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## *The Humanity of the Deity*

BY KORESH

“**A**ND GOD SAID, Let us make man in our image, after our likeness.” Did God say this? and did God make man like himself? Was Jesus the Christ, the express image of the person (substance) of God? Is God a man, that when man is perfected he is in God’s image and likeness, so that when the Lord appears, “we shall be like him?”

If these things be true, it stands the modern clergy in hand, to so study God’s revelation of himself as to be able to discover the difficulty in the present want of likeness; such a want or defect as to make it impossible for the highest developed manhood at the present day, to discern any similarity between God and man, as man exists.

If man today retained God’s image and likeness, patterned by the creative power, the perfect workman, it would seem that there might be found one clergyman able to discern the correspondence and confess the humanity of God.

God is to the modern clergy, what he is to modern infidelity—the unknown and the unknowable; and he will remain such till, through the process of regeneration (reproduction from Jesus the Lord), man renews the image and likeness lost through the fall.



# 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 False Position of Higher Criticism

How Christianity Has Been Influenced by  
the Atheistic Conclusions of the Scientists

BY KORESH

**T**HE WEAKNESS of modern Christianity in its attitude toward its atheistic enemies, resides in its admission of the assumptions of so called science. Modern "science" is the breeder of that materialistic mental quality which denies all supernaturalism, both in archaic and modern times. The "higher criticism," the most insidious foe of Christianity, is the product of modern materialism, and this is the offspring of the present "scientific" fabric, built upon the most audacious assumptions of the atheistic mind.

Modern astronomy, the groundwork of material "science," had its origin at the time when the world began to break away from the shackles of benighted Rome. The declension of the church into its adulteration with paganism was a preparation for the divorce of God and man, and at the same time, the divorce of religious and secular science. When this divorce was instituted, atheism, in its consummate vigor, sprang into the arena of that controversy which engulfed the church and brought it to the feet of infidelity, where today the chains of atheism are more potent in their detriment to religious, spiritual, and moral liberty than the shackles of medieval Rome. The rational function is stultified in that mental attitude which assumes and declares that every premise must be a guess, and that the only way to prove a proposition is to fortify the original hypothesis with as many hypothetical agreements as can be brought to bear in support of the original blunder.

All modern approved science is diametrically adverse to the claims of Christianity, as to its supernatural origin, and to the Bible as ordained of God, placing Scriptural authority upon the identical basis of the secular writings of uninspired men, or men (if inspired) respiring emanations from the nether world. A scientific fabric, superstructured upon the blundering assumptions of one generation, to be shattered by the blunders of succeeding eras, constitutes the fundamental rein-

forcement of that infidelity whose best chances of perpetuity reside in the fact that it has ensconced itself in those prominent places of religious and secular culture, upon which the church itself depends for its claims to the most advanced scholasticism of the age.

There can be no possible agreement between the Scriptural claims to supernatural origin, and the assumptions of modern science. Every "scientist" admits the fact, which he does not dare to dispute, that every department of science as it exists today, is founded upon an assumed premise. Chemistry, called an exact science, is predicated upon the primary assumption of the existence and eternal perpetuity and indestructibility of the atom; the weakest point in the assumption, being the declaration that the atom is uncreatable and indestructible. The "scientist" denies the existence of a complement to matter, in a substance non-material, yet substantial, and correlated with it as its counterpart. Until very recently, "energy" has been held to be non-material and non-substantial, a mere mode of motion; literally, the work or activity of matter. Electricity, magnetism, light, and heat were neither matter nor substance; but there have come forward men like Lord Kelvin, who pronounce electricity to be a fluid, hence a material substance,—another as flagrant a mistake as to have pronounced it a mere mode of motion in matter.

There can rationally be conceived the geometric unit, the least possible division of a material substance. When the reason attempts to go beyond this in the denial of the corpuscular and metamorphic properties of the atom, and assumes that chemical transformation is but arrangement and rearrangement of atoms, it has stepped outside the realm of true rational exercise and become lost in the labyrinths of hypothesis. Matter is both destructible and convertible. When matter is reduced from its molecular state to that of the atom, the slightest agitation (vibration) destroys it as the atom of matter, and it is immediately reduced to the spiritual



(essential) state of its substance. It takes the molecular form when in and during its metamorphosis to another kind of atom. It would be impossible in a short paper produced for a periodical, to emplace the argumentary proofs of these propositions. Such an effort belongs to a work designed to clarify our claims to the enunciation of a genuine science.

Matter, physical science, and energy constitute a triunity of fact, relation, and operation which forms the geometric triangle of alchemical activity and metamorphosis. Physical spirit is the complement of physical matter; they are interchangeable. When the atom is agitated, it resolves itself to the spirituous essence of its kind. It may be electricity, magnetism, light, heat, or the ultra attenuations of these essences of matter; but while the substance is in the essential state, it has lost its material, atomic, and corpuscular forms. Energy (work) is the activity of both matter and its correlate spirit. Matter could not manifest energy (work) except there be something for it to work with. This something is its counterpart (its spirit), and its spirit is the resolution of the atom to its concomitant essence, the veritable substance of the atom in a quality of substance which cannot be denominated matter nor material, but which is as absolutely substantial as the atom itself.

Alchemy is the science of primitive Christianity. The Word which was God (Spirit) became flesh (matter) and dwelt among us. When the Lord, as to his flesh, went away, he did so through the dematerialization of his body, the flesh; and the oxygen, hydrogen, nitrogen, carbon, sulphur, fluorine, chlorine, sodium, potassium, calcium, magnesium, etc., of his material and physiological being were reduced to their coincident spirit, and the Lord was translated into the spiritual, non-material sphere of his being. I cite these claims of Scripture merely to show the relation of true science to Scriptural declaration, and to contrast it with the assumption upon which atheism, infidelity, and that most abominable and insidious enemy of Christianity and supernaturalism, the "higher criticism," have their foundations.

The hope of Christianity is in its renunciation of atheistic science, and in the investigation of scientific propositions on the lines of demonstrated premises. There is a divine use of the rational faculties, and the first step in the direction of a divine superstructure of science is in the demonstration of the truth of the initial premise. This is the attitude of Koreshanity in contradistinction to the antichristian and pseudo "science" of modern times.

### The Ascent and Descent of Man

The Universal Law of Seed  
Sowing and Harvest Time

By KORESH

**T**O COMPREHEND FULLY the character of the changes of man's state, as symbolically and prophetically set forth in the description of the generation and regeneration of man in the first chapters of Genesis, there must be a clear perception of

the two determinations of man as pertaining to his inner and outer being, or more especially to the ascending and descending nature and career. Man not only possesses the three universals of his nature, the three heavenly degrees—celestial, spiritual, and natural—but the pediment of those degrees is related to him in the material structure in which those degrees reside. Distinct from this he has three animal degrees, or three antithetical states, correspondents of his three natures, which continually inhere with the divine self—"proprium," as Swedenborg defines it).

