evolutionary proceedings have wandered so far from the home of their divine Sonship, that it will require a revolution, and an involution of all their rational processes, to restore to them a righteous saving reverence for the conserving, constructing, reproducing, nourishing, and cherishing principles dominant in genuine femininity.

When the great mass of white-robed women, now voicing their appealing cry to the enslaving tyranny of men,—"Votes for women!"—possess the inherent chastity and polarity their white robes typify; and when holiness to the Lord is the expression of their heartfelt understanding of the law of perfect manhood, a new Woman will be found in their midst, worthy of all accep-



tation as the Empress of a new world empire of peace and righteousness. Then will the eternal She, as the Lord our Righteousness, instill into the understandings of ever renewing races of humankind, a pure delight in all the life-saving laws of human being with its refreshing variety of species.

### "Behold the Man!"

IF SWEET are the uses of adversity, then divine may be the uses of the devil—that paradoxical, well known, yet unknown elder brother of the Lord. He was always at home in his Father's house, you know; he was so supremely wise, not the veriest knave under the sun could fool him. So far the class of mankind self labelled righteous, have spoken only evil of this elder brother, valuable as he has been to the Almighty as a transmutable product.

When the God race, Man, went to the devil and all his works, to do evil continually as a matter of necessity, the Lord God Almighty arose and went in hot haste after him by descending into hell according to the laws of orderly progress. His business was to see to it that the Sons of his ever evolving and involving kingdom profited by their experiences. It is about time now for the combined products of their coöperative industry to show up to their credit.

The good Book tells us that Wisdom is to be justified in her children. Their Godfather is the Lord, even if their grandfather is proved to have been the devil in the course of time. The Lord ever stands as the voluntary sponsor for the whole family of divine Wisdom. For their higher education in divine righteousness, he provides well graded schools of suffering deep down in the hells, where the hidden riches of the Lord's secret places are. During their adolescence these children of Wisdom shine out from the surrounding darkness as stars in the firmament of heaven.

When they graduate and turn the world upside down by turning it outside in, they appear as the blazing sun of day in the kingdom of their Father and his also, where divine Wisdom is worshipped as the Mother of all living. This one time secret of the Lord's diversity of being, a unity of light and darkness, of voluntary and involuntary powers, opens up as "a feast of fat things" for the now hungry hearted and lean souled offspring of Wisdom, who, having had enough of swine feeding and living on the husks of life, will go to the feast.

To be made presentable for their return to their Father, these lost children of the King are turned into green pastures and led beside still waters by the good Shepherd of the sheep. Here they are taught to fear no evil, and to love even the devil, for the service he has rendered them in making them wise to the salvation of their God. In these days, God is at one with man in his lost estate, and his salvation is the first thing of all to be desired, worked for, and longed for. Now is the time of times for every man who wants to own the earth and all that in it is, to seek first the establishment of the kingdom of God and his righteousness.

The first sign of the visible kingdom, is the evidence of the King's known presence. Is there any to be had? Yes, a whole universe vibrant with testimony, testimony to every detail of his being, in personal, knowable, awful, lovable presence, not far from the least one longing to draw near. Koreshanity's mission is the downpour of the latter rain upon every parched field of the perishing earth, crying, "Save, Lord, or we perish!" Every drop of the falling water of life is a saving, life giving, fever cooling, scientific truth, susceptible of practical application and rational demonstration.

The world wonder is, and later will be seen to be, that the world is not in one mad rush to reach the fountainhead of the downpour. Why are they not? For no earthly reason but that of his looking so like one of its kind, a man among men, of the objectionable order of cranks.

When the Lord Jehovah was present, the sightless mob said: "Is not this the carpenter's son, a Nazarene, a labor leader, a gluttonous man, a winebibber, a friend of tax-gatherers and sinners, an all-around double dealer, a veritable Beelzebub?" Great is the Almighty, who for his own, to make them full partners of all his joys and sorrows, subjects himself to the school of suffering, to the worst things men need to learn, to make them know and love him.

So, today, there standeth One among men whom they know not. Not knowing, what heed should be taken to offend not, to wrong not by word or deed the least of his possible brethren.

Obedient to the law of the cross, Jehovah, the flesh of Christ, the immortal soul of Man—crossed himself with the mortal flesh of Diabolus, his elder brother in the name of the Father. What have we to seek and find, would we find the person of the Father to whom he went? His Father and our Father, as he said, is but the human product of that cross of which the law and the prophets did write, the one righteous Branch of the tree of the knowledge of good and evil. Behold, therefore, the Man whose name is the Branch!

That women's wishes are not represented by men in municipal affairs, is clearly indicated by the fact that when the Philadelphia school opened, five thousand children were turned away for lack of seats, and fifteen thousand put on half time; yet Philadelphia is one of the richest cities in the world, with money to spend unsparingly for luxuries, for legislatures, and their club supporters. Some months ago fifty thousand dollars were devoted to entertaining the Benevolent Protective order of Elks, and ten thousand more for the pleasure of the Patriotic Order of the Sons of America. Voteless women paid a large part of that tax money.

In Avellino, Italy, it is said the parents are selling their little ones at an average price of twenty dollars rather than have them starve. In thirty-three out of the forty-six states of our Union, the father is the sole owner of the child. How is it in Italy?



## THE AWAKENING: AN INTERNATIONAL EPISODE

**A** WOMAN SAT lolling back in an elegant carriage. Propped by silken cushions, she seemed the personification of ease and luxury. A diamond cross nestled in a filmy mesh of lace at her throat, while a heavy ruff of violet satin encircled her neck. The well poised head rose from it like a flower. Braids of soft hair and a fluff of curls on the forehead framed a face that was full of *ennui*. She was riding through one of the gayest of Parisian boulevards, yet she surveyed the crowd with a frown. Rich, *feted*, and admired, she was sometimes called the woman without a soul. She was accompanied by several beautiful children who were in the highest spirits. They drove very slowly all around the park, and after a second tour disappeared into the shrubbery by a winding road. When the lady, whose name was Mrs. Eastlake, reached her own door, she alighted and took the boy by the hand.

"Come, Theodore," she said lightly, "it is time for your lesson."

So saying, she dismissed all the children save the eldest girl, who followed her mother into a dimly lighted dressing-room upstairs.

"Please ring for my maid, Genevieve, because I am going out after a little rest."

"O mother, why do you not stay with me just this one evening and let me admire you?"

"Foolish child!" cried Mrs. Eastlake, settling herself in a large easy chair. Her expression was always that of one who is politely bored. Her daughter's admiration, frankly spoken, made no impression upon her smiles, which were rare. "I am going to the opera with Madame Louison," she said, "and, as you know, an opera engagement admits of no postponement."

The young girl thrilled with happiness at the thought of her mother's pleasure. She was all love and generosity. "Oh! oh! oh!" in a perfect crescendo of bliss; "how delightful! And will she come for you in that beautiful carriage?"

"Of course, my dear, but here is Lizette. She is going to lay out my dress."

The maid was quick and skillful. She robed her mistress in an exquisite creation, furnished especially for this occasion by the most expensive of Parisian designers. When the hair dresser had come, and had finished his task, Mrs. Eastlake surveyed herself in the cheval glass opposite, but without a thought of her daughter. The soft pastel tones which she affected, set off her fair skin. She was quick to correct the maid's mistake in presenting her with the wrong jewels. She was critical of her toilet, withal completely occupied with herself and her expedition.

"Where is Genevieve?" she finally asked, as the maid was putting on her cloak. She was told that the

child had fallen asleep on the couch. "Do you think these pleats hang well?" she asked anxiously in return for the information which Lizette gave with a slight tone of regret. The girl feared that Miss Genevieve might not be in good health, for their trip to Fontainebleau on the morrow. Mrs. Eastlake was unconcerned about the child, but full of hints as to the disposal of her dress.

During the performance at the opera, while the *cantatrice* was executing her wonderful duo, Mrs. Eastlake, in her tiara of gems, still looked at herself. She was not thinking of the soft, low throbbing of the music, nor of the tragedy queen's leap in the dark. She was simply occupied with Mrs. Eastlake. The same thing happened wheresoever she went. The wise women of the East say that whenever a child is born, the fairies offer the little one three gifts—life, health, and happiness. If the child refuse the one, she refuses all; for all are combined in the single word, life.

This was what Mrs. Eastlake would have refused, had it been possible; for life with all its enchantments was bare of charm to her. With her beauty and health, she lacked animation. She had never been awakened to the world outside herself and her sensations.

"She is the *belle au vois dormant*," was the clever speech of the Austrian ambassador, who knew her well and had studied the gem in its casket—nay, some said he had held it in his hand.

"The sleeping beauty, Count! Why, to me she seems one of the most wide awake of our American cosmopolites. I beg to differ with you."

"No, no, Lady Ellsmere, look at the expression of her face in repose. Her mind is bounded by herself."

"Why, Count, I thought you were quite fascinated."

"So I am; so I am in a study of the superb and accomplished being who has nothing left to wish for, yet who is never at her best. I want to be in at the awakening, so I watch and wait."

"Perhaps you want to be the prince in the fairy tale."

"And give the kiss? Ah, Madame, you honor me. Would the lady consent?"

The awakening came sooner than the count thought. It was not in his presence, but in that of a woman, who was playing soft, low chords on the violin. The soul of the instrument vibrated under her touch. It was responsive to her finger tips; and in listening, Mrs. Eastlake forgot herself. She was happy. Her lips parted, her cheeks flushed a lovely crimson, her eyes shone, her pulse quickened.

"Will you not tell me what you are playing?" she asked, bending toward the woman who was fingering her instrument.

"It is one of Schumann's melodies," said the violinist simply, without lifting her eyes.



"Thank you, I do not know how it is, but I feel ecstatically happy. It is divine."

"Ah! Madame, music is wonderful. It changes the human heart. It raises man to heaven. Under its spell, the most unhappy will forget his cares. Music is ecstasy. The old composers felt it, and they caught the notes of an angelic choir. Music aspires toward God, and God is love."

"Do you believe that?"

"Why, yes. Do you not also think it?"

"I? No, I have never given the matter a thought. My time has been too full. I have always considered religion mere superstition."

The next time the count met the object of his psychological analysis, he noticed the difference in her tone. She was seated under an arbor in the Austrian Tyrol, eating curds from a saucer.

"My dear Count, how is this? I thought I had left you in Paris." For the first time Mrs. Eastlake actually looked at him. She was not thinking of her gown nor her carriage, but of him.

"You did, my dear lady; but you see I took a great liberty. I followed you."

Mrs. Eastlake was accustomed to the homage which society lays at the feet of a beautiful woman. She took his remarks lightly, answering.

"Of course you are welcome, but I very much doubt whether I am the object of pursuit. Either you have business in this quarter of the world, or you are passing *en route* for Italy."

"Neither, I assure you. I came wholly for you."

"You flatter me, Count."

"Not so. I look to you for help in an emergency."

"You amaze me."

"I am, as you know, the envoy of my country to France. I have a request to make of you. Will you be my wife? I am shortly to be recalled for special service in a new function. My heart is at your feet. You are the most beautiful woman in the world, and I adore you."

Mrs. Eastlake paused before she answered. "This, Count, is my reply. You must be my son-in-law. You have honored me by your choice, and I esteem you. Listen, Count. I have a daughter. She is to be yours if you will accept her hand."

The Count looked astounded."

"Genevieve is far more beautiful than I, and she will soon complete her education. She is all softness and gentleness. I should only bore you; besides, I cannot marry again. I lose all my fortune by the terms of my husband's will. You are poor; you must take Genevieve. She inherits her uncle's estate, and will be richer than I the day she is eighteen."

This flattering proposal put the count upon his mettle. He was offered an American heiress; all his debts would be paid; the trouble with his legation would be settled, for he had been the victim of no little gossip on account of his attentions to the beautiful Mrs. Eastlake; moreover, he was too freely implicated in a recent scandal which dealt with a favorite of the

footlights. He was at no loss for words in the present emergency.

"O Madame, when I am your slave! Your daughter may be very beautiful, but it is her mother whom I wish to marry."

Mrs. Eastlake divined that the count had made up his mind. She believed that he was too dextrous to be led into any admission that money was his main object.

"No, Monsieur, positively no! We are unsuited to one another. I hope you will think better of my offer, for I should deeply regret to lose you from my family."

As the lady spoke, her admirer threw a softer glance at her features. His head dropped into his hands, and—she relented. The international marriage she had been taught to think a farce—simply a bargain to exchange wealth for a title. Long intimacy had made the count dearer to her than she believed; besides, had she not tested the metal? It rang true. Her dowry was intact as when she married Mr. Eastlake. This was her secret. The count was to be rich through her. She would take him. The world should see that at least one American beauty was not sold.

So she said yes; but she did not know that the count was *au fait* of her secret, having secretly consulted her lawyer in Paris. He knew her dowry would be left and that it exceeded her fortune from her husband.

#### Mistakes of Great Scientists

UNDER THE ABOVE caption one of the large Boston dailies, in the Sunday edition, recently enumerated some of the most pertinent facts in the history of ancient and modern scientific investigation. The moral of the article (to begin at the end) is that great men are often deceived. Aristotle's notions of physiology seem primitive. He taught that the locomotive center is the heart, which is full of tendons to move the legs; that the stomach cooks the food by its heat somewhat like a furnace, and converts it to liquid, that it is carried thence to the heart to be metamorphosed into blood; that the blood is thicker and blacker in the lower part of the body than in the upper, and the blood of woman is thicker than that of man; that men have more teeth than women, and there is an empty space at the back of every man's brain; also that the heat of thought makes the hair grow!—(Were this true, few bald headed men would care to be seen).

Aristotle gave, also, rather an extraordinary explanation of the fact that the bear has no tail. He said it was because the animal had used up all the available material by covering its body with hair, on the theory that when Nature gives to one part of the body, she takes away from the other. Nor did he admit any argument to intrude against his views, or to controvert them. Aristotle is not one of the moderns, but Goethe is. He rejected the theory that white light is a compound of all the colors. The mistake he made was in coloring his assertions too severely in trying to prove that in mixing rays, color is produced. Now, the scientists decry Goethe for his mistake in regard to



color. White light is a creation not a compound. This has only been fathomed and taught by a single living scientist as yet—KORESH. If Goethe is too much blamed for not knowing what could not possibly be known in his day, then his position is similar to that of the millions yet unborn "who sinned all in Adam's fall."

Mayer, in 1842, announced the doctrine of the conservation of energy. The scientific world rejected this, bulwark as it has now become of the newer theories they have formed. The doctrine of the conservation of energy was also rejected as it was proclaimed by Helmholtz. Now it is universally accepted.

The *Herald* is also the medium to which we are indebted for recalling the ludicrous mistake of Huxley, known to those initiated in the mysteries of thoretical lore, as the incident of Bathybius Haeckelli. Briefly related, the incident is as follows: In the year 1868 the Challenger was dredging the Atlantic for deep-sea specimens. The dragnet brought up a substance hitherto unknown to science, which Huxley in a speech described as a "primitive animal consisting of indefinite gelatinous masses found in deep-sea soundings, upon which the name Bathybius Haeckelli was conferred." The "primitive animal" upon further analysis proved to be a chemical precipitate due to the action of alcohol as a preservative. Huxley admitted his mistake at a meeting of the British Association at Sheffield, and in referring to it later, humourously remarked: "And I can say, gentlemen, without petulance, that I heartily wish Bathybius were at the bottom of the sea."

Darwin, the author of natural selection, gave the scientific world a theory now exploded, in "Pangenesis." According to this explanation of heredity, the living organism produces "gemmules," minute particles of living matter formed in the cells, which have a tendency to reproduce similar parts and organs as they meet in the germ, after wandering as he supposed, through the living organism. Now, heredity is reëmbodiment, a great truth which the Orientals have kept alive and taught, but which the Occidentals have had presented to them in the Scriptures without knowing it. What is the truth about natural selection? That the female selects her mate on the ground of intellectual attainments, and the male selects his on the ground of beauty. The survival of the fittest is the survival of the Lord Christ, the Maker, Creator, and Rejuvenator of the universe.

Another investigator mentioned among these is Tyndall. He attributed to matter the "potency and promise of all terrestrial life." His work was acceptable to the learned world, but has been vigorously combated by the Author of Koreschan Science since 1870, until as the *Herald* writer admits: "If there be any thing which the science of today is showing more emphatically than any other, it is that matter has no forces of its own, that its powers are all derived."

If anyone disputes the above statement as to Koreschan Science, by saying that few modern thinkers have heard of the position on this question, taken by KORESH, it is best to say that positive thought strongly

centered on a given fact, together with an asseveration of it, psychologizes the world. Persons accept propositions indirectly, put forth from inferior minds as their own, but which have really emanated from a central mind. The object of the disciples of KORESH is to call attention to his work, to its magnitude and originality—to help him by directing his discoveries into the channels of use. He enunciates principles. They can spend their time in utilizing them in new ways. For instance, he states freely what electricity is, in *esse*. This does not debar him from suggesting new and wonderful uses for it, but they may apply it in ways which he has no time to pursue.

Great men are often deceived. Some of those whom the world calls great may reject the Cellular Cosmogony only to find and confess their mistake, like Huxley.

#### Usage of Good English

THE REBOUND from conformity to usage has given the reading world Prof. Lounsbury's book, "The Standard of Usage in English." He holds that the man who invents a new, apt, and fit expression, confers a lasting benefit on all users of language. He deprecates slavish adherence to custom.

In presenting the Koreschan System, KORESH has used new words coined from Greek and Latin roots. Those who think this is reprehensible should look over Prof. Lounsbury's work. He accepts even the slang of the common people as a source of enrichment to the language. How much more necessary is it to use new terms to convey to the ear of the people new thoughts, in the presentation of a great system of ethics and science, than to use the slang of the gutter because it comes, forsooth, from the people! We honor the sovereign people, but we honor them when they are enlightened and educated, in their leaders.

Taft, the Vermont farm boy, is the people's candidate to represent a great party. Would he be in the White House prospectively, had he remained on the farm, had he never mingled with men and things in the nation's capitol? It is in the friction of wits that the diamond in the rough is polished. The nation knows enough to respect culture and refinement in its leaders.

#### The Man of the Hour

WHO IS THE TRUE leader of the age? The man who leads it in thought. The man who goes ahead of his neighbor in money matters, the man who is shrewder than his fellows, is not the true leader. He who is versed in science, he who is skilled in metaphysical lore, he who has mastered the secrets of Nature,—he leads the van. He who sweeps the physical heavens with his field-glass to discover new orbs is not the leader. He who turns to the earth herself, and by inventing new machinery, hitherto untried, mechanically demonstrates her shape which he has already mentally exploited—he is the leader. He who has fathomed the secrets of the origin and destiny of man, he is the Leader towering above the merchant princes, and the great politicians, with their rings and gangs and bosses.



# Modern Social Problems

**H**UMAN GOVERNMENT involves problems which have engaged the attention of the brightest minds from time immemorial. It is obvious that government is necessary, for government contributes to order in the various fields of activity. All governments are supposed to be founded upon the principles of justice, though it is apparent that much injustice obtains through maladministration of affairs. Government may bless or oppress the masses, according to the character of the ruling powers. Many well meaning people have opposed government because some governments are oppressive. Tyranny is usurpation of power; it is force running counter to the elements of progress. But oppression does not exist in empires alone. That government is not complete which leaves open the avenues of development of the forces of tyranny. It follows that only the perfect government can be absolutely just. The very elements of life must be in the form and forces of the true government itself. The governing forces must go out from the essential Source of Being.

## THE QUALITY OF COMMERCIAL HONOR

*Selfish Desire Actuates Men  
in Their Economic Relations*

BY MADISON WARDER

**I**F THE ABSOLUTE standard of genuine commercial honesty were to be brought suddenly within the comprehension of all men, what a universal scramble for concealment would ensue among the participants in "legitimate" enterprise! There is no phase of racial degeneracy more marked in its degrading and brutalizing effects upon human morality than this effacement of the sense of integrity in commerce. The ideals prevalent in modern business life are hopelessly corrupt, and so saturated with the elements of decay that ultimate disintegration is the assured portion of the entire industrial fabric. Totally divested of every remnant of the divine influence of righteousness, industry has resolved itself into a mere devil's game of grab, in which the feverish anxiety of the players to surpass each other, serves but to quicken the approach of the universal day of reckoning. The closing hour of the long cosmic night finds the spirits of darkness revelling in reckless abandon in the enjoyment of unholy desire. Fallacious ideals have completely possessed the racial mentality, and find fitting expression in the world wide industrial confusion now prevailing.

The principle underlying modern commerce is fundamentally wrong, in that it seeks vidual preferment rather than communal welfare. No social endeavor predicated upon the basis of personal aggrandizement can possibly result in anything but anarchical social conditions, for it is radically at variance with the laws of harmony as expressed in the operations of the physical cosmos. In spite of the repressive influence of government, the intellectual influence of great teachers, and the ethical influence of the church, selfish desire remains as the spirit actuating men in their economic relations; and the adulteration in quality suffered by these sources of influence, in consequence of the universal degeneracy of human thought during the ages of declension, has served to make constantly more intense the power and operation of the selfish impulse.

Arguing from the universal law of opposites, there can be but two general systems of social relations, each

the antithet of the other. One is based upon the desire of the vidual to employ his energies in the augmentation of human welfare; a desire inspired by unselfish love of his fellows, and made possible only by a scientific understanding of the laws of harmonious human relationship. Such a system prevailed in the primitive Christian church, as the practical application of the social teachings of the Lord. In it there was no place for the profit monger; love of social service was the supreme industrial impulse, and the extremes of riches and poverty were impossible. The other system is based upon the desire of the vidual to employ his energies in administering to his own personal benefit; a desire inspired wholly by greed, and naturally consequent upon a profound ignorance of the principles of amicable social existence.

This is the sort of social system that prevails in the world today, with its concomitant conditions of economic chaos and industrial warfare. Born of ignorance, impelled by greed, and fostered by all the evil tendencies that crowd into the external mentality of man, to resist the coming of the kingdom of righteousness, competism forms an appropriate material expression of the deterioration of human morality. Reaching the climax at the period when the church has followed the lead of "science" in confession of its utter ignorance of God and his universe, and in dissipation of its energies by amalgamation with every successive phase of fallacy that could be suggested by the ingenuity of the high priest of declension, this scheme of social disorder finds men peculiarly fitted to become its faithful adherents, because the removal of the Deific influence effaces both their fear of punishment for evil deeds, and their capability of receiving the righteous influx. Indulgence in the savage delights of the competitive struggle is therefore unrestrained by any personal or moral consideration.

The chief tenet of competism is profit taking; man's exploitation of the industrial potency of his fellows. The logical result of the operation of this principle is the division of society into the two classes, capitalists and laborers, the possessor and the dispossessed. The cohesion in each class is furnished by a common method of fighting the other class; but the fact that within each class rages the riot of industrial strife, de-



monstrates that the ties that bind the members into partial concord are as frail as the tenure of competition itself. The commercial relations prevailing under a social system impelled in its entirety by the spirit of greed, cannot fail to be devoid of any vestige of honor. "Commercial honor" is indeed, prated of by many successful devotees of competition, and their worshipful admirers in press, pulpit, and university; but their utterances give forth the dull sound of the counterfeit, and are intended only to tide the beginner over that period when conscience is likely to be troublesome.

It may be asked, where is the Almighty in this crisis, that the influence of his omnipotence is not manifest in the instillation of righteousness into this mass of social corruption? From his knowledge of the laws of universal progress, he realizes that the night of fallacy must run its course, and the evil tendencies of mankind exhaust themselves, before the day of righteousness can dawn. The very intensity and universal prevalence of wickedness in its most glaring and aggravated forms, is evidence that the influence of God is altogether withdrawn from the social affairs of degenerate mankind. But his energy and his power is being expended in the production of the kingdom of righteousness, to be substituted for competition when that social monstrosity shall have died the miserable death it is preparing for itself. The science of commercial integrity is now being made known, and applied to the practical affairs of life, by the chosen Messenger of the new civilization. The hearts of the wise are not bowed down by the lack of commercial honor under competition, for they can sense its imminent dissolution; and they know that righteousness will again reign triumphant in commerce, when the system of united life germinally instituted by the Lord in the beginning of the Christian era, shall have expanded into the full fruition of its destiny as the social order of the nearing Golden Age.

#### PUBLIC OWNERSHIP OF RAILROADS

Why the Measure is Opposed  
by Union Labor Organizations

BY OTTO L. FRINCKE.

NO SINGLE industrial factor contributes more than the railroad to the development of a community. The marvelous network of rails throughout the United States has made possible its commercial supremacy, promoted social intercourse, and fostered that political unity which has placed us in the van of the world's powers. Yet, this people, the most tolerant, inventive, and progressive, equal in intelligence to any other enlightened nation, now permits less than a dozen men to control these highways of half a great continent.

Germany, a monarchy, the little republic Switzerland, and Australia, have successfully demonstrated the government ownership of railroads. But it is said, "we are not ripe for such a stupendous change, the country is too big," and other vapid objections are frequently heard. The avaricious powers that be, the

ignorant objector, together with the timid and cultured philosopher, have ever been a hindrance to the world's advance.

What arguments were put forth by the chosen representatives of a powerful labor federation? They argued that government ownership "would render strikes impossible, or would check them in their incipiency; that governmental control might be opposed to labor, and so by the strong arm of court and militia, deal a death blow to labor-unions."

Note here the monumental stupidity and conceit of these labor leaders, sitting in solemn conclave, to discuss the weal and woe of the American wage slave. How dearly they love a strike; how fond they are of their occupation; how devoted to labor-unionism, and their role as peacemakers, high salaried officials, and walking delegates! These oracles of the oppressed workingman would rather continue the conditions that render strikes possible, and in malice or ignorance refuse to lay the ax at the root of such conditions.

Have they forgotten that the people are the government, that the *Vox Populi, Vox Dei* is not an empty phrase? But at present the people are apathetic, and the majority will not heed the voice. The voice of God will be heard; it will give direction to humanity's cause in due time, when the Divine Commonwealth has been established in the earth.

The race must move toward the light of freedom through tribulation. Meanwhile, let us say to labor-unionism and its leaders, this: "If one half the energy, and all the money you expend for strike funds and in salaries, were appropriated for political campaign purposes, you might have an administration friendly to the common people. You have not one single labor-union representative in Congress, no, not one spokesman in House or Senate. The German socialists, the British trade unionists, the Belgian workingmen, can show you how to elect their own people to Reichstag and the Parliament. Or if you would apply your money, and talents for organizing, to coöperative industrial enterprises, you might go far toward forcing the arrogant captains of industry to their knees, begging, "hold, enough." But the average union leader is afraid of politics, he fears it would create dissension among his blind followers. Though the socialist may be ignorant of the true and divine principles of the genuine socialism, he is nearer the safe remedy than you are. "Combine with him all your labor-union members, and send a big representation to Congress! But you would rather plead and beg before the Senate and House committees, than to see to it that your own men stand in Congress as members of that body, and there demand your rights."

Capitalist power—the plutocracy—not only desires to perpetuate the wage slave system, but it provides the money and influence wherewith it fills the seats of Congress with its own servants. What fools are the people of the United States; how obtuse and obstinate is labor-unionism! They could place a majority in the capitol at Washington, that would cause its



mighty dome to tremble with its loud demands for government ownership of railroads. Not alone, however, railroads, but mines, and all the industries, to be so conducted that competition and that root of all evil, the love of money, be destroyed.

Primarily, all economic problems are related to the political functions of the people. By the ballot, the voice of the masses is given effect, and the politics of a republic include every governmental power and tendency. The president, the judges, and legislators are placed in office by the people, who through the franchise express their will as a political entity. In this elected government resides the supreme powers of the nation, and as a logical result, the social, industrial, commercial, and financial character of its life and being, is derived from the political. In a republic, then, there prevails such a government as the people deserve. They have heretofore refused to establish by and through their own power of the franchise a better economic system, and therefore deserve the evils and sufferings inflicted upon them by the competitive system. Labor-unionism is the obstacle to progress in this direction. Tribulation, imposed upon it and the masses, must teach them that true religion and the coöperative state are their only salvation.

As the boasted champions of manhood, equality, and fraternity, these labor leaders are the stumbling block to any proposition that would pave the way for radical and scientific reform. They have persistently refused to inaugurate a political movement to achieve such an end. Declaring itself ready to fight for its rights, if need be, and by its methods intensifying the strife and hatred between capital and labor, the whole structure of labor-unionism a failure, a delusion, and a snare.

### The Law of Universal Co-Operation

BY THE EDITOR.

NATURE is full of marvels, not the least of which is the constant and universal operation of the principles of coöperation. Without mutual service, the various departments and domains of the universe could not be perpetuated. The great integralism is maintained as such, by virtue of the fact that the natural kingdoms are all related through equitable exchange of service and substance. Monopoly is a stranger in the natural cosmos, utterly unknown in the various planes of natural activity. In this the wisdom of Nature is manifest; she operates in accordance with immutable laws, on the basis of eternal principles. The whole realm of Nature, therefore, teaches wholesome lessons in economy; for Nature is a great book of laws, giving in detail the pattern of the truly scientific society.

Students of botany have noted particularly the intimate relation and interdependence between plants and insects—how they coöperate to perpetuate their life. Plants that depend upon insects for help, produce honey in their blossoms, so as to invite bees and butterflies, and other insects which, as they flit from flower to flower, carry pollen which the flowers need for fertiliza-

tion. One cannot help noting some phases of ingenuity displayed by plants in this regard. They make themselves as entertaining and attractive as possible. Flowers that bloom in the night are white or of a light color, so as to be readily perceived by the insects which work after dark; and the day blooming flowers resort to display of all kinds of beautiful colors and forms to invite their busy little visitors.

In helping themselves, the insects help in the propagation of kinds of plant life they visit. Their coöperation is necessary, through which they become mutually dependent. Not only do we find that plants do everything they can to attract insects to help maintain their existence, but plants and trees make special effort to invite the coöperation of man; and here we enter a field of prolific results. Would the various varieties of melon vines produce their luscious fruit age after age, without having in view that their kind of life would, in return for their products, be perpetuated through care and cultivation by man? The attention that man gives to the vegetable world, compensates for the sacrifice which the vegetable kingdom makes to the human domain.