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast [animal] that goeth downward?" In this quotation, reference is made to the two diverse natures of the being called man. His animal soul constantly descends, and his human soul as constantly ascends. The natural body is the nexus between these two antithetical natures; hence in the man the two natures are more or less mixed and conflicting, according to man's retrogression from, or progression toward the final state of the subjugation of the animal desires, and consequently his animal or sensual human existence.

At that point of human life where man meets his final temptation and achieves the victory over death, (which comes at the termination of the dispensation or cycle) the man terminates the career of his natural existence through theocrasis. At this stage of his career he both ascends and descends. The translation of Jesus was the typical theocrasis, in the ascending degree, for he was absorbed into the unity of the Divine; he merged into the spiritual and celestial *centrum*. In the descending degree, by the operation of the Holy Spirit through its descent into the race, He was absorbed into the humanity which is overshadowed and operated upon by the Spirit. The Holy Spirit is the product not only of the unity of the Son with the Father, but it is the substance of that body sublimated, and in a condition to be transmitted and appropriated by those who can receive it. The descent of the Holy Spirit is the beginning of the process of the disintegration of the descending man, while it is the beginning of the process of integration of the ascending man.

To put this in a still clearer light, if possible, the descent of the Holy Spirit was the impartation of the children of the kingdom, gathered into the bosom of Jesus the Shepherd. They were the spiritual lambs in-folded or involved from the past or Jewish age, and sown or planted by the outpouring of the Holy Spirit. "The good seed [said Jesus] are the children of the kingdom. The field is the world [church], and the harvest is the end of the world," church or dispensation. The planting of these children was the beginning of the disintegration of the divine Man in the descending degree. It was also the elevation of the natural man, or the spirit of the natural but ascending man, upon a higher plane of life; that is, the death of the Christ was the life of those who believed in him.

The church in every age of the world is to the evolution of society, what the mother or womb is to the



gestation and development of her offspring. Without the church there could be no gestation. The evolution of the age depends upon the special doctrine communicated and received. The communication of a doctrine must depend upon a central discoverer, prepared through successive reëmbodiments until the final embodiment, which completes the cycles of the earth or animal career, when he completes the involution of the wisdom of the ages, passed during the progress of his infoldment. This embraces the experiences of his progress, both in the earth and spirit existence. Both of these states; that is, the spiritual and the natural, belong to the domain of mortal existence; mortality being that state of man subject to sickness, death, and the corruptible dissolution of the organic form, a state not confined to the outward and material existence, but belonging to the spiritual existence as well.

The communication of doctrine depends, first, upon the central discoverer, then upon the few who are in the acme of desire for the doctrine, but who are in the acquisition (through an involution coördinate with the manifestation of the central and perfected doctrine) of the pure desire for truth, and are prepared to accept the truth when manifest, because seeking for something, not knowing precisely what, until the doctrine presents itself, when it is appropriated through the law of special adaptation. The few who by preparation can receive the highest truth—let down to their states of mind—become the teachers or doctrinaires for the many. The doctrines are let down by degrees from plane to plane of human consciousness and receptivity, being modified through various conditions of mental development until there is scarcely anything left of the original gospel. Without such a declension as has been so often iterated, there could be no regeneration; and without regeneration there could be no perpetuity. Seed time and harvest are included in a universal law; and the Gods depend upon the fruit which comes at the termination of every cycle, for the perpetuity of their existence, and the rejuvenation of the waste which every cycle includes.

## The Universe as a Great Empire

*The Chaos of Democracy and  
the Order of Imperialism*

By KORESH

**T**HE GOVERNMENT of the universe is an empire. No one has ever questioned the fact that the term universe is an applicable one, and is employed because it is adapted adequately to its use. It is not at all surprising that from the status of modern science, there is no general knowledge of the relationship between the alchemico-organic cosmos and the humanity which constitutes an essential factor in the constitution of the universe. Man exists by virtue of the fact that he appropriates the substances resulting from the concretion of energy, derived from the principal sources of energy which, in the "solar system," the scientist confesses to be the sun. Upon the basis of modern astronomy, the earth is constantly en-

cumbering matter through its interception of the radiations of the astronomical fields of activity. The mineral kingdom is materialized from these encumbrances; also the vegetable world which it puts forth, with the animal life evolved, and which feeds upon the products of the heavens and the earth; and the kingdom of man, whose life depends upon the products of the earth, and as completely upon the direct influence of the energies of the solar and stellar fields.

In applying the term universe to the organic structure in which the life of humanity obtains, we are compelled to confess to the operation of one central law, operating within and upon an integralism as absolutely imperial as it is possible for the mind to conceive. Within the universe there exists and is operative the law of antithesis. Reason itself demands the existence and operation of such a law. There could be no reasoning process were it not for the fact that everything in existence has its opposite. If there be form and order, there is also the existence of chaos. Chaos is the intermediate state between the form of the old order and the beginning of the regenerated order. The universe has a definite form as an alchemico-organic order, and it projects this form into the product of its operation, culminating in the form and function of the individual and in the universal man. The projection of kingdoms and empires as the products of evolution, constitute a part of the activities of evolution proceeding from the forces of causation. Kingdoms and empires are representative of the forces of integralism proceeding from the integralism of the universe. The history of the world shows the natural direction of the course of the social forms of development. The democratic stage is invariably succeeded by the kingdom and the empire.

The divorce of God and man precedes the divorce of church and state, and divorce is the beginning of disintegration. It by no means follows that, because where there is a union of church in those governments which have degenerated in religious and moral integrity, there may not be a righteous exercise of authority and power in an empire where the will of God is held to be the sacred thing in life. The chaos which immediately preceded the French empire under the Napoleons, is characteristic of the general tendency of human progress.

One cannot have critically observed the course of events in the United States, without having seen that the principles of democracy naturally lead to the point of disintegration. The people of a government constitute the body; the executive of a people is its head. In the empire founded upon absolutism, the head is the source of the executive power. In the republic, the source of power is with the people. In the first instance the voice comes from the head; in the second, the voice is from the belly. To speak from the belly is an abnormal source of the force of speech, and therefore of power.

Democracy is one stage of disintegration. It is the generator of discord and chaos. We do not refer to democracy as a party, but to democracy as a principle of liberty. While it is liberty of one kind, it is the liberty which naturally tends to the final catastrophe.