As if the vegetable kingdom knew that numerous varieties of its products were dependent wholly upon man, its species put forth their best efforts to satisfy man with almost everything he needs for his existence and comfort. Here is a whole kingdom working incessantly for the welfare of man; and here are thousands of kinds of life upon which man depends for existence. Everything in Nature is so admirably adapted to man's requirements, that no one can consistently say that the most marvelous design is not manifest in the arrangement of the universe; and that it must be realized that the eternal fitness of things springs from the constant relation of the human mentality and the domains of physical existence.

When man partakes of the substances of the lower kingdoms to support his life, he is getting back what belongs to him—what had descended from his own plane, to be re-elaborated and prepared for his appropriation. The demand is met by natural supply—the supply that comes to man according to the law of interrelation of all the kingdoms of life. Not less real and natural, but infinitely more potent and important, is the inevitable relation existing between God and man. As willing as the vegetable kingdom, to yield its best fruits for the maintenance of man, should the human world be to yield in sacrifice its highest fruits of life and mind for the maintenance of Deity—realizing that perpetuity of the lower kingdom depends upon the existence and coöperation of the higher.

The Deity demands a source of replenishment. He cultivates the field of mortal humanity and expects returns in the harvest of the ages. His desires are met with response according to immutable law; all planes and kingdoms of life contribute, through development and progress, to the existence of the positive Pole and persistent Center of all life. The universe is maintained on the basis of the principles of the most persistent coöperation and interdependence; and society, in order to reach the state of absolute order and genuine peace, must adopt and apply in its economy, the principles of the great natural economy of the universe.



## Effects of Competition and the Remedy

BY SAMUEL ARMOUR.

THE VICTIMS of competition are numbered only by the aggregate census of the world's population. Directly or indirectly all are adversely affected, and made to suffer the pangs entailed by this curse, until final retributive justice metes out in full the cup of woe to those who, in high places, have hitherto escaped the most dire effects of the common error, and who, because most wide awake and influential, are mainly responsible for these conditions.

Our provident mother earth still consents to yield unstinted supply for every child who rests upon her bosom, despite man's wayward selfishness in its acceptance and distribution hitherto. Nature supplies the raw materials, they are ours for use without usury. Every effort expended on this material to make utensils, tools, machinery, etc., should have its proper reward; when recompense is meted, these things should become common property. No one should be allowed to own the soil, and divide its products with him who tills it; none should be permitted to possess machinery and perpetually share its output with the operators (workers) of the plant, and the power of money to earn money should be destroyed forever. In addition, the remuneration for use should be made adequate to the value of the products of use. Every commodity has a given value when and where created, to which must be added the cost of transportation, etc. At present, however, wages are not relative to the value of the things produced, but are simply based on the degree of competition among the laborers to secure employment.

Until a system is inaugurated that will insure the righteous ends herein suggested, oppression and volcanic discontent are bound to continue. The property privileges and powers (not rights), alluded to above, are the basic factors in the legalized and popular system of robbery, by which a few are rapidly running a corner on the earth, and, like dogs in the manger, while they cannot themselves appropriate what is grown or manufactured, will not allow it to be used by those who need it; and raising the absurd cry of overproduction, manage to forestall the further adequate supply of the world's necessities.

The overproduction is only relative to the minimized ability of the masses to purchase what they require. Money, land, and utilities have "earned" for their possessors nearly all the currency that used to circulate among the people. Competition in monopolized resources constitutes the real blight upon the opportunities and hopes of the workers to better their condition. The importation of cheap labor is only secondary in importance and sequential order. Under government ownership, cheap labor would mean inexpensive production and sustenance to the nation adopting the commonwealth principles and plan, and whose citizens only were beneficiaries, others being regarded as competitors.

In general, wages may be higher now than when we had little or no improved and labor-saving machinery, but this is only for those who are employed. The unemployed army is increasing, and the rise of wages (which in the workman's hands must always be considered relative to the price of what he has to buy, though never relative to the value of what he is creating) by no means balances the suspension of workmen and the consequent diminution of the total purchasing assets of the masses. Thus the full output of the factories, and products of the farms can not be bought; overproduction, relative, makes the market dull; less must be

produced; this requires the employment of fewer men, and again less is purchased. At this rate, what the final outcome will be is not difficult to determine,—it amounts to the extermination of the masses by starvation, and the consequent undermining of the support of the classes, or to revolution and the reorganization of the remaining fragments of a so called civilization possessing not so much as the true instinct of self preservation.

The remedy does not lie in merely "restraining the trusts" or handicapping any of the winners in the competitive race so that the others may catch up. Nor can lasting good come in fighting the effects and legitimate offspring of competition while sustaining its principles. Abolish the system from the root. Make common possession of natural resources and all artificial aids to the creation and exchange of the necessities of life, and render it incumbent upon all, to assist in the creation of an abundance for all. By whose authority? By our own authority, of course. If there is not sufficient law to warrant such procedure, it is our prerogative to create the legal sanction.

A righteous system should not be obligated to "square accounts," on the unrighteous basis, with the old regime. The present usurpers of the people's heritage are not its possessors from the standpoint of absolute equity; and it should at least be restored to the people unincumbered by an indebtedness founded on the practice of false principles. To compensate the present holders of land and utilities, to the extent of the value of these things, would be to perpetuate injustice to the creators of wealth. Such a course would be somewhat analogous to Joshua's league with the inhabitants of Gibeon—a thorn in the side of Israel thenceforward.

Such restoration and repudiation may seem radical in the extreme, but it is not without precedent in a measure. The jubilee year in the Jewish system, was the year of release and freedom; reappointment followed, with the assumption of new relationships of servitude. Besides, there is ample justification for such a course, which would result in lasting good to all;—the change itself would compensate all parties concerned. Does the "orthodox" God compensate his Christian children by issuing to them 10-40 government bonds, bearing interest, in lieu of their earthly possessions, when he transports them to the better land? Why no, all they ask for, or expect to get, is an all around good time better than they have here,—no mortgage on anything. Then if a new system insures the same thing to all, why wish for a settlement of corrupt competitive accounts?

To make a radical sweep of it, and begin with a clean slate, on a new basis of government ownership, would certainly not involve a greater contempt for property rights than was indulged when, at the instance of a conniving set of financial scoundrels, our government depreciated, and later well nigh destroyed, its greenback currency, thus repudiating its obligations to its loyal but struggling citizens; literally wresting their honestly accumulated fortunes from their hands, leaving them to resort to mortgages, to become a prey to bankers, and victims of the caprice of an unstable money market and an inflated currency. If such legislation was permissible where but a few were beneficiaries, why should not repudiation involving "the greatest good to the greatest number" be met with general approval.

Place flesh in substitution for the stony heart;

Let man the blessedness of giving see.

Supremely rich is he who can much good impart;—

Who gives himself, proclaims our jubilee.



# Health and Hygiene

Dr. J. Augustus Weimar.

## GOOD EFFECT OF LEMONS AND LIMES

### Suggestions Concerning Their Use in Sickness and in Health

**T**HE USES AND VIRTUES of lemons and limes are manifold, and the more judiciously we employ them, the better we shall find ourselves physiologically. For all people, for some constitutions more, for some less, in sickness or in health, lemonade is not only an efficacious and safe drink, but also a remarkably pleasant one, especially and specifically during the hot summer months.

1. The use of lemons or limes, in the form of lemonade or otherwise, is a specific remedy against skin complaints. It not only cures antiscorbutic diseases, but, what is better than a cure, it is a preventive. An ounce of prevention is better than a pound of cure.
2. It is a splendid preventive to rub the gums once a day with a slice of lemon to keep them in a healthy condition. It will prove to be a better means than all so called dental remedies. Or, as a tooth-wash, a few drops of lemon juice in plain water is par excellent, for it not only removes the tartar, but sweetens the breath.
3. Lemon or lime juice is a valuable remedy to destroy dandruff on the head by rubbing the roots of the hair with it.
4. It is an estimable remedy for the destruction, removal and cure of warts.
5. Neuralgia may be cured or at least relieved by rubbing the part affected with a lemon. The porous skin will absorb the right amount of the acid, and the lymphatic system will carry it to the seat of difficulty, and thus cure, or relieve and prevent this painful ailment.
6. Lemon juice mixed with strong, hot black tea or coffee, without sugar, will shorten the process of intermittent fever.
7. A teaspoonful of lemon or lime juice in a small cup of black coffee relieves a bilious headache.
8. Lemon juice mixed with glycerine, equal half of each, on a bit of absorbent cotton, is the best thing in the world wherewith to moisten the lips and tongue of a fever-parched patient.
9. The juice of a lemon in hot water the first thing in the morning is an excellent liver-corrective.
10. A judicious amount of lemon or lime juice is better than any anti-fat medicine ever intended for stout men or fat women.
11. The finest of manicure acids is made by putting a teaspoonful of lemon or lime juice in a cupful of warm water. This removes most stains from the fingers and nails and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.
12. As an outward application, lemon or lime juice will allay the irritation caused by the bites of insects.
13. Lemon juice and salt will remove rust stains from linen without injury to the fabric. Wet the stain with the mixture and put the article or fabric in the sun to

dry. Two or three applications may be necessary if the stain is of a long standing, but mark this, the remedy never fails.

14. A handful of dry lemon peeling will delicately perfume a room, and is therefore an efficacious deodorizing remedy.

15. Lemon and orange peeling should be saved and dried. It is a saving substitute for kindling wood; for a handful will start a fire, or will revive a dying fire in the best desirable manner.

### How to Use the Tooth-Brush

**W**E HAVE never before in these columns, mentioned anything concerning the use of the tooth-brush or concerning the preservation of the teeth. An article in the *Dental Review* leads us to this. Strange as it may seem, we are acquainted with European country districts, where no dentist has ever set his foot, where the inhabitants have never gone to a dentists office, and yet the people, *das Bauernvolk*, have better preserved teeth than the much teeth-cleaning people of modern civilized nations. America, for instance, has more dentists than all other countries combined. This implies that Americans teeth are in a more decaying state than those of other nations.

The *Dental Review* says: "If the surface of the teeth were constantly wiped clean by the friction of food in mastication, and the gums stimulated to normal function by usage, there would be less dental caries, and fewer diseases of the pericemental membrane and gums. But lacking this, there arises the necessity for supplying this friction by the tooth-brush.

"Of the utility of this process there can be no doubt, provided, always, that the brush is used judiciously; but unfortunately, like many another worthy thing, it is frequently abused. Much injury is often done to the gum tissue by too vigorous cross rubbing, the bristles forcing the thin gum away from the teeth, and leaving the surface exposed at the junction of the enamel and cementum."

Thus, beware of cross sawing the teeth. Do not brush the teeth up and down, as such a practice will force the gum away from the upper teeth on the upward stroke of the brush, and from the lower teeth on the downward stroke. The brush should rotate against the surface of the teeth.

The first paragraph of the preceding quotation reveals the fact, why *das Bauernvolk* have better teeth than the civilized Americans. They eat such food as requires thorough mastication; and besides, they take time to do so; thus they wipe clean their teeth three times a day by the friction of the food. Their gums are thus stimulated to normal function by proper usage at breakfast, dinner, and supper. The friction of food in mastication is their tooth-brush. In fact, they have no use for the modernized friction article, and the result is, a good sound set of teeth.

The so called enlightened people eat prepared food, food of a soft consistency that needs no mastication. That is the reason why they have dental caries (decay of teeth), and a multiplication of diseases of the pericemental mem-



brane, gums, and nerves. The nature of our teeth indicates that food should be taken in such solid form as to require mastication. For it is a fact, that the more thorough the grinding and friction of the food in the mouth, the more thorough will be the insalivation; as a consequence, digestion and assimilation are easier, and more nourishment for the body is drawn out of the fuel consumed. Here we find the real cause, why among the American people especially, ninety-seven out of a hundred are sufferers from indigestion and acidity of the stomach and bowels.

A breakfast, dinner, and supper that require thorough chewing, does away with the tooth-brush, for solid food offers considerable resistance to the teeth, and this resistance wipes clean the teeth, and stimulates the gums to normal function, and health of the teeth is the result. This resistance to the teeth also draws the blood to the jaws, thus nourishing the roots of the teeth and keeping them sound and strong.

The evil result that follows the eating of prepared food, or the kind of food of a soft consistency only, is the early decay of the teeth. The teeth are in our mouths for mastication, why then live on a food stuff that requires no mastication? The American people do not lack in theory concerning the nature of the teeth, but their practice does not harmonize with their theory.

Thus, in the preceding we have stated the fact, why the present day American people especially and specifically, have such poor teeth; and why thousands and tens of thousands of dentists are required to treat a part of their body that, with proper food, would save the people from becoming dyspeptics. They are wise in theory, but unsound in practice.

#### So Called Medical Science

THE SO CALLED "immortal" physiologist Dubois Reymond said to his class of medical students, "Gentlemen, we now proceed to the consideration of the spleen. We know nothing of the function of the spleen; we pass on to the liver."

A candidate was asked in a medical examination: "What do you know of the functions of the spleen?" He was much embarrassed and replied that he had known it just before, but that it had passed from his memory. "That is a great pity!" replied the examiner, "the only man who has ever known anything about the function of the spleen has forgotten it."

What an acknowledgement and confession of the so called most learned men of modern times! However, there is a man, standing and teaching among men now, who has not forgotten what he knows about the function of the spleen. (See Flaming Sword, Vol. xxi, Nos. 9 and 11.) This man is the Founder of Koreshan Universology. Concerning this man, the only truly great scientist of modern times, the so called great men are ignorant; just as the scribes, pharisees, priests, and kings were ignorant of the greatest personality that stood and taught among them nineteen hundred years ago.

Koreshan Universology embraces all knowledges (sciences) in every mental (spiritual) sphere of activity, as well as on every physical domain of existence. KORESH'S DIS-

ciples (*mathetai*, learners or pupils) are the only class of people in earth that know something about the function of the spleen. In fact, they are the only ones who know something of Universology, or what that term truly implies. These *mathetai* must be of the "make up" called "stick-to-it-iveness," else they would not "stick" to it.

Joseph Hyrtl's *Lehrbuch der Anatomie des Menschen* makes this confession: "For thousands of years Medicine (or the Medical Fraternity) has found remedies, but not a single truth, not a single law of life."

"Doctor," said some one, "what is a certain cure for a bald head?" the reply was, "Amputation—decapitation—cutting it off, sir."

A physician's motto.—"*A numine salus*"—"God help the patient."

#### Fresh Air and Health

HOW MANY thousands die in this country annually from diseases caused by insufficient or impure air? Many articles are published about colds, pneumonia, and consumption, which state the rational remedy for them to be plenty of pure air; but walk over the city and count the windows you find open in cool weather. Not one of ten thousand or more.

Some doctors live with their families in hot, stuffy, oppressive rooms, filled with dead air and not even an open crack for ventilation. Pure air is shunned as a poison. Many in the hovels of the city have the luxury of plain food and pure air, which rarely enters in sufficient quantities into the homes of the wealthy. Doctors, too, make a life study of healing (?) the sick, yet the most vital and easily gotten, as well as the most potent agency which Nature so freely bestows, is completely ignored for some worthless or deadly drug to complete the destruction of what little vitality the air-starved patient has left.

One who is used to pure air is in torture many times when calling on any one who is afraid of that life giving principle. The deep breathing of pure, cold air will warm a person quicker and is far better than hugging a stove or sitting in a sweat-box of stale air. To properly ventilate a room, windows should be down some distance (according to the wind and temperature) from the top, as warm air rises, and at that point has a means of escape. Fresh air may be admitted at another window across the room, or through the door from other parts of the house.