Democracy as a party, once represented the highest conceptions of liberty as obtaining with a people cutting loose from religious and civil restraint, as these belonged to an old order of monarchical domination. The name democracy is now identified with the maelstrom of revolution, in which is the sordid greed of the labor trust. It is progressing rapidly toward the climax of the dissolution of the Government. The President, who ought to be the head of the nation, by virtue of the functions of democracy, is the head of a faction against which the opposing faction is constantly hurling its most venomous invectives. What is this condition of affairs, but the operation of the force of division, and therefore the force of disintegration?

The republican party represents the rich, but at the same time it is representative of the power of organic force; not in the influence of the people which comprise it, but in the centralization of its monetary influence. The imperialism of the republican party is the imperialism of the wealth of the world in the form of the most oppressive centralization. The love of money is the root of all evil; it will be shown that it is the cause of the final chaos. The money power compels the presidents, kings, and emperors of the world to render homage. It is the power which at present rules the world. It will become more oppressive until the patience of the people ceases, in their estimation, to be a virtue. The leaders of the pronounced democracy are engineering the masses toward the chaos of the disintegration, constituting the supreme function of the principle of democracy, as it operates to the end of the ultimate dissolution. Chaos is before the beginning of the new creation. The universal imperialism of the money power, especially fostered under the principles of democracy or republicanism, will obtain just before the downfall of the kingdoms and empires of the world, and before the divine imperialism can be firmly established. The final culmination of the forces of evolution will be in the universal empire, the kingdom in which the Lord God will reign, as predicted by the great prophets and seers of the long since degenerated past.

### The Importance of Cosmogony

The Cellular System Reveals  
the True Character of Cause

By KORESH

**T**HE INQUIRY is often made regarding the effect of the Cellular Cosmogony upon the religious sentiment. It is a most natural inquiry, because every great religion of the world has some form of cosmic conception as a foundation or an accompaniment of religious conviction. Even the vagary called "the higher criticism" depends upon the Copernican system of astronomy for its existence, and this is the great stronghold of modern atheism. Both of these are modifications of the religious idea. Religion is what the term signifies; namely, a re-bond of unity. If it be a true religion, it is a bond of unity with God. One of the first principles of a true religious conviction is a true conception of the character of Deity. The first principle of the Decalogue is found in its first statement: "Thou shalt have no other Gods before me." The true God can only be known through a perfect understanding of the works of his creation, because this is the expression of his power in the language which God has declared in the hieroglyphics of material and natural existence.

Cause, whatsoever that may be, has expressed itself in what has been defined as Nature. If in this imparta-

tion of the language of expression, mentality and personality have been projected, it may be regarded as a certainty that these had their residence primarily in causation. No reasonable man will deny that whatsoever may be found in effect, obtained originally in the cause of that effect. Cause can only put forth that which belongs to and obtains with it. The acorn puts forth the oak because the oak is involved in the acorn. The oak tree is the evolution of the acorn, as the acorn is the involution of the oak. What is true of the acorn and the oak, is true of the universe. The universe as a whole has its germinal point of recreation; to determine this point is one of the functions of reason, and of the mental force of exploration.

The supreme expression of causation is the consciousness of mentality as found associated with and obtaining in the human form. Personality is one of the pronounced factors of the function of causation. One of the prominent things of being is personality. How can men be so idiotic as to inquire, "Is there personality in causation?" Cause has projected mentality, and in that mentality is the aspiration to know all things. A pronounced characteristic of the mental integrity is its association with the human form, in which is included person. The very fact that we find personality and mental power in the results of causation, is the only proof required that they resided in the cause of these factors of being. We may conclude—in conformity with the principles of reason *a posteriori* and *a priori*—that both mentality and person are concomitants of causation. This consideration only remains: Is God individual or multiple?

The study of the principles of Cellular Cosmogony leads directly to the fundamental fact that the cosmic structure has a center and a circumference, and that these are correlated in a reciprocal unity which constitutes them interdependent and one. There can be no question but that the alchemico-organic (physical) universe is one with the humanity which resides in it, and that the race of men is the coördinate and eternal concomitant of the physical cosmos. In this view, beholding the unfoldment of life in the cosmic shell, we must necessarily conclude that the life generated from and in the cell, or egg conforms to the laws which determine the form and function of the cell itself. The cell has an absolute center. The relation of this center with the circumference which comprises a part of its integralism, is of so reciprocal a character as to constitute it the central pole of universal activity. It is the primary point of rest, the most active center of function and the consummate arrangement of form, universal in its microcosmic continuity. There is no specific form in the universe that is not converged into this nucleus, nor any function of alchemico-organic being that is not congeried in this stellar nucleus.

The friction of the atoms which comprise the foundations of the alchemico-organic world, reduces them to a condition in which they lose their properties of matter; they are thence changed to the spirit of that matter. The shivering of the atom is the creation of its energy. All of the energy of the universe is the product of the annihilation of the atom. The atom is the product of the materialization of the energy, the spirit materially derived. Matter and spirit are correlates. Neither could exist without the other. The cause of all energy is the destruction of matter as such, and the source of all matter is the destruction of energy as energy. The law of the conservation of matter resides in the fact that for every atomic dissolution there is an equivalent reinstatement from the energy whence matter has its resource. The conservation of energy has



its law in the restoration of wasted energy from the matter into which it has its precipitation. The law of the correlation of both matter and spirit accounts for their conservation in eternal equipoise, and the relation of center and circumference maintains the integralism of the universe.

As the Science of Koreshanity determines the location of the stellar center of the alchemico-organic cell, so correspondentially it determines the central Star, the organo-vital nucleus of being. It thus defines the character of the Son of God and establishes, on scientific principles, the laws of his true worship. The Son of God is the Creator of all things; he is the nucleus of the anthropostic field of being. From Him all creation proceeds; this is because every form of life—having its origin in the universal life—can only recreate as it takes the form of the material germ. No form of life ever reproduces except through its material germ. The universal form of life and being constitute the man. He begins again his creation when universal being produces its germinal archetype, and this germinal beginning is the personality of the Son of God in material and human form. This is the form of the Deific personality; this is Jehovah—the Father, Son, and Holy Spirit. This manifestation, then, is the true object of worship, and the law is determined in the Science of the Cellular Cosmogony. The Science of the Cellular Cosmogony constitutes the basis of the Science of Religion.

## The Breaking of the Seven Seals

Seven Fallacies Broken  
by the Power of Truth

By KORESH

**T**HE BOOK OF LIFE is sealed on the back side with seven seals. This signifies that on the natural, physical, or material side of life,—that is, the outwardly human side, there are seven stamps or marks of impress, each one signifying a distinctive principle or set of principles. All of these together combine the power which prevents the reading and application of the words of the Book of Life. If we can read the words of the Book and appropriate them we may enter into life; but if we do not appropriate them we cannot enter upon the life which the doctrines of the Book involve.