Rather loose, light clothing will enable the air to get to the skin and evaporate any moisture there, and thus prevent any chilling of the body. It is delightful to breathe pure, fresh air all night long by properly arranged ventilation. I know a man who slept out doors for four years, often with only a heavy blanket over him, while he lay on Nature's own carpet. He said he never had a cold until the first night he slept in a bed-room.

I would no more think of going to sleep in a room with all the windows shut than I would of turning in for the night with my head tied in a rubber bag. I have been in many malarial places, but I never breathed any "night air" which wasn't far preferable to bed-room air which had been breathed once or twice.—*Health-Culture*.



## Topics of Interest & Importance

THE AMERICAN PEOPLE manifest characteristics which distinguish them from other people. They generate a quality of thought not found any where else in the world. The causes which gave the American nation its birth, constituted a great protest against political despotism and religious tyranny. The American continent presents the geographical appearance of having once been united with the land of the eastern hemisphere—for the coast lines of the Atlantic ocean would seem to perfectly fit if placed together. Certain it is that the American people have, through centuries of immigration, separated from the peoples of the East, so that a great continent of humanity has moved westward to become a great factor in the progress of destiny. The discovery of America was coincidental with the progress of the Reformation, the revolt against the Catholic church in America. Progress of the new in science and religion, coincidental with America's discovery, settlement, and development, indicate a crowning climax in the Western hemisphere.

### THE HABITATION OF THE DEITY

What Research Through the Bible Discloses to the Mind

BY OTTO L. FRINCKE.

**K**ORESHANITY advocates the supremacy of reason, and teaches we are now in the age of science. In other words, God and the laws of his life can be understood; and so religion is lifted beyond the pale of mere speculation and unenlightened faith. The "pure intellect," that is, the mind unaided by revelation, has failed in its efforts to fathom the depths, or that vast code of laws which controls the universe. The rational faculties described with one word, constitute the intellect, which dwells in the brain. In this organ are also love and other emotional faculties. That the brain is the human organ wherein the mind is generated, has been demonstrated in a series of articles by KORESH. He shows through systematic analysis and synthesis, the processes whereby the mind is elaborated. This wonderful exposition of the mind's organ, contains the true principles of mental science, and it is so vastly superior to any treatise ever written on the subject, that comparison is futile.

All soul and spirit activity has its origin in physical and mental operations in the brain. When the Gods walked the earth, their mentality and physical organism, the body, was perfect. As a consequence of the fall, the man suffered a loss of mental vigor, and germs of death entered the body. The mortal or dying race did not re-discover God; hence philosophy could reason only to prove the necessity of a First Cause, but it was unable to define the laws of his being and the universe.

Where then, is God? Proceeding to answer, we will say that God is his own best interpreter; and he therefore reveals himself in the Scriptures. They are the verbal expression of the divine mind. The denominational confusion existing, the theological chaos, and the confession of ignorance by many "scientists," are proof that neither the Bible nor Nature has been heretofore understood. Only an illuminated intellect possesses the knowledge of God, and the laws of the physical, spiritual, mental and psychic forces of universal development.

God is eternal by virtue of processes which effect a renewal of his life through the Messianic manifestation, repeated in long periods, or cycles. He was, of course, present when he created the Adamic race in his own image and likeness. God created Adam in his own image and

likeness, and therefore Adam was perfect. In Adam, God was spirit, the spirit of the man; hence the person of the perfect man, was the person of God. Adam and the Sons of God constituted the Adamic race, because they sprang into being from out of God's life.

Beginning now with Adam as the Messiah of his age, we trace the voice, words, and acts of God down through the dispensations to the time of the Apostles. The Scriptures declare, "God is in the generation of the righteous," and we will presently see how God is in humanity. Paul says, in 1 Cor. iii: 16, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Paul also told the Athenians, "In him [God] we live, move, and have our being."

Enoch came, grew to manhood and walked with God. In due time he was dematerialized—that is, he was absorbed into God, "And he was not for God took him." There followed the Noatic dispensation, and we read of Noah as a righteous man in whom God had his habitation. Elias appeared to minister to his people, and in him was the Deity; he did not die, but was taken as Enoch before him. God dwelt in Abraham, and in all the prophets and seers of the Old Testament age.

The great lawgiver and leader of Israel, Moses, was God's habitation. How did his dematerialization or absorption into the interior consciousness of God occur? A symbolic description of the event tells us, "Moses the servant of the Lord died there in the land of Moab," \* \* and the Lord buried him, and no man knoweth his sepulchre unto this day." (Deut. xxxiv: 5, 6.)

The Mosaic dispensation ended with the birth of Jesus, the Christ of God. Here we see God in the incarnation. This was the climax and supreme achievement of divine purpose from the day of Adam. Jesus was the express image of God and so declared himself. "He that hath seen me hath seen the Father." \* \* Believe me that I am in the Father and the Father in me." (John xiv: 9-11). Here is Biblical and historical evidence that God exists, and that he is continually operating in righteous men. No testimony is more authentic, for the history of the Jewish nation is reliable. Her prophets and scribes exercised scrupulous care in writing and preserving the chronicles of the reign of their rulers and kings. That history, with the warnings, visions, laws, and prophecies were handed down from generation to generation, and are today the canonical books of the Old Testament. The Jews were the chosen



people, for through David, one of their hero kings, should come the Messiah who was Jesus the Christ.

In personality, Adam was a living soul; in his theocrasis he became the quickening spirit. His body was dissolved and was transformed into the quickening spirit as the seminal essence of Deity. The God-Man Jesus, who was the fulness of the God described in the foregoing, was planted in the race, and the harvest will be the Immortal Manhood. God's appearance in the form of the perfect man in the earth, at stated long periods of time, is necessary for his renewed life, and this law operates for his perpetuity. It is the Messianic law. And as the perpetuity of the Deity is thus assured, and God is one with the universe, they are therefore both co-existent and eternal.

## Character and Purpose of Conversation

BY ANASTASIA.

**"IN THE BEGINNING** was the Word, \* \* \* and the Word was God." The Word imparted in the beginning was life, "and the life was the light of men." The Word, then, expressed essentially and supremely the potency of all communication. Analogous with this fact, as conversation, which is one phase of the Word, approximates the standard as set forth from this supreme source of emanation, which is life itself, in corresponding degree will vitality, through language, convey from mind to mind potential entities of the spiritual spheres, exalted in character, pure in quality, and ennobling in purpose; emitting vitalizing radiations, as the sun sends forth life giving rays of heat and light. From this standard of qualitative emplacement, all conversation, by comparison may be estimated. Every man is his own tribunal; he justifies, ennobles, debases or condemns himself.

As an Æolian harp sends forth upon the vibrant air the melody of harmony, so does the finer instrument of conversation, express the radiations of those more delectable energies, which contribute to the world's benignant and uplifting influence; lifting upward toward the summit of the Word of God.

The human brain is the dwelling place of multitudes of the spiritual spheres. Every degree, and phase of development and character of these entities, is expressed in the words of language, by which thought is communicated. Truly did St. Bernard say: "Nothing can work me damage but myself; the harm that I sustain, I carry about with me, and never am a real sufferer but by my own fault."

The basis of genuine conversation is truth. The science of conversation is knowledge. While the climacteric art of conversation is demonstrated in the application of love to the uses of life. The most valued conversationalist is one who introduces that subject matter which contains the most vital enunciations of the truths of life. Where one talks too much, too little said, is generally the result. To be an interesting talker, there should be a balancing coördinate of listening ability. Attention is the key note of receptivity.

Would you have what you say, echo down the corridors of time, through transmission of the ages, incorporate then in speech, what is worthy of preservation. Imitate the

Word, who spake as no other has since spoken. Guard the tongue! Direct its endowment to its supreme mission.

Chesterfield suggested, that where it was necessary to buttonhole a person in order to be heard, it were better judgment to hold one's tongue instead. Kindness in conversation is the spirit of courtesy toward others, which would refrain from saying that which could injure another, or that one could wish, for purposes of good result, had been, or were better left unsaid.

Conversation, to merit lasting regard, must be impelled from sincerity of purpose, kindliness of spirit, and founded in conviction of truth; then as a refreshing, brightening, vivifying shower, watering and gladdening the receptive earth, so will noble thoughts, harmony and love promoting influences of sincere and upright conversation, enthuse to nobler aspiration and attainment, those who come within the benign radius of the light and warmth of wisdom and love, in the joy and use of conversation in its ultimate expression.

The silver tongued, his words as shafts of flame send forth their light.

The Voice of Many Waters thund'ring onward, gathering might. The Voice of truth, God's Messenger from heaven to earth he came;

While hosts of the angelic spheres, adore his uttered name. He speaks, and opened are the Gates of heaven, to pour on earth The flood of benediction's love which gives to all new birth.

## A Brief Review of Koreshan Fundamentals

BY SISTER LYDIA.

**THE DISCOVERER** and Demonstrator of cellular life teaches that the universe is an integral system, having form, because possessing the first property of form, limitation; also that all life is inside, not outside of its corresponding form. He distinguishes the system "By one grand division into two general departments: the physical domain \* \* and the biological domain, or domain of life." These departments are constructed in storied spheres emplaced one within the other. The first and lower department is that which embraces all substance that is below the vegetable kingdom. The second and higher is that in which are embraced "the vegetable, animal, human, angelic, and God kingdoms." The physical domain, with its myriad spheres, centers in the astral nucleus of the alchemico-organic cosmos. Its coördinate, the biological domain with its corresponding spheres, centers in the astral nucleus of the organo-vital cosmos, "the divine Man, the bright and morning Star."

Each sphere has its fundamental or foundation principle. It is the purpose of this review to briefly discuss the principles of the sphere of immortal life. This sphere was manifest in the Son of God, the Seed of the universe. That Seed will reappear in the Sons of God, the fruit of the Tree of Life, the Deific Motherhood. The absolute science of immortal life has long been concealed in the Decalogue—that marvelous law which Moses the great law-giver, enunciated, and Jesus, the great law keeper, fulfilled. This science is now revealed through God's Messenger, "The Shepherd, the Stone of Israel from Joseph." Its application to life will cause the descent of the New Jerusalem and externalize the house which wisdom hath builded.



This is the Father's house, his one hundred and forty-four thousand Sons, in which are many mansions.

The Master Builder, who will "perform all God's pleasure" in laying the foundation and rearing the superstructure of this edifice, has given his co-workers a key that will unlock the door of this dwelling. The key is unique, but simple, and is comprehended in these few words: "The performance of genuine divine use, which looks first to the interest of the neighbor, is the real key, and the only key which unlocks the door to immortal life." Some exclaim, "Why, nobody can perform divine use!" Why not? Can no one think of his neighbor first, and himself last? If it is impossible, and this is the only way to gain an entrance into the immortal state, the case is indeed hopeless, and every one might as well "eat, drink, and be merry," as there is nothing in store for them but continuous death.

It is granted that in the competitive world no one can look "first to the interest of the neighbor," but he may do so in a community where that which benefits one benefits all: and vice versa, that which injures one injures all. The Ruler of the universe knows this; therefore he has issued the decree: "Gather thyself into troops [groups] O, daughter of troops." In obedience to the mandate the Lord of the harvest will send forth his reapers to gather the tares into bundles—communistic groups. The multitude exclaims, "Oh, such a procedure will break up families!" Yes, the mortal families. But on the other hand it will aggregate the people who are to become members of the immortal family—the family of the true Father-Mother.

The argument might be raised, that humanity in its present selfish condition is unable to use this key, even in a communistic body. This objection is met and overthrown by the encouraging words of the great Leader: "If you *will*, you may *now* feel the life current of the Lord's life permeating your being, to infuse you with the hope of life, and through such hope, infiltrate through every fiber of your personality to every molecule of your organic structure the very life of the Christ of God, making that life one with your own." Those whose life is thus made one with "the very life of the Christ of God" will be enabled to make use of the key that has been provided them, and find an abundant entrance into the immortal habitations, and thence an entrance gain to the "house not made with hands, eternal in the heavens."

### "In the Day thou Eatest"

BY A. G. HOLLISTER.

**IS IT NOT A MARVEL** that the great religious world calling itself Christian, and professing to reverence the Bible as its only rule of faith and practice, has invented a scheme of salvation by which the first command recorded with penalty, is rendered *nil*, and disregarded as though it were completely obsolete?

And God said, "Of the tree of knowledge of good and evil, thou shalt not eat, for in the day thou eatest thereof, thou shalt surely die." How is it that a transgression followed by such dire consequences to the first pair, can now be repeated *ad libitum* in millions of homes, and all the condemnation laid on the first violators; and all its other conse-

quences to be borne by the innocent, self denying Jesus, who never broke the command?

And does the penalty fall where the false prophet has consigned it, for the gratification of his followers? Is not a large majority of mankind more eager to eat of this tree, which perpetuates the species, than of any other tree in the garden of the soul? And do not all those who eat of it for other purpose than offspring, in proper season condition, and relation of parties for offspring to result,—suffer the penalty, falling to deeper death, if already dead by the first man's transgression? For death is a state of degrees. Added transgressions sink the soul into deeper death.

Do not those who disregard creative seasons, and the fit relations of parties, that they may indulge the sallies of lust, those also given to secret vice, die to conscious innocence, to manly honor and respect, to sincerity and all that is highest and noblest in character, and cease to love the pure, the true and the good? Those who are dominated by sexual lust, in or out of wedlock, have ceased to grow upward toward the light, and are hastening downward to the dark abyss.

Glance for a moment at the enormous wickedness flowing from this lawless element of human nature. Under pretext of obeying a supposed command to increase and multiply, to which no penalty is attached for non-performance, men commit unspeakable crimes against Nature,—against their own bodies and souls, inducing horrible diseases,—and traffic in the bodies and souls of women, selling them into slavery worse than death, for the basest and most shockingly abusive purposes.

The churches are powerless to prevent or to check the evil because partakers of the same sin, though in a covered and restricted manner. The first fruit of this forbidden tree, was a murderer. If he that hateth his brother or neighbor is a murderer, and if hatred is the spirit of murder, how much of this wicked spirit has been sown in the world by these filthy debaucheries since the first transgression of the aforesaid command?

And is it not about time for the leaders and teachers of the people to cease violating the command, the continued transgression of which, inflicts death, the worst kind of human misery, and overwhelms the race in floods of such awful wickedness, that water is not sufficient to cleanse? And therefore as God is true, a work has begun, which is decreed shall exterminate wickedness, and cleanse what remains, by fire.

### The Achievements of the Ancients

BY THE EDITOR.

**SOME** recent discoveries in the line of interpretation of ancient hieroglyphics, have led some prominent scientists to the conclusion that the people of the olden times were not so ignorant and unprogressive as the modern world has been led to believe. In these days of numerous universities, libraries, and inventions, the world is wont to conceive of the ancients as being old mossbacks, who could boast of nothing but a lot of old superstitions. But they could build cities thousands of years ago. The Great Pyramid of Egypt contains stones so massive as to baffle the skill of modern engineers to remove. No modern metallurgist can temper copper, nor duplicate Damascus steel; nor can any glass-worker approach certain qualities of Phenician glass.



The ancients had no printing presses, but had libraries in plenty, comprised of books written on skins, papyrus and clay tablets. The literature of the ancients possessed rare merit; and there were orators then who could stir the hearts of the people perhaps more profoundly than can men of modern times. No popular modern work contains the wealth and strength of wisdom involved in the Hebrew and Christian Scriptures; neither is there anything in modern science that contains the faintest clue to the solution of the mystery of life, nor the correct interpretation of a single symbol of Nature.

Life and language of the modern world are derived from the ancients. Every new conception or invention calls forth a new word, the roots of which are from some ancient tongue. The modern world is continually paying unconscious tribute to the people of ancient times; and the time has come to recognize the fact that they were not savages, but people enlightened with the elements of knowledges which would put the savants of modern times to shame!

### The Speech of the Almighty

BY MOSES G. WEAVER.

The God-Man our Father his features doth show,  
Revealed by his faithful twain witness below.  
His image in man by His blood we may trace.  
In Nature the form is repeated in space.

THE SPEECH of the Almighty is so wonderfully comprehensive that he is enabled to express himself fully in a single Word. To speak this one awful Word, in which all the sounds of love are united and modulated by every tongue of wisdom, and which requires the breath of all lives to utter, the Creator exhausts his whole subject, which is himself. Koresban Universology teaches that this all comprehensive Word of God is spoken in two languages. Every dot, letter, and syllable, in the microcosmic Word is accurately reproduced in translated form in the macrocosm. The former consists in the activities of life, embracing its complete development in time, which we have denominated the organo-vital cosmos; and the latter, relating to the objects in space, the alchemico-organic cosmos.

It is in the similarity of these two orders that we find the key note of all correspondence. With this key in hand the Bible becomes an open book of science, giving an exposition of the Word, specifically treating of its microcosmic form, but largely employing the corresponding letters of the macrocosm as symbolic characters. For instance, we read concerning the heavens and the earth. In the exterior cosmos this would imply the two primary domains of substantial being, spirit and matter. But as the Biblical teachings relate to human activities where we find a similar distinction to obtain, the administration of spiritual affairs on the one hand, and natural affairs on the other, it is easy to see that these terms are typical of the church and state.

If the heavens and earth are the types of church and state, in general, it follows that the sun, moon, clouds, wind, rain and all particulars pertaining to the heavens are symbolic of the things relating to the church. For instance, the ascension of Christ into heaven, scientifically interpreted, would imply, not only the translation of his body from the domain of matter to that of spirit, but also the passing over of that substance into the body of the church. A cloud received him, it is recorded. Afterward there was the phenomenon of a mighty rushing wind, followed by a shower, the down pouring of the Holy Spirit. This was the pure water (truth) coming down from heaven to refresh the life of the world. As this water was gathered into the waiting Apostles at Jerusalem, that cloud was formed which broke forth in a mighty shower on the day of Pentecost, watering the thousands and tens of thousands of thirsty souls, from whom the water gradually sank down into the ground, finally running down the stream of the generations into the great sea of Chris-

tendom, where we now find the same so vitiated by earthly matter that it cannot be drunk, nor will it support any life but that of the fish, which is the sensual life.

The waters of the sea are the precipitates of the heavens, being the same water in its fallen state. If we look upon the water we can see an outline beneath, of all that we see in the heavens above. But we notice that the order of the constellations and clouds is inverted, and the trees turned upside down. So is the truth of the original church inverted at the present day, to fit the modern astronomical theories, which are based upon the hypothetical inversion of the cosmogonic egg.

### The Sun and Stars of Humanity

BY LOU H. STATON

THE ALCHEMICO-ORGANIC world, with its completeness in form and function, is the perfect correspondent of the organo-vital or human world in its highest attainment. As the primary vital or impregnative force radiates from the central mentality of the anthropostic domain, so the vivifying impregnative force radiates from the central luminary of the physical cosmos. The central mentality is the heart of the universal man. It receives, renews, and distributes the spirit force of life on this higher plane of activity, as the physical sun receives and radiates its forces for recreation on the plane of physics. The heathen sun worshiper is more scientific than the modern theist.

The Indians of South America four hundred years ago, worshipped the true symbol of the Deity. They had degenerated from the higher conception, that the focal point of love and wisdom (which are heat and light on a higher octave, raised from the domain of physics to metaphysics, the mental realm) is the object of true worship, object, because mentality must reside in brain—brains in personality. Such a personality is the Sun of man, the Son of God, in whom is the Deity.

If we would know what is the true form of government for men, we must take the government of the universe as a pattern; comprehending the relation the center sustains to the circumference, and how every star is related to the center, and why the stars are grouped in constellations. As there are twelve groups or constellations in the Zodiac, so is there an Anthropostic Zodiac composed of twelve groups of people. For instance, Jacob's twelve sons were representative of the constellations Aries, Taurus, Gemini, Leo, etc. The great constellation Cetus or whale, just outside the Zodiacal belt, is representative of a group of people, by whom Jonah (dove, or spirit of God) was received, swallowed for the purpose of gestation and multiplication.

Thus God is crossed with mortal man, who is finally transformed to the Immortal Manhood, God working in him. The mortal humanity constitutes the location of hell. Jonah said, "Out of the belly of hell cried I." Hell is the place of discipline, where evil is experienced to contrast with good, so that we may develop the faculty of discrimination and become the fruit of the Tree of Life.

Men who have not universal knowledge today, have not learned to discriminate between truth and fallacy, nor good and evil. To eschew evil and appropriate good only, will enable man to be delivered from the belly of the whale. The story of Jonah and the whale is a description, told in the celestial or symbolic language, of the Spirit of the Lord, which is Jonah or dove, going down into a people prepared for it, where, in the process of final development, the Spirit transforms the mortals with whom it is crossed, and brings them forth from this mortal sea of humanity in immortal forms. They are thus restored to the condition from whence man fell—even to the condition of the Lord, who is the Sun and Center toward whom flow all our highest love and aspiration.



# For the Younger Minds

Marguerite Borden

## A SKETCH OF JAPANESE HISTORY

BY EUNICE HUSSEY.

**I**T IS SAID that Japan is of volcanic origin; in fact, that its many islands are but the heaving up of oceanic volcanoes active in the dim ages of prehistoric time. However this may be, it is true that it is a hilly country, and most of its hills are volcanoes. Its one sacred mountain, Fuji Yama, is of the dreaded species, and eruptions and earthquakes are frequent in all parts of the country. Is it not strange that human beings should make such a place their home? But the same spirit that impels man to settle in dangerous vicinities, to run fearful risks in all parts of the globe, and to conquer, so far as may be possible, the difficulties Nature has placed in his path, was inherent in the savage Ainos, the original inhabitants of Japan.

Their history, for the most part, is enveloped in a haze of mystery, as is also that of many of their later descendants. The reason for this is that until of late, Japan, among the nations, has lived a life apart, and resolutely closed her doors to the outside world. It has been very hard to get information concerning her history, though we know the civilization is almost as old as that of China, her sister nation.

The Japanese have the longest dynasty of kings in the world's record, the present monarch being the one hundred and twenty-first of his line. They also have the oldest record in many of the arts. Japan is rich in minerals, and legends tell us that the first sword was forged twenty-one centuries ago, in the reign of the Emperor Sujin. Cloisonne vases and the beautiful Japanese lacquer work have been made since time out of mind.

For two thousand years the people had not seen the face of an Emperor of Japan. They called him the "Mikado," meaning Son of Heaven. They believed that he had descended directly from the sun goddess, and worshipped him accordingly. He was too sacred to be looked upon; the very dishes from which he ate and the garments he wore, were destroyed at sunset every day, that no inferior hand might touch and pollute them. On rare occasions when favored priests and nobles were admitted to his presence, they crawled on their hands and knees, kept their eyes averted, and continually knocked their foreheads on the floor in token of the greatest respect. Did he drive abroad, it was in a closed carriage, and he was carefully guarded from sight. In short, he was a royal prisoner in his palace at Kioto. He was too sacred even to govern his nation. The real ruler, the mediator between the monarch and his subjects, was a regent called the Shogun. He ruled, with the help of old time feudal lords, called Daimios. These (who lived like petty kings in different sections of the country) in turn, had hundreds of armed retainers, skillful swordsmen and warriors, called samurai.

To this strange land, in 1852, came Commodore Perry, emissary from the United States, to suggest that Japanese ports be opened for purposes of trade. This request was

granted, and when they were opened, in flowed a full tide of foreigners, with their modern occidental customs and ideas. A great revolution began, and the friends of the Mikado began to battle for what they now considered his rights. In a short time he began to assert them.

When he first showed his face to his people (on his railway journeys from Kioto, his old capital, to Tokio, his new one) they almost went mad in their delight. The streets were gaily decorated all along the route, and the subjects showed their loyalty by deafening cheers and demonstrations. The Mikado was then but twenty-two years old. According to Mongolian standards, from that day to this he has governed the country well, and holds a very high place in the hearts of the Japanese people. Western ideas took such a hold upon them that they were ready to change all their old notions, even to break their idols and destroy the last vestiges of their romantic pagan faith; but the Mikado's tact restrained them, and when the reaction came, a few years later, they were grateful to him. Nevertheless, there have been great changes in the land in the last twenty-five years. When the Mikado was accorded the government, he commanded the Daimios to lay by their swords and give up their high positions in the nation's rule. This they did reluctantly, dismissed their samurai, and one by one retired to private life. It speaks well for the patriotism and loyalty of the Japanese, that, in the midst of these great changes, there was so little insurrection and bloodshed.

Today, Tokio their capital city, has about a million and a half inhabitants, a splendid imperial university, private colleges, commercial schools, military and naval academies, a school of fine arts, a school for the dumb and blind, a public school system, and three railways, while many modern customs have been adopted. Other cities have grown and progressed in proportion; still the vast majority of the Japanese, in their daily walks of life, in their houses, shops, theatres, and festivals, and in their personal habits, are today what they were centuries ago.

Since her great war with Russia, Japan has been oppressed with a war tax, and it is an open secret that she is going deeper and deeper into debt for arms, ammunition, and war vessels, preparatory to attacking the United States. Horrible tales of squalid life in Tokio are being told, though the government takes every precaution against this. It is said that in some places the people live on the entrails of fish, or those of horses and cattle, while garbage collected from public institutions is sold at the cheapest restaurants as food.

The country cannot support its returned soldiers, so thousands of them are being shipped to Formosa, China, America, and Korea. The latter country, the Japanese practically seized in 1905, under pretense of helping it, and are now usurping Korean government offices, and driving Korean peasants off their farms to make room for the Japanese immigrants.



The Little Things that Count

LIFE IS PRIMARILY composed of little things. The big event that comes perhaps once or twice in a lifetime,—a great business success, or a trip to a foreign country, may make its happy impression and may always linger as a pleasant remembrance, but what constitutes life's real felicity?—the tiny happenings which fill our days with joys like dancing sunbeams.

Anticipation which we are almost sure of having fulfilled, is the better part of reality, but if the reality becomes too uncertain, the pleasures of anticipation may be overbalanced by the arrival of bitter disappointment. We must not cease to anticipate future happiness; but at the same time, let us not be so wrapt in the joys that are just beyond our reach, that we cannot discern the joys of the present, for he who can get nothing pleasing out of today misses the best part of life. Anticipation is one of the "little things" as is also imagination.

Yet imagination in its perverted sense, may take on all the loathsome forms of fear which flit continually through a benighted intellect, like black shadows that haunt the recesses of a gloomy cave; or again, imagination becomes a beautiful attribute which gladdens the mind, as in the case of the poet whose sweet dreams lift him above the rough and commonplace into a realm of true delight.

To a degree, children are poets, for they dwell in a fairyland of their own creation. It is not surprising to hear people say, "The happiest time in my life was my childhood." The heart of the child loves the birds, the flowers, the small animals, the little flying insects, and all the playthings that Nature provides. He endows them with personification, and converses with them like friends, while a mere white pebble may be to him a gem, or a throne for the fairy queen.

The happiest people are those who retain throughout their lives this simplicity, or quality of childhood. How often the child nature is utterly extinguished and supplanted by superficiality! But how fortunate is he in whom it becomes to a certain extent mature, and remains a bright little star in his life and the lives of others.

Kind words of encouragement, the favors we do for others, and those that are shown to us, the various courtesies and the thousand helpful trifles of every day life, the ability to see and appreciate the beauties around us, the tints of the sunset sky, the passing forms in the clouds, and a myriad smaller wonders which we may perceive by looking for them,—these are portions of a whole, and are to a life, what the arrangement of minute details are to the drama—the little things that count for its success.

THE COUNTRY CHILD

WITH MINGLED trembling and delight,  
And slowly falling feet,  
A little country maiden now  
Is passing down the street:  
A country child,—I know it by  
Her timid air, her wondering eye.  
The sunlight warm has kissed her brow,  
And tinged her cheek with brown;

The odor of the violets

Comes with her to the town;  
We almost guess the woodland place  
Where she has dwelt, from her sweet face.

We almost read her inner thoughts,  
Through her large, wistful eyes;  
How bright to her the city seems,  
How much like Paradise,  
As Nature's child, with bounding heart,  
Looks for the first glad time, on art!

The merchant, in his storehouse door,  
Smiles as she passes by;  
The laborer pauses in his work,  
To watch her, with a sigh;  
Where'er she goes, she wakens dreams  
Of shady woods and rippling streams.

She seems to bring the country here,—  
Its birds, its flowers, its dew;  
And slowly, as amid the throng,  
She passes from our view;  
We watch her sadly, as we might  
Some pleasant landscape fade from sight.

Ah, well! we would not keep her here,  
These dusty streets to roam,—  
So fair a flower should open with  
The daisy buds at home;  
Mid primrose stars, as sweet and wild,  
As she will be,—dear woodland child!

—Selected.

TO LILIES

FLOWERS! when the Savior's calm, benignant eye  
Fell on your gentle beauty; when from you  
That heavenly lesson for all hearts he drew,  
Ethereal, universal as the sky,—  
Then in the bosom of your purity  
A voice he set, as in a temple's shrine,  
That life's quick travelers ne'er might pass you by,  
Unwarned of that sweet oracle divine;  
And though too oft its low, celestial sound  
By the harsh voice of work-day care is drowned,  
And the rough steps of vain, unlistening haste,  
Yet the great ocean hath no tone of power  
Mightier to reach the soul in thought's hushed hour,  
Than yours, ye lilies, chosen thus and graced.

—Felicia Hemans.

THOUGH one who seeks to reach a star  
Gain but a firefly,  
Why should I let his failure mar  
My aim to soar on high?  
No man's adversity shall bar  
My pathway to the sky.



## In The Editorial Perspective.

THE EDITOR.