Can the seals which prevent the correct reading of the Book be broken? If so, by what process can the work be accomplished? It is conspicuously obvious that so long as the character of the seals is unknown they must remain unbroken. The lock of a safe cannot be opened without a knowledge of its combinations. The first important step in the process of opening the safe which contains the words of life, is a comprehension of the principles upon which the sanctuary remains occluded from human entrance, inspection, and appropriation.

Why is man precluded from the perusal of the Book of Life, if not by the interposition of the false, so called sciences into which the human mind is indoctrinated? And how can these false principles or "sciences" be destroyed, but by a systematic and aggressive enunciation of the true science and a correct comprehension of the same? If the Book is closed to the world by the interposition of seven elements of occlusion, it follows that there must be seven distinct obstructions to the correct rendering of the gospel or words of life. Can these seven false principles or foundations of error be analyzed and their nomenclature formulated? If so, we may take one genuine step toward human redemption, in the demolition of the obstacles in the way of human en-

trance into life. We will enumerate these seven seals or seven false sciences in some of their distinctive domains, differentiating them, if possible, so clearly, and defining their characteristics so precisely as to render it impossible for the reader not to comprehend their purport unless wilfully obtuse.

First, we find a false ecclesiastical system with its hydra-headed power and intricate, subtle ramifications insinuated deeply into the human soul, its false and destructive theologies, so permeating every cell and fiber of the fabric of what should constitute life, as to comprise a formidable seal, enclosure, or fortification of the enemy who sits upon the throne of life by usurpation and arrogated authority. This seal shall be broken by the promulgation of the true science of God.

Second, there is a false system of anthropology (the science of man), involving social and domestic life, these founded upon and having their origin in false religious and moral obligations. This seal shall be broken by the inculcation of a system of anthropology founded upon a true conception of Deity.

Third, the science of statecraft is prostituted through a fundamental and radical misconception and application of the commercial principle, having its root and impulse in a fictitious monetization, or basis of wealth, engendering a system of competition in violation of the law of love to the neighbor. This seal shall be broken by the development and use (in the domain of material activities) of the true system of commerce involved only in the equitable performance of use and distribution of the products of Nature and art.

Fourth, there is a prostitution of the so called science of physical things, covered by the general term, cosmogony. In this is embraced astronomy, geology, chemistry, and the general laws of physics, all of which are under the seal of ignorance, and stand directly in the way of the true comprehension of life; for the false conception of Deity is founded upon and grounded in a misconception and inculcation of this false system. This seal shall be broken.

Fifth, the science of development, or the science of origin and destiny, has been prostituted. This embraces progressive and retrogressive activities which include the formula of life and death, the processes of the descent of Deity, and exaltations of the hells by transformation to Deific Sonship. In this is involved the true law of the universal perpetuity of both form and function. The false doctrine promulgated and believed regarding the above general science, is another obstacle or seal in the way of a correct perusal and application of the Book of Life.

Sixth, the science of mathematics employed to demonstrate a false system by the assumption of a fallacious premise, is one of the most serious obstacles to the opening of the Book of Life.

Seventh, death itself—in which all fallacies culminate, including a false belief concerning life and death; the supposition that man lives while yet he is dead, involving false notions concerning both life and death, including opposition to any effort to overcome death, because it is believed that man is already immortal and therefore alive—is the most formidable obstacle to the opening of the Book. This final seal shall be broken.

The army of the White Horse, in which we ask every Koreshan to enlist, awaits recruits for mobilization; as it is the purpose of Koreshanity to make an aggressive warfare against the heresies involved in the seven categories herein set forth. The Lamb with seven horns (powers) will thrust them against these seven great errors; they shall be destroyed, and the power of death shall be annulled.



# The Indicia of Human Progress.

BERTHA LDINE, MATRONA.

## THE FACTORS OF ETERNAL PROGRESS

How the Messianic Law Operates to Perpetuate the Cosmos

**I**N "ETERNAL PROGRESS," a new thought magazine, we find this statement: "The subconsciousness will do whatever it is impressed to do, and every deeply felt thought is an impression, for this reason the will should be impressed and directed according to exact science, and in no other way."

The universe has a knowable and now absolutely known form, having equally well known and defined functions for its eternal perpetuity. We wonder how many so called "new thought" people have, and can demonstrate that they have, an "exact science" of the being of the universe, involving that of their own origin and destiny, by which to direct the impressions of their subconscious wills.

Of this universe of form and function which we inhabit, each mortal individuality is but an unappropriated or unassimilated corpuscle of its ultimate fruitage of the perfected, immortal grand man. This grand organo-vital immortal man is the pabulum of God's eternal life. He is a periodical self expression of the Almighty Ego, as to all his supreme powers and possibilities in ultimates. As the unique Creator and Preserver of the universe, this grand man of the perfected universe periodically involves and impresses himself as the will of God in the wills of mortal men, and becomes known to them as the only living and true God, the Alpha and Omega of the cycle of God's animal life, the holy seed of their own divine origin and destiny.

The personality involving from age to age, in least form, the Deific potencies of the grand man, for their communication to men ripe for their receptivity, is known through sacred writ from the mind of God as the Messiah. We fail to note in the nominally new thought magazines, any mention of the appearance of this, in all ages and races, preëminently essential and primary factor of human progress, the Messiah, by virtue of whom, a renewing of their minds, by thought really made new, is effected.

To be at one with the great I Am of each and every new world or age;—that is, in his cosmic consciousness, his name must be known and confessed by each elemental member of his body. The Lord Jesus, the universal Word, was made flesh at the beginning of the now closing dispensation; and spoken by theocrasis, for the recreation of the universe, has caused the dispensation to be called "Christian" for about two thousand years, in acknowledgement of his Messiahship. The Lord Jesus, planted in humanity as the holy seed of an immortal race, to be scientifically reproduced at the end of the Christian dispensation, is to be known by a new Messianic name.

The sign of the approaching harvest, is the gift to

the world of the science of truth in the person of the greatest of all the prophets; and the knowledge of this new name is promised to all who truly love the appearing and kingdom of his God, Jehovah. The exact science of the truth is to be first received by those, who, in the beginning of the age, received "the firstfruits of its spirit." This spirit of Jesus begets in these a living hope, that they should at the end of the age be the first to be born again by water (science) and fire (the all-dissolving love of God and humanity) into the recreative resource of the immortal or God-race. The Messiah, or baptizer, to impart the forces of this spiritual "water and fire," regenerated by the application of an exact science, was elected by Jesus the Jehovah of Israel, and given the keys of knowledge. The Messenger-elect was Peter, his Apostolic successor. Peter was the first to acknowledge his Lord as Jehovah, the holy seed of his God origin and destiny. Peter's ultimate name and revealed lineage were foretold by the prophet Isaiah.

Ancient Israel became Lo Ammi to their God through the influence of perverted doctrines and life inculcated by false prophets and degenerate priesthood, who had made void the law and lost the keys of knowledge. Jehovah came to seek and to save the lost Israel, not to keep Israel from being lost. The Lord died in the field which had absorbed lost Israel, to re-absorb in the reproduction of himself in a new name, or personality, all Israel. These, the lost, in whom Christ died, and who in turn became dead in him, shall rise first, in his new name as new thought entities, to each seed of which he shall ultimately give again its own unique body.

In a new world or cosmic order of life, by God's new name, a New Jerusalem is to be built in earth, as an age lasting habitation for all Israel, restored as a God race, divine in image and likeness. The new city, the divine governmental seat of a world empire comprising the universe, will be planned and built by the heir of the world to come, the restorer of lost Israel.

The science of this original scientific Prophet will be applied, by a multitude ripening to receive it, to the reduction of the hells (the mortal embodiments with which they contend, as inhabitants) to obedience to the law of Moses, for the inauguration of a scientifically law-abiding order of universal civilization, to be reanimated by the spirit of Jesus, the Jehovah, which will delight in or love the law and the prophets. Every man, on becoming polarized in Jehovah's new name and in the science of the law of his origin and destiny as man, will learn to know genuine good and genuine evil. Perfect love, the gift of Jehovah for his new name, will cast out fear. Every ray of the light of truth, now shining into sin darkened humanity, radiates from the mental center of the Almighty, renewed in the scientific of his being in conjunctive unity with his God, Jehovah.

The scientifically established conjunctive unity of



each aspirant for the divine image and likeness with the mental center of God's new name, offers his humanity the only possible avenue for the entrance of genuinely renewed thought and eternal progress.

## English as a Universal Language

WHAT SHALL BE the second or world language, is a question the scholarship of the world is seriously considering. It is well for the discipleship of KORESH, in answering this question for themselves, to remember that the English language has proved itself ripe and rich enough for the service of the Messenger of the Almighty's seventh age-lasting covenant of life with men. The science of Koreshan Universology in its essence, is the acme of the parental attribute of the ripe fruit of the tree of the knowledge of good and evil, which is also the Tree of Life. The purified English of the Messenger is one of this tree's ripened products, a sovereign protector and purveyor of its quickening spirit to all receptive humanity destined to identification with the mature fruit of the living Logos. When cleansed by the divine use of its refiner and purifier, of all the receptacles of his dispensational truth, the English language will, like the Bride of the new age in the eyes of her redeemer, be spotless and blameless.

The fate of our beloved mother tongue, all Anglo-Saxons may rest assured, is to be time honored and glorified as the chief natural linguistic servant of the full gospel of the kingdom, as proclaimed by the most scientific Prophet God sends to humanity. Why, then, should any Koreshan seek to recognize as more worthy any other claimant for the honor of becoming the "universal" "second" to none, world language?

Is not our "King's English" the enlightening language of which Moses and the prophets did write in foretelling the enlightenment of the Gentiles? It is the new language of the new science of universology which applied to life for life must make all things new. Why ignore the claims of this richest of all languages, and press those of any dead or dying, or those of any language newly manufactured by the commercial loves of Mammon? Our mother tongue, made spotless and blameless by divine use will be good enough for the best expression of the best thoughts of every kindred tribe and tongue destined to be reached by the life-quickenning touch of the living Logos.

That the use of the "King's English" is already viewed by University scholars as worthy of being the future world language is finely evidenced in an article by Brander Matthews in the *July Century*. Mr. Matthews has much to say in favor of English as a world language. He quotes at length, Jacob Grimm, "a large hearted and open minded man." Jacob Grimm declared early in the nineteenth century, that English has a just claim to be called the language of the world, and it appears to be destined, like the English race, to a higher and broader sway in all quarters of the earth. Grimm further asserted that "in richness, in compact adjustment of parts, and in pure intelligence, none of the living languages

can be compared with it." It issued from a marvelous union of the noblest tongues of Europe, the Germanic and the Romanic.

"This wonderful language," says Brander Matthews, "partly Teutonic and partly Romanic, is likely to be nourished and refreshed in the future, in consequence of the scattering of the English speaking race on all the shores of the seven seas, whereby new and expressive words, as well as terse vernacular phrases are constantly called into existence to meet new and unexpected needs; the best of these being lifted soon or later into the statelier speech of literature."

The outposts of Anglo-Saxon peoples are the proving grounds for the seedlings of English speech. When the descent of the New Jerusalem thrills the being of a waiting humanity with her conjunctive presence, and the whole earth is turned to a new language, we can but believe that it will be the purified English language, made new and serviceable for prayer and praise for the countless benefits of the Most High, expressing the words and deeds of an unalloyed love for God in a redeemed humanity.

## Women in Agriculture

THE PROGRESSIVE liberty of women requires that a liberal percentage of them shall become self-sustaining from the ground up. In America the feminine aristocrats of the future are to claim lineal descent from the Goddess Ceres, and don her colors, the golden yellow of the ripened corn, and the purple of the tonic grape. In the *New York Tribune* we read that many English women have gone into gardening both vegetables and flowers, fruits and berries. "Some of them are handling large estates, and it is a work for which women are particularly fitted." It is further said that a woman will care for and plan her acres of plants with far more feeling, which of course instigates extra cultivation and resulting plant increase, than the average man who cultivates in a hurried, slap-dash way, on the ground that the cost, no matter how trifling, is going to take something off his income; whereas, experience has proven that exactly the reverse is true, that he increases his income every time he cultivates, and the more thoroughly he does it, the greater the increase.

"The women of England are distancing their male competitors in the open market." They follow European methods, raising as many crops as they can on the same ground; and as little as two and a half acres have been found to furnish a good living, when intensively cultivated. "These women are not from the class who for years have performed the manual labor of the world; most of them occupy high positions in social life."

The Long Island Railroad experimental farms have proven that with a little planning and laying out of the work, in the season when there is nothing growing, except under the grass, three and even five crops can be raised on the same lot that, with antique methods, would produce but one.

If the women of brains and education in England, find that they have not lowered themselves, nor lost



one iota of the respect, courtesy, and admiration of mankind by gaining health, stamina, and income, from tilling the soil, our American girls ought to see them, and go them at least three better. The Koreshan University system has long advocated an agricultural basis for an ever advancing education of all that is best in both boys and girls. We would hail with delight, at our practical experiment station in Florida, scores of young women desiring to coöperate in making the sand of Florida blossom as the rose. Florida sands, with artesian well irrigation, already proved so feasible and practical, yield the richest possible increase to intensive cultivation. The climate of Florida being unsurpassed by any other in the world, makes possible to the enthusiastic gardener a variety of efforts, practically impossible in the cold and frozen north country.