### THE PRACTICAL RELIGIOUS LIFE

**P**RACTICAL RELIGION is the keynote of the progress of the new age. Men have long taken religion on faith without works, without love, without anything but creeds and empty forms of worship. We believe in the religion of experience, the methods and processes of which are made known in the genuine science of religion. True religion involves one's whole being, and pertains to what he is, what he thinks, what he believes, what he loves, and what he does; and now that we are entering the age of science, religion must be scientific. There is method in the pursuit of every branch of science. If one desires to be a chemist or alchemist, he must have to do with a laboratory, with chemicals, with elements. If one becomes an astronomer, he must work with astronomical instruments, and know how to make computations from the facts of observation. To be a machinist, one must learn the various principles of mechanics and construction. No one would presume to master electricity and electrical appliances without having to do directly with the means of study and methods of work in the line of electro-chemistry and electrical engineering. If one desires to become a Son of God, there must be more persistent application of the mind and heart to the object of aspiration and hope, than in any of the lines of ordinary pursuits we have here mentioned. One must take up method, with the deep incentives to complete mastery, and study and work to know and to do according to the laws of life and love. One of the fundamental principles of the true religion is genuine love and service to the neighbor, in which love and service reside the practical phases of the scientific religion. In the scientific religion, which one must know and live and perform, are the highest elements of human progress, the strongest ties which may bind heart to heart, and in which the most powerful impulses may be sent out to human millions awaiting enlightenment. When the practical religion is in process and progress, spiritual power will be found to reside in natural uses; for in the practical religion, the kingdom of God appears in the earth, and heaven becomes located on *terra firma*, in the affairs of human activity and relations.

#### The Working of Miracles

**M**IRACLES described in the Bible are a subject of periodic discussion; and the principal reason is that miracles are generally much misunderstood. Professor Willett, of the chair of Semitic languages and literature, of the University of Chicago, is the very latest noted teacher to express his incredulity regarding miracles. He says that no man ever lived who could perform a miracle; but he shows in a subsequent clause, that he has no comprehension of the working of miracles, for he adds: "That is, who could cause a change of God's laws of government of the universe." No one has ever changed a law of God; yet miracles have been wrought. What is a miracle? It is a wonder—that is all. It is something performed, the method of which being obscure. The prophets, and the Christ and his Apostles

wrought miracles, not by changing laws, but by knowing how to use them. Why, men today are working miracles all the time; but many of them are becoming so common that they are no longer wonderful. Edison is a wonder-worker, a veritable wizard. Miracles are being wrought continually by such men as Marconi, Luther Burbank, and other numerous experimentalists and inventors. Had their work been described a century ago, by way of prescient forecast, everybody would have been incredulous, and the man making the description would doubtless have been locked up as a dangerous character. Again, if the world were to relapse into medievalism in the coming several centuries, many men could be found to deny the records of the wonderful works now being wrought in the lines of mechanics and electricity.

#### The Mollusks of the Sea

**O**NE MAY tread upon the shells of the sandy beach, little thinking of the wonderful processes of formation of the calcium covering of the marine mollusca. The little houses they drag about with them, protecting them from their natural enemies, are constructed from the wastes of their vital activities. Certain elements of excretions are continually deposited in the shell of a mollusk, and the shell grows and expands according to a regular system of construction. Correspondingly, even the skin, hair, hoofs, and claws of animals are built up from vital wastes. The pachyderms, the turtle species, the armadillo, and the porcupine, are notable instances of the use of horny products to protect living bodies. Analogously, the physical cosmos is a great environ, constituted of various wastes of the organic kingdoms which the universe contains. It is the great shell, constructed according to the orders of life of which it is the ultimate and outermost expression. The physical earth is the body, not of the Almighty, but of the alchemico-organic world. It is the outermost expression and clothing of human and humano-divine mentality, the grossest garb of universal life, and constitutes the pediment and foundation of all superstructured orders of activity.

#### The Christ on the Stage

**P**OPULAR SENTIMENT has forbidden any extensive portrayal of the character of the Christ, on the stage. Several unsuccessful attempts have been made in the past. The Passion Play, however, has met with the approval of Christendom, partly because of its high character, and partly because of its studied avoidance of the atmosphere of the ordinary stage. Recently a new effort has been made on the line of portraying the character of Jesus on the stage, and the effort promises to be a success. Perhaps nothing along religious lines has occurred in the world of drama, which has more strikingly pictured the condition of the modern church, than Kennedy's new play, "The Servant in the House." This play is described and illustrated in the August *Success Magazine*. A butler named Manson is represented as having arrived from India; but his appearance and manner, as well as words, indicate that he represents the Lord Christ



as returned to earth. He assumed an humble role as a servant, but had golden opportunities to come into victorious conflict with church dignitaries. Manson is a paraphrase of the Son of Man. The play is producing something of a sensation in dramatic circles, and in certain quarters is becoming very popular. Its moral tone is said to be high, and its lessons easily perceived. The stage is destined to become a powerful factor in the promulgation of the truths of life. Human thought in human action on the stage, as a potent form of art, and among the ancients, held high rank in the lines of human achievement.

## The Eye as a Microscope

A VERY startling fact has recently been announced to the scientific world, concerning the high visual power of the human eye. Vision has been and is greatly assisted by means of microscopes, some of them magnifying thousands of diameters. The startling fact referred to, is that Professor Molisch of Prague, has discovered a method whereby the naked eye perceives micro-organisms and molecular motion. Let us note how small forms are now brought within the limits of perception without the aid of other magnifying power than that possessed by the eye alone. The milky sap of the *Euphorbia* holds in suspension very fine globules of resin and caoutchouc. It is said that the diameter of the largest of these globules is only about one fifty-thousandth of an inch in diameter. Such exceedingly small objects have hitherto been seen only by means of very high power aids to vision; but by Professor Molisch's method of illumination, the naked eye sees these globules in motion in the sap. In ordinary light, under the most favorable circumstances, the smallest thing that can be seen in suspension in water, must be no smaller than one two-thousandth of an inch in diameter. Bacteria have been seen by the naked eye, by means of the illumination referred to. The reason given is that diffraction is instrumental in apparently enlarging the bacteria and globules. However, there is a further principle that should be taken into consideration. The power of attention is far greater than generally supposed. The power of the mind is practically illimitable. It is concentration of the mind upon the infinitesimally small particles that renders them perceptible. Under proper training and in recognition of certain principles of mental and visual perception, the use of the microscope and telescope may be supplanted by the use of the human eye alone.

## The Reality of Time

TIME is not an abstraction; it is the measure of duration, and is related to conditions and states of existing things. That it is so, is obvious from the fact that in the most common usage, time is related to things; we may refer to happy times, or perilous times, just as we may speak of days of peace or ages of darkness. If the present time is related to present conditions, then there must have been a time when conditions were the same as now. Time moves in cycles; cycles are periods of development. History repeats itself; time brings changes to conditions that have been and will be again. There is a limited number of things in the universe, and a limited number of states or conditions through which things may pass. When the

limit is reached, existence would be impossible without repetition; hence, the law of cycles, the circle of progress, the rounds of time.

## Creative Wisdom

THE MOST profound wisdom is displayed in the entire arrangement of the cosmos. Is there not then, some one who possesses the wisdom displayed? Whoever he is, does he not sometimes visit and admire the external world? There are those who profess to believe that the universe happened without a Designer. As well say that the oak happened without the acorn, or that the chick developed without the egg.

## The Making of Character

CHARACTER is the perceptible sign or manifestation of life and mind, the sum of the qualities which distinguish one person or thing from another. We make our own character; reputation is but that which others think of us. With each one's book of life there is a printed index; and in this index is noted every change in or addition to the contents of the book. We may so thoroughly change the character by enlarging the mind and heart, as to change the features of the face, the shape of the head, the form of the body, and withal, the habits and manners of life. With all the marvels of scientific knowledge and the inspiration of hope, the Koreshan should outstrip all others in the lines of embellishment of personal character. Representatives of any great movement must be wide-awake, considerate, suave, polite, genteel, of pleasant manner, open countenance, and smiling face. Ways of practical application of the principles and doctrines of life are numerous—and lessons in all these lines need daily attention on the part of all who endeavor to walk in the Koreshan light.

## Fulcrums of Power

THE POWER of the king of a successful nation resides in the fact, that he is the embodiment of national policy, of the energies of firm and fixed purposes which determine the character and conduct of administration. Every nation recognizes the necessity for a governmental head, whether he be called a king, emperor, czar, sultan, or president. A national head is a pivot or fulcrum of power, a pole of execution. The principle of polarization is universal; and government is a universal necessity.

## Journalism Under the New Order

SENSATIONAL journalism thrives by reason of support by a class of people who delight in the extraordinary, no matter whether it is false and extravagant, or true and accurate. It has been asked, what is to be the popular form of journalism after the yellow journals have had their day? If we look far enough in advance, we will see a state of society in which the journalism of the present time would be wholly out of place. The new world will bring the new press, which will express all that is true and pure, all that is truly educative and uplifting. The press of today contains, besides news made as sensational as possible, various literary productions and attempts at social, industrial, and political diagnosis; it dabbles in science, and depicts the common family relations as the highest ideal of life. In future the conditions of the world will be better, its mental atmosphere, and the moral tone of its people higher than now. New ideals will be in realization; the great theme will be divine love expressed in sacrifice and service; and the editorial viewpoint will be in comprehension of the laws of human progress.



# Review of Research & Opinion

THE EDITOR.

## How an Egg Hatches

**P**ROFESSOR STOCKARD, of Cornell University, has been conducting extensive experiments along the line of incubation of eggs of various kinds. Some facts of his experiments are exceedingly interesting, such as dividing a snail egg and producing two dwarf snails; constricting a frog's egg and producing double or Siamese frogs; and producing deformities by hatching fish eggs in solutions of magnesium chloride. But the principal point is, how do the eggs hatch? Introducing an article on the subject of his experiments, Professor Stockard says, in a recent number of the *Scientific American*:

"*Omne vivum ex ovo!* All life from the egg. This famous aphorism, generally attributed to William Harvey, the immortal discoverer of the circulation of the blood, suggests the query: How? Since all higher animal life comes from the egg, then what question should be of so deep interest to living beings like ourselves, as: How does the complex animal arise from its seemingly simple beginning in the egg? Why does the frog's egg always develop into a frog instead of a fish or a lizard? Which was first—the hen or the egg? What power, mechanical or vitalistic, does the bird's egg contain which causes the living chick to break forth from the shell after subjection for a limited period to a certain temperature?"

Involution is the key-note to the solution of the problem—and involution is ignored by the modern mind. The very essence of the life of a given kind is involved in the egg, and that essence is in the spirit and matter of the substance of the egg. The constructive forces through vital processes of transmutation, build up from the dissolving substances of the egg itself, when subject to vital temperature, the form of the chick, or offspring.

A high degree of vital potentiality is incorporated in the egg; and the spirit of the life of the involved chick works the miracle of transformation by means of vital alchemy—the millions of atoms of the egg, being reduced to spirit, each in its turn, made one with the spirit of the life of the egg, and then deposited as new substances in the developing form. Incubation not only involves the processes of change of the substances of the egg; but the vito-alchemic changes in the egg, induce inflow of vital energies from the general vital and mental sphere of the species.

## The Size of the Universe

**I**MAGINATION has made a big thing of the universe.

Man has magnified the cosmos to such giant and infinite proportions, as to belittle himself to the limit of diminutiveness. The Psalmist asked, "What is man that thou art mindful of him, or the son of man that thou visitest him?" This is usually interpreted to mean that man is infinitely insignificant; but an investigation of the text, as well as God's attitude toward man, leads to the conclusion that man is the principal thing in the universe; for the universe exists for his use and service.

But the universe of modern astronomy is beyond all comprehension; it is so vast that man cannot imagine its

immensity. Some one has made calculations in order to enable the mind to form some idea of the vast extent of a small portion of it, as follows:

"By considering the universe's size, man can form an idea of his own littleness. Here is an impressive illustration of the incredible vastness of the universe. Electricity travels at the rate of 180,000 miles a second. If we could board an electric current and journey at its speed, our train would require eight minutes to reach the sun.

"A short enough trip, eh? To Alpha Centauri, the nearest fixed star, would be a longer trip. Our train would travel four years ere we arrived at Alpha station. There are other fixed stars which, going at the 180,000 mile-a-second rate, we would only reach in a 2,000 year journey. And still further on lie those black and horrifying chasms, the inter-stellar spaces, which contain stars we know not how far distant, for our telescopes are too weak to reveal them to us"

## The Problem of Matter

**J**UST WHAT matter is in its last analysis, the modern scientists of various schools do not know. Some of them do not know whether there is any matter in existence or not; while other teachers claim that all is matter—there being nothing but matter, either inert or in motion. Some eminent men are holding that there are no material atoms, but only whirls of non-atomic ether, or groups of ions of electricity, and that what appears to be matter is substance in such motion as to produce mental sensations when seen or touched.

Mrs. Eddy is not the only teacher that has held to the idea that all is mind. Such conceptions have been taught all along down the centuries. Mentality finely diffused through space and acting on material substances, is now a common view. The Koresshan conception is well known to our readers—that matter really exists, and that matter and spirit are interconvertible—matter being the source of spirit, and spirit the source of matter.

In articles written by Mr. J. J. Brown, of Glasgow, Scotland, we find a classification of the universe, as follows: "Time and space, substance, motion and shapes; the entire total of all being or existence." The idea is that substance is spirit only. We quote a paragraph to give the author's conception, as it shows an endeavor to harmonize the differences between materialists and transcendentalists:

"Arrived at this unity of substance, we reason thus: Here is just space and the substance, but where does the universal consciousness come in? It is not the space that is conscious; it must therefore be the substance which is the conscious thing. Why do we call it *the* substance. Because this substance holds the field. It has the property of impenetrability, and it is omnipresent. So there is no room for any other. It is not now matter, although it occupies the place of matter. What we call matter is rigid points, made rigid, I hold, by the will-act of this substance. When the will-action is relaxed, the matter disappears. One proof that matter in its last analysis is spirit, is the very fact that matter is made up of these rigid points, which could not exist except as the product of the will-power of the very substance itself."



## Revolution Extraordinary

THE HEBREW and Christian prophets, including the Christ himself, foresaw and foretold a great revolution occurring at the end of the Christian dispensation. It is designated as the days of vengeance, a time of trouble such as was not since the beginning of the world; a time of apostasy; a time of war and disaster upon the classes who had forgotten God and obeyed not the Gospel.

The distinct crises of history are characterized by revolution, involving such radical changes in world affairs as to induce terrible friction and bloodshed. The world has departed from the paths of righteousness; and the penalty must be paid, in accordance with the law of retribution; "For without the shedding of blood there is no remission of sins." The signs of the times, correctly interpreted, indicate a revolution, compared with which, the reign of terror in France a hundred years ago, will seem insignificant.

In a recent issue of THE FLAMING SWORD, a compilation of expressions of noted men appeared, indicating the general trend of thought toward the final focus. *The Laborer*, of Dallas, Texas, presumes to see a peaceful revolution only, despite the prophecies of men of both sacred and profane history:

"Thus, in brief, is given a picture of some of the 'things' some men are seeing. This country has passed through so many revolutions in the past few years that such things are not to be feared. The printing industry has been completely revolutionized, so has the way of doing nearly everything that is done today. Because the working men of this country should choose to run things politically for awhile, does not mean bloodshed, though it certainly would be decidedly revolutionary. Suppose the men in the mill, mine, and factory, were to become the makers, administrators and definers of the law—wouldn't that be funny? That would be a revolution—that is to say, the present predatory class would cease to rule, and would become for the time being the ruled. We are not nearly so close to that condition as some imagine."

## The Prescient Pessimists

THE GREAT PROPHETS sent by the almighty to stiff-necked and stubborn Israel, were always despised because they told the truth about the condition of the people to whom they were sent. Each one gave a diagnosis of the moral diseases which afflicted the Hebrews; and because they dared to tell the truth, and to warn the masses of threatening disasters, they were called calamity howlers and disturbers of the peace and quietude of the conservative.