One does not realize how many delicious fruits and nuts, unknown in the North, may be raised in the Gulf States. So many young women are now interested in university settlement work, and their ideas are broadening so fast, that we cannot but hope that the day is at hand for their enthusiastic reception of the vitalizing concepts of the Koreshan Unity Coöperative Movement; involving, as it does, the best possible opportunity for men and women to advance through it into that delightful communistic fellowship of primitive Christianity, which caused the competitive pagan society, from which they had withdrawn, to exclaim, "Behold, how these Christians love one another!"

Koreshan Science is the only true and living science, giving the true lover of genuine Christianity a basis of defense for his living hope of the organo-vital restitution of all social institutions, to the fulfilment of the prophetic type instituted by the living Word, the seed and fruition of the Christian era.

All this returning delight of women in agriculture, and desire to purify and perfect the human body, is preparatory to the ushering in of the God kingdom of men. There being a time for everything, and as everything occurs in its time, as indicated by the clock of the ages, at this time, women are called of God to preach the gospel of humanity's deliverance from sin, by purification of mind and body; and to herald the Saviors to come upon Mount Zion, for the social, intellectual, and moral elevation, and the physical perfection of all humanity.

#### Striking at the Root

THE PUBLICATION in Holyoke, Mass., of a little monthly called the *Cradle*, indicates the deepening in a fine class of women, of reverence for human life. The right of every entity to know the advantage of being well born and well bred is aptly recognized by its editor and publisher, Rev. Mabel McCoy Irwin. One of her editorials is of such merit that we quote it:

"Ah, yes; but how deep? Shall I strike so deep that men and women will be cut to the quick, and made to see the enormity of the crime they are committing against themselves and generations yet unborn? Shall I tell my brothers that 300,000 of their sisters in this land of ours, are being offered up each

day that lust may have its way? Three hundred thousand did I say? Why these are they offered *publicly* on the altar of shame God alone could count the millions in our homes so offered up, and the myriad babes who never see the light.

"Shall I tell my sisters that their brothers, their husbands, their lovers and their sons are being destroyed by loathsome diseases that it were not clean to even give a name?

"Shall I tell the mothers that their little children, boys and girls scarcely more than babes, are not safe from under the mother's watchful eye, lest they be taught practices that lead them to insanity and imbecility?

"Shall I tell woman that all this is largely because of her own ignorance or indifference, and that it is she that is letting her sons and daughters go to destruction? Shall I tell her that largely upon her rests the weal or woe of the world?

"Shall I strike so deep that men and women with white faces shall look into each other's eyes and say, 'Men and brethren what shall we do?' Tell me, how deep shall I strike?"

#### WHAT RULES THE WORLD

"They say that man is mighty.  
He governs land and sea,  
He wields a mighty sceptre  
O'er lesser powers that be;  
But a mightier power and stronger  
Man from his throne has hurled,  
And the hand that rocks the cradle  
Is the hand that rules the world."

—William Ross Wallace.

In the *Cradle's* service of the science of stirpiculture, we take exception only to the influence of the statement implying, that the evil of woman's slavery to the lusts of the flesh is due to the statement of the Apostle Paul; "Wives, submit yourself unto your husbands as unto the Lord," and not to the most pernicious unscientific perversion; not only is that special text used without any due respect to the modifying clause, "as unto the Lord," but without any whatever to the command of the Apostle referred to, which is, "Husbands, love your wives as Christ loved the church.

It is well known that the desire and purpose of the Christ was to present his Bride, the church, in the world to come, in the light of the science of the way, the truth, and the life, as a chaste virgin, spotless and blameless. To this end he laid down his life, without having resorted to any force of mortal propagation. The Lord multiplies and replenishes the earth with his kind of humanity, primarily by the operations of his holy Spirit, which enters as holy seed the intellects and wills of men receptive to the spiritual essence of his doctrines; these doctrines being framed in harmony with the fundamental laws and principles of his immortal manhood, are ever operative to reproduce his applied doctrines. These divine families constitute the structural, or bony fabric of the grand manhood of his many Sons.

#### The Source of Melody

MELODY is the personal expression of the soul life of its creator. It goes out into the universe, not by the bounds of space or time, and it floats on and on; but wherever it finds a heart in sympathy with it, there it rests and makes its home.—Prof. Hans Schneider.



## MOTION VERSUS FORCE

**S**HALL WE EXPRESS motion in terms of force, or force in terms of motion? Neither one. We shall understand that motion and force are common to both matter and spirit, and that neither is said to constitute the basis of the universe. Force is a perfectly legitimate term to use to express the measure of energy. The force of a mule or of a steam engine resides in the number of pounds either can draw. The force of electricity is the number of volts it contains, or the measure of its working capacity expressed in terms of electrical science. There is no other term but volt to express the unit of electrical force. Pound expresses the unit of mechanical force. This great discussion by learned men at the present time, some of whom are so distinguished that their names are mentioned only with bated breath by any ordinary person, involves this issue,—shall the universe be expressed in terms of motion or of force? Which forms the basis of the universe? Neither, for the universe is resolved into two factors, spirit and matter. Their interaction is life. The correlation of these two forms of universal substance maintains the universe in perpetuity.

We have in the universe, mental energy, and it has a working force. There is also physical energy with its working force. Mental energy in the anthropotic center—the God-Man—is the primary cause of motion. The proximate and corresponding cause in the alchemico-organic world is the electro-magnetic energy of the central sun.

Sir Oliver Lodge, in a recent article, takes issue with Lord Kelvin, who had given his opinion, that forces rather than motions should be *assumed* as the primal elements. To Sir Oliver Lodge, a point in favor of making motion the basis of the universe, is that we apprehend it immediately. Some minds might not immediately apprehend motion, but something in motion, as the basis of this universe. God and the universe have always existed as the two factors in creation. As to the intricate problems discussed by physicists in this case, the fluid ether is the moot point. Their hope (frankly admitted by Lord Kelvin to be deceived) was to explain all the forces with which physicists concern themselves—electrical and “chemical” attraction, elasticity, magnetism, cohesion, and perhaps gravitation—in terms of the internal motions of a universally connecting fluid plenum.

As Sir Oliver states the difficulty, it is almost ludicrous. It is necessary that this fluid plenum should combine the elastic rigidity of a solid, with the penetrable unresistance to motion of solids through it, characteristic of a perfect fluid, and with the complete incompressibility of an ideal liquid. As the distinguished physicist declines to enter into the discussion without the sanction of mathematics, and as mathematics does not sanction a completely incompressible fluid-solid—a plenum with

the properties common to both states of matter, the argument broke down. It seems to involve a physical impossibility. To quote Sir Oliver’s article:—“The mathematical difficulties of all such treatment have been rather overwhelming; and an uncertainty about the stability or permanence of such a medium (this greatly to-be-desired fluid-solid) has always obtruded itself in a discouraging manner.”