Roosevelt is accused of making trouble with his big stick; and yet the nation as a whole, desired a hero at this critical time, not to keep things quiet and tame, but to stir up trouble, for trouble is often the way to ultimate success. The recent articles and speeches of Mr. Hobson, former naval officer, are pessimistic, portraying war with Japan. He is called the howler, and a dangerous man. What if he is telling the truth? *The Sun*, of Tallahassee, Florida, thus berates Hobson as a pessimist:

"Congressman Richmond Pearson Hobson is a dangerous man. He has been spouting his prophecies that this country would be involved in war with Japan until he has the world talking about it. He broke out at the Democratic convention in Denver, and said that President Roosevelt had said that war

with Japan was imminent, and the President, immediately upon hearing of it, classed Hobson with a long and rather variegated list of liars which he has tagged during his administration.

"Both Roosevelt and Hobson are great wind artists, but sometimes the President says something worth while; he is a student whose knowledge and versatility command attention. Hobson is a naval constructor by trade, whose misdirected ambition and misguided electorate put him in Congress, where he has no opportunity to ply his trade except as to his learning in naval affairs. He wants to be heard in the country, and in order to keep himself in the limelight he keeps yelling 'wolf,' and there is no wolf."

## Are Micro-Organisms Immortal?

THE DOCTRINE of the immortality of the soul has long been held by certain schools of religion and philosophy. The efforts of spiritualists have been to prove that the soul and spirit of man survive the catastrophe called death. Koreshan Science teaches that human consciousness continues after corruptible dissolution, but that that fact in no way proves the immortality of the soul; for returning to the natural world in re-embodiment, there is a dissolution in the spiritual spheres corresponding to death in the natural world.

The physicists and chemists of the old schools, have taught the doctrine of the eternity of atoms of matter; but the doctrine has received a severe shock in the phenomena of radio-activity. Koreshan Science teaches that matter is destructible, being transmutable to its coördinate spirit or energy. The theory is now advanced that micro-organisms are immortal, being as absolutely deathless, as atoms of matter are supposed to be unchangeable. In an article on the subject a recent number of the *Scientific American* says:

"Single cell organisms are not subject to natural death. Endowed with the capacity of multiplying unceasingly by subdivision, they may be called immortal. Multi-cellular organisms, on the other hand, being subject to decay after a given period, are mortal. This at first sight appears quite plausible. If, in fact, a small amœba be taken to surroundings in which it is sure to find some nutritive substance, and in which it is protected against noxious influences which may result in a violent death, it will never be seen to die, even after a considerable length of time. However, the nucleus, after some time, will lengthen and narrow at its middle, and eventually will subdivide into two parts, while the surrounding protoplasm will likewise separate into two parts each of which will receive one half of the nucleus, so that two amœba will exist instead of one. This process of multiplication under favorable conditions will go on indefinitely, and so far from being any decay, life will be multiplied."

The article goes on in discussion of various points relative to this multiplication of cells, reaching the conclusion that it is impossible to determine into which daughter cell the life of the original goes, so that the individuality of the original cell cannot be traced. Here is the crucial point for the theory of the immortality of the single cell. For in the process of formation of the two cells, or rather of the division of the single cell, there is a death of the old cell in progress; and from the substances of the old cell, the two new ones are constructed. A seed in the soil perishes in the springing up of the blade.

The idea has been advanced, that human life as we know it in propagation and growth, is always young and deathless, only the elements of youth being transmitted in the processes of generation. This idea is analogous to the idea of immortality of micro-organisms; for the germ and sperm, instead of uniting as vital elements, perish together in the formation of first cellular form of the offspring to be.



# The Open Court of Inquiry.

THE EDITOR.

## THE ZODIACAL LIGHT

"Will you please tell us, through the Court of Inquiry, more about the Zodiacal light, or solar annulus of the Golden Age? Does the light in London at night, as quoted in a recent number of *The American Eagle*, have anything to do with it? At what time of the year is the glow most noticeable?"

THE ZODIACAL LIGHT as at present seen in the north temperate zone, is most noticeable in the spring and fall, and is observable in the western horizon. It is a great stretch of light, conical in shape, with base at the horizon, and extending to the apex, about  $50^\circ$  above the horizon, in the direction, or along the line of the ecliptic. On some occasions, in the zone referred to, the length of the light has been traced from  $90^\circ$  to  $100^\circ$  from the sun. The Zodiacal light is also sometimes seen in the east in early morning. When observed in the west in the evening, it begins to appear at twilight. It is visible two or three hours after dusk.

But under the most favorable circumstances in the temperate zones, the glory of the phenomenon falls far short of that seen in the tropics. It is from the tropics that the continuous ring is said to be observed. This is generally conceded by astronomers, as may be seen from Newcomb's *Popular Astronomy*, pages 416-418, where the various speculations relative to the cause of the Zodiacal light are referred to. There also, is described the elliptical glow, called the Gegenschein, on the opposite side of the heavens from the sun. The glow is at present observable only under the clearest atmosphere, and by the most sensitive eyes. The facts of observation of it are said to be authentic.

Koreshan Science teaches, that at the beginning of the Golden Age, coincidentally with the great conjunction of the Sun and Moon in the human world, the solar and lunar systems of the physical cosmos will become one; and that the result will be the disappearance of the sun as such, and the manifestation of the great solar annulus, girdling the heavens as a ring, producing continuous day through the centuries, giving

perpetual spring, and thereby producing dispensations of glory in the natural world.

## The Sun's Motion

"Before me I have an article on 'The Movement of the Sign Aries,' in THE FLAMING SWORD. In it, it is said that the sun moves eastward about  $1^\circ$  per day. This I cannot harmonize with my observations of the heavens; for, I see the sun rise in the east, and gradually crossing to its setting point the same day.

"In another place I read: 'The sun will cross the equinoctial to the west or right.' I always thought the west to be on the left. Kindly answer my questions through the Court of Inquiry."

ANSWERING the last question first, we reply that in observing maps, where the north is at the top, the west appears on the left. But in observing the sun as it courses through the apparent dome, as it appears in the north temperate zone, one must face the south; therefore the west is on the right.

The precession of the equinoxes is at the rate of about  $50''$  of a degree per year. This does not mean the sun moves only  $50''$  of a degree per year; but that its path as related to the equator, is changed to the amount of that small space. The sun crossed the equinoctial line, on March 20 of this year,  $50''$  of a degree west of the point of its crossing on the corresponding day in March of last year.

The sun rises and sets daily. It sweeps through the space of  $360^\circ$  diurnally, passing through  $15^\circ$  every hour. This movement is related to the earth or its space, for the sun goes round with the sphere of the heavens, the whole heavens turning in about the same time. But observe, that the sun passes through all of the Zodiacal constellations in one year.

As related to the star sphere, the sun has an annual orbit, in which it moves about  $1^\circ$  per day. It is as if one should turn a globe with the hand, with a fly walking on its surface. Suppose that for every rotation of the globe, the fly should walk about  $1^\circ$  in the opposite direction. Then, when one had turned the globe over 366 times the fly would have gone around in space, 365 times.

## The Arch-Natural Manhood

"Please consider—(1) that which is natural: In this—Matt. i: 16: 'Jacob begat Joseph (the father of Jesus, the carpenter's son), the husband of Mary.' The fulfilment of this—Psa. li: 5: 'Behold, I was shapen in iniquity, and in sin did my mother conceive me.' \* \* Can any one be perfect before being born again?"

"(2) That which is spiritual: In this—Luke iii: 23: 'And when Jesus began to be about thirty years of age, being (as was supposed) the son of Joseph.' The fulfilment of this—Psa. 2: 7, and Heb. v: 5: 'Thou art my son, this day have I begotten thee.' \* \* Can anything be born before it is begotten?"

WE SHALL consider, first the natural, and after that the spiritual. When Jesus was born of the Virgin Mary, he appeared as the holy child; and he was holy, because he was whole, the biune man. He was born in the state of immortal manhood, subject to the elimination of the taint of mortality inherited from his mortal mother. The natural man Jesus was not conceived in sin and shapen in iniquity; but he was in sin, and was so shapen in his period of embodiment during the Jewish dispensation, when he cried aloud to be delivered.

The natural man Jesus was the fruit of the Jewish dispensation, and as such appeared as Jehovah, in the Lord's perfect manhood. He was the resurrection then and there, in his embodiment in Palestine. In his natural life there was a progress; and through his martyrdom, he shed the mortal blood, and being resuscitated from the tomb, he appeared in the arch-natural state, with power to appear and disappear at will. In that arch-natural manhood, he reached the highest perfection of natural being.

From childhood he grew to manhood, increasing in wisdom and stature. He did not reach his perfection without experiences, though he was born both male and female in one person. He was not only two-in-one, but he was the composite life of the Jewish people. He came as the seed to be planted, to multiply himself into 144,000 Sons of God. These Sons were in embryo in the early church, being then born of the Spirit. It was necessary for Jesus to be begotten, as to his multiplied life.

In the order of law, Jesus was bap-



tized by John the Baptist, and that baptism constituted a birth of the spirit, as to himself, and a begetting as to a future fruitage. Therefore, on the day of his baptism, the Almighty could say: "Thou art my son [*already, but*] this day have I begotten thee [spiritually, looking to the birth of Christ the Grand man in the multiplied Sonship.]"

Jesus was already the Son, born on the plane of biunity and immortality, before the begetting to higher uses. It is first the natural, then the spiritual. Jesus was the natural man. It was expedient that he should go away. He was the first man, the firstborn from the dead; but he became the "quickening spirit" through the processes of translation, when he merged into the interior consciousness of Deity, as to his ascending life; and he descended into his Discipleship, as to his descending life, producing in them a begetting of himself anew, for in each one of them there began the formation of the Christ, the hope of glory. The new birth of the Christ in multiplied form, is in the coming or manifestation of the Sons of God, as the fruit or resurrection of the closing dispensation.

#### Sign of the Son of Man

"In connection with the 'Sign of the Coming of the Son of Man,' September 6 or 7, 1881, I saw an aurora borealis in the north, over what I know must have been a convex surface, the rays from the pole pointing or shooting outward and upward, not inward and downward. I will describe to you this wonderful sign and 'day,' that you may understand the better that a man like KORESH, is not the sign itself; but that a real heavenly sign precedes or accompanies the man whom the sign portends."

**A**URORAS are phenomena that are observed so continuously throughout the centuries, that it would be absurd to instance one or two observations as a sign of the Lord's coming. The Gospels do not refer to the sign as a sign of the *coming* of the Son of man, but as the sign of the Son of man in heaven. The sign of the end of the dispensation is the Son of man in heaven—a man in a state of illumination.

The great mistake made by numerous Adventists, is in substituting the symbol for the thing itself. The Bible is written in the language of symbol-

ism, and must be interpreted from the standpoint of a knowledge of the meaning of the symbols. The sign of the Son of man appears in the heavens of the human world, not in the heavens of the physical cosmos.

Likewise, the Lord comes in the clouds of the anthropotic heavens, and not in the clouds which move across the physical sky. The Adventists point to the dark day in May, 1780, and the fall of the meteors in November, 1833, as physical signs of the Son of man—but that was long ago, and the Lord has not yet descended from the sky.

The physical sign of the Son of man in heaven, is the sign of Aries, which is moving from the constellation Pisces into Aquarius, symbolizing the Man with a pitcher of water, whom we are admonished to follow.

#### Competism and Single Tax

"What do you mean by 'the competitive system'? Is it a system of free competition—i. e., where all compete on equal terms? and have we such a system now? Or do you mean forced competition within a certain class of producers? Would we not have free competition if all monopolies and special privileges were abolished? And would they not be abolished by the application of the single tax principles—i. e. if all had access to natural opportunities of production? The best authorities on social science claim that this would be the case, and that poverty and other social evils would thus be abolished. What is wrong with the teachings of Henry George and the single tax?"

**T**HERE ARE two opposing principles of human activity, denominated the competitive and the communistic or coöperative. Whatever is not communistic in some phase of meaning, must be competitive. We use the term competitive system, as applicable to that regime of industrial and commercial relations, that has existed throughout the centuries. We conceive that there have long been both free competition and monopoly, side by side, throughout the period of human history. We are living in the time of a heading up of the competitive forces, where the fruits of competism are seen in monopoly, since the successful in competition become victorious over the victims. This is true, whether in war for possession of territory through force of arms, or in war for possession of wealth through commercial conflict.

We cannot conceive that free competition, without special privileges, would abolish all social evils; for grounded in social ills are both religious and sex perversions, alongside industrial and commercial perversions. We grant that radical changes, such as advocated in single tax, would revolutionize certain planes and phases of human activity, but not all. We advocate that

lands should not be owned by private individuals, but owned collectively; and as a necessary conclusion, we hold that industries should be controlled by the Government, which should provide its people the means and opportunity for livelihood, under such arrangement as to admit of the one performing uses, to receive the full products of his work—not in competition with his fellows, but in coöperation with them.

The best authority we know on social science, is involved in the Koreshan Socialism, which teaches a system of economics founded on the science of the cosmos; in other words, the Koreshan Social System is patterned after the form of the physical cosmos, which in itself is an organic structure, performing orderly functions, on the basis of the strictest economy, insuring its perpetuity in constant equilibrium. Any system which falls short of the application of such principles as constitute the nucleus and unfoldment of the kingdom of God in earth, falls that short of being the true system of economics.

We hold that this is what is wrong with the doctrines of single tax. It is fairly good, so far as it goes; but it lacks a long way of going far enough to cover the entire field of human rights and human wrongs. Regeneration of human society must come through the regeneration of the human individual; and the evils of the human world are abolished only through the eradication of the root of all evil—the love of money—the false criterion of exchange, on the religious and sex planes, as well as on the plane of commercial relations.

#### What are Dog Days?

"Please give an explanation of what are known as dog days, through the Court of Inquiry."

**O**RION, the hunter, must have been ably assisted in his pursuit of game by members of the dog tribe, since along with the constellation, there are Canis Major and Canis Minor, the two dog constellations. Procyon and Sirius are the principal dog stars—Sirius being known as *the Dog Star*. It is the brightest star in the heavens.

Dog days constitute the period of summer called the heated term. It is thought to be an unhealthy season. During that time, the dog constellations are near the sun; and the days when the dog stars rise and set approximately with the sun, are called dog days. They range from about July 5 to August 11. In the calendar, they are known as canicular days, *canis* being dog in Latin. It is said that the ancients attributed the cause of the heated term to the conjunction of the Dog Star and the sun.



# 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

OUR SPECIAL offer of this Magazine for one year and one copy of the Cellular Cosmogony postpaid, expired September 1, as per previous announcement. While in force it was quite liberally taken advantage of. We still desire to obtain new subscriptions and encourage renewals, and are now making a new offer, which is just as good as the other for those who are not reading our secular publication, *The American Eagle*. Therefore, from now until the offer is withdrawn on due notice, we will send the Magazine and *The American Eagle*, both for one year, to any address in the United States or its possessions, for only \$1.25. This offer is open to new subscribers and those renewing subscriptions alike. Our friends may now solicit subscriptions on the basis of this offer. Many people who know about us and our work, will gladly take advantage of this offer, for the sake of obtaining news regularly each week from Estero. Besides news from Estero, one gets the general news from Lee County, and especially news of Lee County political movements. The politics of Lee County have been of considerable interest to our friends, because of the conflict our people have had with the local politicians. *The Eagle* is an excellent newspaper, issued weekly from the Koreshan Unity press, and should be read by every subscriber of THE FLAM-

ING SWORD—and thousands of others. When your own subscription term expires, mail us \$1.25, and we will send you both papers for one year.

We here announce that the edition of THE IMMORTAL MANHOOD is entirely exhausted, and no more copies are to be had now at any price. We are unable to say at this writing when another edition will be issued. It is not at all likely that it will go out of print entirely. It may be printed in cheaper form, and thus reach a greater number of people. The first edition was limited and quite expensive; but it has served a great purpose; and not only the contents, but the printing and binding as well, have been highly commended by minds able to judge of the true character of a book. The second number of the Guiding Star Series has been under way for some time, but it has been hindered from several causes, one of which being the publication of *The American Eagle*, which was and is essential to our progress along various lines.

During the past year and more, we have strenuously endeavored, in coöperation with our friends, to have THE FLAMING SWORD on sale by newsstands. We succeeded in getting a number of local dealers to place copies on sale. Of course, the dealers have no particular interest in the Magazine, and are not disposed to go out of their way to give it any free advertising. The news companies will not push it at all; and as a result, but little returns have been realized from efforts made to have news dealers handle it. We have decided that for the present, we shall not undertake much work along that line, but will push our efforts along the lines of obtaining new subscriptions everywhere possible, and retaining the old subscribers as long as may be. As we have said before, results from personal work of our friends bring larger returns than all other outside advertising, of whatsoever character.

### The Republic's Foes

In the lull between raids to harry "anarchists," it might be well to ask, "Who are the real foes of the republic?" Certainly

not the mushy-brained individual who rants against all and sundry, from a soap box on the corner. The sleek, well fed representative of predatory wealth, unscrupulous officials who sell the people's interests or wink at the law's violation for a consideration, smooth politicians who flatter favors from complacent legislatures, and stuff ballot boxes, respectable parasites who fatten upon special privilege, editors of inflammatory newspapers, keepers of gilded palaces of vice, smug citizens too negligent to vote—these are the real enemies of the republic. But not even against these is violence permissible. Vindictive measures always aggravate the wrong. The monetary system, the high tariff, and other institutions that make possible our present unfair commercial system must be changed to more democratic methods. Our political machinery, at present placing a premium on machine building and legislative chicanery, must be replaced by voting processes that place the government squarely on the shoulders of the electorate and destroy all intermediaries between the people and their representatives. All license laws that sanction trade in vice or vice producing commodities must be repealed, and strict prohibition take their place. A public sentiment must be trusted to punish the voter who is false to his trust, and the editor who basely appeals to passion and prejudice. The foes of the republic must be annihilated; not by warring with individuals, but by revolutionizing the social, political, and industrial systems that make it possible for them to work evil.—*Fellowship*.

### Dividends, Profits and Wages

An intimation from the New York Central Railroad that it proposed to raise its freight rates, has precipitated a fierce controversy with the Manufacturer's Association in which the inherent antagonisms existing in our industrial system stand out with instructive distinctness.

The controversy has drawn practically all the railroads east of the Mississippi to the side of the New York Central, and a general raise of freight rates is now being discussed. On the other hand, the manufacturers of the country generally are with the Manufacturers' Association in opposition to the proposed move.

The railroad interests claim that the raise in rates is necessary to restore prosperity, while their opponents insist that no more certain method of preventing its return is possible.

They propose that instead of raising rates, the railroads shall reduce the wages of their employees.

To this the railroad people reply that a reduction of wages at this time would



precipitate an immense strike, crippling both the railroads and the manufacturers and endangering the chances of the republican party in the coming election. This, however, does not seem to impress the Manufacturers' Association, who would seemingly welcome a great labor conflict, while the railroad interests have apparently no liking for a fight just now.

Though both parties to the controversy conceal the fact, the real struggle is between railroad dividends and manufacturers' profits. Increased rates tend to reduce the latter and increase the former, while, with rates remaining as they are, the opposite condition prevails. Both understand that a further exploitation of labor through reduced wages would increase the swing for both, but while one is willing to have the situation relieved by this method, the other fears to attempt it.

The proposal to reduce wages is simply an acknowledgement that in this case at least labor produces all the wealth that dividend receivers and profit takers are quarreling about, and that the real disagreement is as to how the loot shall be "divided up."—*Wilshire's Magazine*.

### Japan's Forest Management

Japan is the only government in the world which takes upon itself the working of its lumber business, according to Consul General Henry B. Miller, of Yokohama, in a report in which he quotes the director of the Japanese Forest Bureau.

The Mikado's government has set apart a quarter of a million dollars to build saw-mills and lumber roads, manufacture lumber in remote districts, and put it on the market. Except railroad ties for Manchuria roads, the Japanese government exports no timber. It is all needed at home.

Many governments in different parts of the world own forests, but, as a rule, the timber is sold where it stands, and the buyer cuts and markets it. That is the way it is done in the National Forests of this country. The Japanese government, however, proposes to carry on all parts of the work, from planting the trees to selling the lumber after it has been manufactured. The report says:

"Recently an official in the department of agriculture and commerce was sent to the United States, and others to Europe for the inspection of the timber trade and forestry administration. A commission was also sent to India for the same purpose. A specialist on forestry in the same department is to be sent to South America shortly on a similar errand. The latter will thoroughly study the rubber plantations, and, if possible bring back roots or seeds for planting on the Bonins Luchu groups.

"The Japanese department of agriculture and commerce, which established a saw-mill in Akita prefecture in 1906, making a grant of \$100,000 in that year and \$150,000 in 1907 to develop the business, has ob-

tained a vote of \$150,000 toward the fund for the extension of the lumber business, and new government mills are to be established in Nagano and Aomori prefectures. Before the end of this year there will be nine timber mills in all in Akita, Aomori, Miyagi, and Kumamoto prefectures, all worked by the government. In many forests reserved by the government there is a very heavy supply of timber, but these forests are remote from railways, rivers, or seaports, and much expenditure is necessary for opening roads or constructing other means of transport in order to make such timber available.

District forestry offices will, however, not work mills regardless of profit, as strong competition is going on among them. It is stated that the Government mills will only supply their products to merchants in Japan, and the works are not yet progressed to such a stage that the Government can export direct. So far, the export of timber by the Government mills has been confined to supplying sleepers to the South Manchurian Railway Company."—From Forest Service, Dept. of Agriculture, Washington, D. C.

### Is It Worth While?

Is it worth while to give of one's time, and ability, and heart's blood for a reform movement—prohibition, woman suffrage, democracy, single tax, mission work, a clean-up of local political situation,—when you consider the lethargy of the mass of the people, ignorant of their rights, indifferent to their wrongs, content with the little they have, too stupid to strike for liberty; when you consider how little at best an individual can accomplish, how tremendous the forces allied against him, how short the time of active work, how slow the world is to commend, how quick to fling the sneer, the withering epithet; how sweet the comforts of home, how attractive the allurements of self-interest,—is it worth while?

No, it is not worth while from the standpoint of the individual. But slowly we are coming to understand that the individual has no "rights" in the world, except "duty." Duty not only to himself but to the world, not only to his circle of loved ones but to his fellowmen; that he is here, not to cater to his selfish pleasures, but to make a definite contribution to the evolutionary purpose. Not for him to weigh calls and consequences, not for him to temporize over questions of expediency, not for him to save himself, but it is for him to give unstintingly of bloody sweat and earnest heart to the solving of the world's problems. And for the world's sake, his sacrifice is worth while. All hail the noble reformers who toil and strive for righteous ends. Misunderstood, maligned, and often crushed, they work on with steadfast minds and willing hands, holding within themselves the assurance that though they see not of the fruits of

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their sowing their labor is not for nought; they know they are co-workers with God in the creation of an ideal universe:—and that is worth while.—*Fellowship*.

### The Injunction Question.

It is never possible to make a successful party issue out of something that is not intrinsically partisan in its nature or bearing. The injunction question is not fitted to be a subject of party contention, and it does not so lie in men's minds. All good citizens want court processes to be fair and just. There is no difference between republicans and democrats in this regard.

Everybody believes that Mr. Taft, by virtue of his judicial experience, is rather better acquainted with this subject in all its bearings than Mr. Bryan. He has expressed himself very definitely on the subject in recent speeches, and we shall have heard from him again in his letter of acceptance. All of his public experience has shown him to be not only a man of fairness and judicial mind, but also a man of generous heart and large sympathies. He could not possibly wish, of course, to be unfair to workingmen whether organized in trades unions or otherwise.

The people of the United States cannot bring themselves to the point of fretting and worrying about a question of this kind. Nor can anybody dragoon them into making a party question out of a movement for giving greater precision and regularity to the methods by which the judges act in certain matters of court procedure. Our tribunals of justice are upon the whole very well-meaning, and made up of men of high average ability.

Mr. Taft is in favor of some legislation on the subject of injunctions, and so is Mr. Bryan. Those who take the question deeply to heart would do well to ascertain the views of candidates for congress. No congressman will consider himself in any way bound by the injunction planks of either the Chicago or the Denver platform. From "The Progress of the World," in the *American Review of Reviews* for August.

### That Futile Fine

When last year Judge Kenesaw Landis imposed a fine of twenty-nine million dollars upon the Standard Oil Company, the socialist press without hesitation predicted the practical impossibility of collecting the penalty. The recent setting aside of the decision has confirmed the position then taken.

As usual, this attempt to realize the impossible has not only defeated its own object, but strengthened the trust. When the announcement of the fine was made public, Standard Oil stocks naturally fell in price, owing to the fears of timid holders that the fine might really be collected. It is said, and no doubt correctly, that Mr. Rockefeller himself, with his accurate knowledge of the outcome, was the heav-

iest purchaser of the depreciated stock. When the recent decision of Judge Grosscup announcing the setting aside of the verdict was made public, Standard Oil stock immediately increased in market value by two hundred and seventy millions. The net result of the operation has therefore been the freezing out of the smaller and more timid stockholders and the still further concentration of the industry in the hands of a smaller group of capitalists.

Mr. Roosevelt's denunciation of the recent decision as a "gross miscarriage of justice," and his statement that a weaker defendant would unquestionably have been found guilty, is an opinion upon which agreement or disagreement is largely immaterial. Mr. Roosevelt at least recognizes that "justice is the interest of the stronger," though he thinks that this should not be so, assuming as he does that the trust is really subject to statute law.

The only particular value of the incident is the lesson it teaches of the folly of expecting to curb the trusts successfully by imposing fines on them.—*Wilshire's Magazine*.

### Why He Lost His Friends

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner, cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, or took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone; that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He was not loyal to them.

He never hesitated to sacrifice their reputation for his advantage.

He was always saying mean things about them in their absence.

He measured them by their ability to advance him.—*Success Magazine*.

### INTERESTING BOOKS AND PERIODICALS

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### 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.

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**The Humanitarian Review.**—Devoted to rationalism, psychology, comparative religion and mythology, etc. It is decidedly agnostic, and opposed to superstition. The term "free thought" would perhaps most nearly fit its character. It has recently been enlarged and improved, now appearing in new dress, and indicates that considerable energy is being put into it. 854 East 54th street, Los Angeles, Cal.

**Love's Roses.**—This is a neat little booklet, issued by the Unity Tract Society, Kansas City, Mo., price 25 cents. The products of thought are like the various vegetable forms—some roses, some wild weeds, etc. "Love's Roses" is a little story of how Thelma, Laurel, and others learned to grow roses in their thought garden. The lesson is excellent, and the moral tone high.

**The Tyranny of Love.**—The title of this booklet indicates either a misconception of what love is, or an inability on the part of the author to express himself. Perhaps, he means perverted love is tyrannical. The matter of the booklet is not very clear. The idea is the proper development of children. Dr. A. A. Lindsay, Portland, Ore.

**Woman's Home Companion.**—"The Romance of an Empress" occupies a prominent place in the September number. It is the story of the life of the Czaritsa, which is said to be now disclosed for the first time in the English language. A full page portrait of the Empress appears on the cover page. An interesting article by Jack London is contained in this number. It is the story of the "Nature Man," who left what was supposed to be his death

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bed, and took to the woods of Oregon and recovered. He later appeared in California, in Hawaii, and finally Tahiti, where he now resides, in primitive wildness, cultivating a hill-top, in health and happiness. The various departments of the September *Companion* are replete with interest.

### The Humorous Side of Things

#### The Escape of Jones

One day a tall gaunt woman, with rope colored hair and an expression of great fierceness, strode into the office of a county clerk in West Virginia.

"You air the person that keeps the marriage books, ain't ye?" she demanded.

"What book do you wish to see, madam?" asked the polite clerk.

"Kin you find out if Jim Jones was married?"

Search of the records disclosed the name of James Jones, for whose marriage a license had been issued two years before.

"Married Elizabeth Mott, didn't he?" asked the woman.

"The license was issued for a marriage with Miss Elizabeth Mott."

"Well, young man, I'm Elizabeth. I thought I oughter come in an' tell ye that 'Jim' has escaped!"

#### A Good Enough Excuse

The teacher of a certain school received the following note explaining the absence of one of her pupils the day before:—

"Plese excooze Henny for absents yees-terday. Him an' me got a chance of a ride to a funeral in a charrige, an' I let him stay to home, as he had never rode in a charrige an' never went to a funeral, nor had many other pleasures. So plese excooze."

#### The Common Religion

As the new minister of the village was on his way to evening service he met a rising young man of the place whom he was anxious to have become a member of the church

"Good evening, my young man," he said solemnly, "do you ever attend a place of worship?"

"Yes, indeed sir, regularly every Sunday night," replied the young fellow with a smile. "I'm on my way to see her now."

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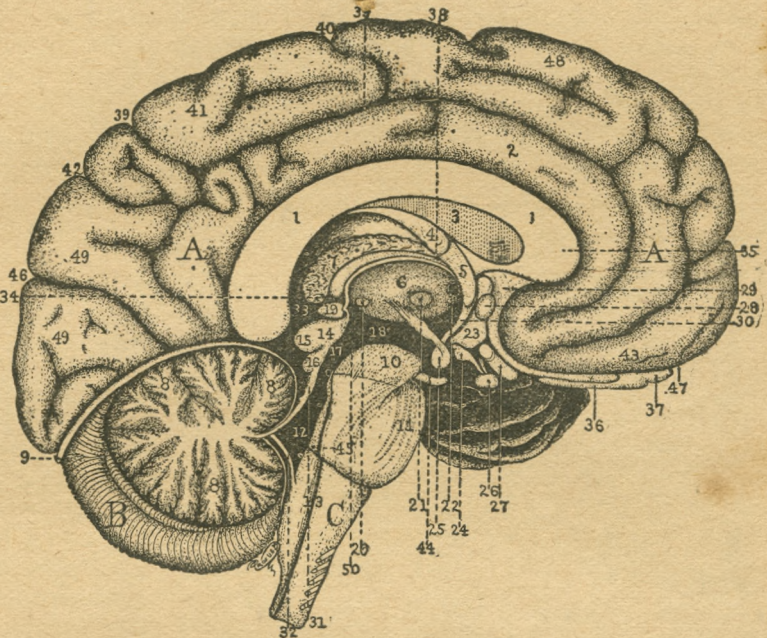
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