There is no necessity for assuming any such medium, about as reasonable as a body possessing at the same time all the properties of ice and water, if one accepts the Cellular universe, with its heavenly bodies, explainable on the basis of aggregations of energy. The article quoted is a product of the heated term, at a time when men’s brains want to rest instead of grappling with the most intricate problems of solar physics. The simple statement that God and the universe have always existed and always will exist, removes all elements of unstability from the most interesting and plausible of all cosmogonic schemes—the only one that has been completely demonstrated.

The very fact that the reasonings of our most reputed scientists have led them to the point of requiring a body perfectly elastic and perfectly rigid at the same time,—a mental conglomerate, impossible and unthinkable—would indicate that they are on the wrong track from the outset. Simplicity is what they profess to desire. Start with a demonstration and not with an assumption. That is perfectly simple, and the results are sure. The Koreshan premise is simply this:—“If at any point of the earth’s surface a perpendicular be erected, the horizontal to that perpendicular will, if sufficiently extended, be the chord of an arc and not a tangent.” This starts the investigator from a point where he can reason clearly about the basis of the universe, and can presently arrive at its constituents.

## The Sun and Its Motions

**T**HE CENTRAL SUN has five motions, axial, orbital, lateral, spiral and a fifth motion like that of a top reeling to fall. The sun turns on its axis once in twenty-four hours and at night its dark side is turned toward one hemisphere, so that the projection of its energies which we see by day, is carried away from us. Its axial rotation causes day and night.

The orbital motion of the central sun is that of a helix, which comprehends an attraction for the magnetic pole of the earth’s axis,—of course the hollow earth, the envioning earth is meant. It comprehends the lateral and the spiral. It may be illustrated by a reel which is carried about a stick. This causes the changes of the seasons. The wabbling motion, as of a top reeling to fall, causes the change in the angle of the ecliptic, when a sudden jerk comes. This happens when it conspires that the great event in the biologic world takes place.



The lateral motion is due to contraction and repulsion caused by the energies of heat and cold in the concave earth. The sun is the most wonderful projection of energies in the world. It is written all over with the finger of God, in every quarter of this habitable globe, that day and night, summer and winter, seed time and harvest shall not fail, because of the wonderful reciprocity between the inner and the outer, the crust and the center. Reciprocity is the secret of organic unity. Could the sun drink up all the energies of the crust at once, it would shine for a little while, and then become extinct. The substance of metamorphosis is generated in the crust. It combines with the sun's energies to produce solar heat.

#### A New Emancipation Proclamation

**P**RESIDENT ROOSEVELT has given voice to a new emancipation proclamation. He has uttered one of the grandest pleas for religious freedom that the world has heard. He has dared to claim that the people's choice for the office of president, be he Protestant or Catholic, Jew or Christian, should receive that office. Whatsoever his religion, any man whom the people of this country honor as they honored Theodore Roosevelt, when he became the people's choice at the polls, is entitled to esteem, respect, affection, and veneration.

The three little R's which cost Blaine the presidency have been forever abolished. The sheer bigotry which affects to withdraw homage from a presidential candidate merely because he is of some particular faith, has been well scored by our admirable chief magistrate. He denies that Taft's religious principles were at issue in the campaign. He must stand or fall upon his character as a man. What makes the man? Is he not in some degree the product of his sectarian beliefs? Not in any hard sense, says President Roosevelt. Not in any sense that unfits him for a public office. As the choice of the sovereign people, he is supposed to be brevetted. Perish the thought that a man's religious creed unfits him for any office not in the gift of the denomination to which he belongs. The smart men of Tammany Hall are to be rejected, not because they may be of Catholic antecedents, but on the score of their plying a legitimate trade in politics, which nevertheless offends the moral sense.

"We rejected your candidate," said an able bodied voter to the President, "because his wife and his brother are Catholics and he is an infidel."

Mr. Taft is a Green Mountain boy, and he probably drew in orthodoxy with the scent of the hemlocks and spruces that cover those verdure clad hills. Somewhere on the road to the White House he became a Unitarian. It seems rather harsh to characterize him as an infidel; however, this has been done; and if the person who took this liberty with his name has not been sufficiently characterized by the President's letter, so that he is willing to take up his hat and depart, then perhaps he may excite a second diatribe.

Religious liberty! The very name strikes a responsive chord in every heart. Why did our forefathers

come across the stormy sea? Why did they plant a little colony with faltering hearts in the midst of the wilderness? Because they wished for liberty of conscience. Because they wished for freedom in their religious worship. All honor to the man who maintains that principle for which they fought and bled and died. We may have new religious sects and they may multiply, but they shall not be persecuted; and not one of their members but may aspire to the greatest office in the gift of this republic.

The three eternal liberties are truth, liberty, and immortality.

#### An American Idealist

**G**OVERNOR HUGHES of New York, is called an idealist in politics. He is an exemplar of Pope's line, "We receive but what we give." He calls the American people a nation of idealists. He finds from one end of the country to the other an intense desire for honest conduct, for the honorable management of affairs. He finds a wholesome situation in the United States, and he dares to say this. In the face of scandal hunters and purity associations, he finds encouragement, and he defies the laws of criticism in saying what he thinks. Nay, in the face of Upton Sinclair himself, and the beef trust, that indelicate and inveterate ogre, he declares, avers, and proclaims, that American standards never were higher.

It is refreshing in the currency of slang to meet a person whose speech is delicate and correct. It is refreshing in the currency of political cant to meet a politician who is able to see signs of goodness in the thirst for reform. The only trouble with Governor Hughes, is that his outlook from Albany is less extended than it might be from the national capitol. Possibly the front windows of the White House may command an extensive view, with grafters in the foreground. Governor Hughes is not sitting between these front windows yet, as he might have been had he insisted on reforming the ballot boxes.

He is an idealist who loves the perfect ideal of righteousness. Perhaps the White House needs an idealist. The great idealist is God.

#### The STORY OF A WHITE BLACKBIRD

BY ALFRED DE MUSSET.

(Done into English by Lucie Page Borden.)

#### III

**A**S I HAVE SAID, my wings were not very strong. While my guide flew like the wind, I followed breathless. I held out bravely for some time, but at last I grew faint and dizzy. "Is it much farther?" I gasped feebly.

"No," said my companion. "We are now at Bourget; we have only sixty leagues more."

I tried to pluck up courage, and kept on for another quarter of an hour, but in vain. I was worn out. "Sir," I faltered once more, "Could we not rest for a moment? I am tormented by thirst, and"—



"To the devil with you," thundered the enraged carrier. "You are only a blackbird," and without deigning to turn his head, he flew on. As for me, blind and fainting, I fell into a field of wheat.

I cannot tell how long my swoon lasted. When I came to myself, my first thought was of the carrier pigeon's cruel speech, "You are only a blackbird." "Oh! my dear parents," thought I, "you were then mistaken! I will return to you, trusting you may now receive me as your lawful offspring."

I tried to rise, but I was too weak, and fell back fainting. I thought I was dying; an icy chill struck to my heart; when, coming through the cornflowers and poppies, I saw two charming creatures; one a little magpie, coquettishly mottled, the other a rose-colored turtle-dove who paused discreetly a few steps away, her eyes full of pity; the magpie, however, came straight toward me, skipping along as merrily as you please.

"In heaven's name, my poor child, what are you doing here?" she asked, in light, silvery tones.

"Alas! Marchioness," I answered, thinking that must be her rank, "you see before you an unhappy traveler, whom his postillion has deserted, and who is dying of hunger."

"Holy Virgin! Can it be?" she cried. Whereupon she began to flit hither and thither, bringing me a quantity of berries and fruit from the bushes close by, while she continued to ply me with questions. "Who are you? Where did you come from? What an adventure! And where are you going? Traveling alone at your age! Why, you have only just passed your first moulting! What are your parents thinking of? How can they let you travel in such a plight? It is enough to make one's feathers stand on end!"

In the meantime I was able to raise myself sidewise, and was eating ravenously. The turtle-dove stood by with an air of pity. Finally she divined from my feeble gestures that I was suffering from thirst. A rain-drop, fallen the night previous, still lingered on a leaf of chickweed; gathering it in her beak, she offered it timidly. But for my distress, so reserved a creature would never have ventured upon this familiarity. What love might be I knew not, but my heart beat violently, torn by conflicting emotions. My purveyor was so blithe, and my cupbearer was so gentle, that I could have gone on dining thus to all eternity; but, unfortunately, there is a limit to all things, even a convalescent's appetite. The repast ended, and my strength renewed, I satisfied the little magpie's curiosity by relating the story of my sorrows in all sincerity. The magpie listened with more attention than I expected, and the turtle-dove gave the most delightful evidence of her extreme sensibility. When I touched the cause of my sorrows, saying that I did not know who or what I was—

"Are you jesting?" cried the magpie. "You a blackbird? You a carrier pigeon? Oh, fie! You are a magpie, my dear child. Yes, and a very charming one at that," she added, giving me a little tap with her wing.

"But, my dear Marchioness," said I, "it seems to me that for a magpie, do not be offended, but is not my color, to say the least, rather singular"—

"A Russian magpie, my dear; you are a Russian magpie. What! didn't you know they were white? Poor fellow, what innocence!"

"But, Madame," I persisted, "how can I be a Russian magpie, when I was born in the Marias, in an old broken porringer?"

"Oh! what simplicity! You came of the invasion, of course, my dear. Do you suppose you are the only one? Trust yourself to me, and you shall see the most beautiful things in the world."

"Where, Madame, if you please?"

"In my green palace, my love. You will see what a life we lead. When you have been a magpie fifteen minutes, you will never wish for anything better. There are a hundred of us, not like the beggarly pies who infest the highways, but all noble, and right good company. Each can boast just seven black marks and five white ones; this is our test of quality, and we despise the rest of the world. You lack the black marks, but as a Russian pie you can enter. Our time is spent in dress and gossip; from morning till noon, we plume our feathers, from noon till night, we chatter. In yonder forest stands a lofty oak, now, alas! deserted,—once the home of Pie-us I. To this sacred spot we sometimes make a tearful pilgrimage. This is our only grief, and otherwise we pass the time merrily. Our wives are not pruders, because our husbands are not jealous. Our pleasures are pure and simple, because our hearts are noble as our speech is free. Our pride knows no bounds, and if a jay or other vulgar bird finds his way into our circle, we pluck him piteously; yet we are the best people in the world, and the sparrows, tomtits, and finches who live near us, find us always friendly. You will never hear elsewhere so much talk with so little slander. In short, we live for pleasure, gossip, fame, and beauty."

"This is very attractive, Madame," said I, "and it would be very ungallant to distrust a person like yourself; but before I have the honor of accompanying you, permit me just a word with this young lady. Mademoiselle," I continued, turning to the dove, "tell me frankly, am I, in your opinion, a Russian magpie?"

At this inquiry, the turtle-dove hung her head and blushed pale red, the color of Lolotte's ribbons. "Oh, sir!" she faltered, "I do not know whether I can"—

"In heaven's name, speak! I have no thought of offending you, quite the opposite. You both seem to me so charming that I pledge myself to offer my claw and my heart to the one who will accept it, the moment I discover whether I am a magpie or something else; for as I look at you," I added in a lower tone to the dove, "I feel strangely akin to you."

"Truly," replied the dove, blushing deeper, "it may be only the sun falling upon you through the poppies, but your plumage does seem slightly tinged"—

"Oh, cruel doubt!" I exclaimed, "How shall I decide? To whom shall I give this heart so cruelly torn?" Oh, Socrates, how excellent, yet how hard, is thy precept, 'Know thyself!'"

I had not tried to sing since the day my voice produced such an effect upon my father. It now occurred to me that by this means I might decide the question. Bowing politely, therefore, as if to crave indulgence, I began, first to warble, then to trill, finally to sing at the top of my voice, like a Spanish muleteer.

As I sang, the little magpie began to edge away with an air of surprise, which soon changed to alarm. Seeing the result of my experiment, and willing to carry it through, the more impatient she grew the louder I sang. She bore it for over half an hour, then in despair she flew off to her green palace. As for the turtle-dove, she had been fast asleep from the first.

"What an unusual effect of music!" thought I. "Oh! Marais! Oh! maternal porringer! let me go back to you!"

(To be Continued.)



# Modern Social Problems

NOTHING CAN BE absolute that is not definite and finished. Absolutes have their limitations and their certainties. In absolute states there are no degrees, but only superlatives. The nature of a circle makes it absolutely round. There is nothing rounder than a circle, nothing squarer than a square; nothing purer than Deity, nothing truer than truth; nothing smaller than the atom, nothing greater than the whole; nothing higher than the Most High, nothing lower than the lowermost; nothing longer than eternity. There is nothing beyond the limits of the universe, because the universe cannot be fuller than the fulness of itself alone. Language itself demonstrates the limitation of things, even the limitation of Deity. Limitation is pictured in art, heard in music, felt in life, and written in Nature. Without limitation there could be no perfection, no climax, no apex, no acme, no destiny. The *ne plus ultra* of life is the Absolute, the perfect Deity. There is nothing beyond Him, for he is the head and origin and destiny of all.

## THE NATURE OF ORGANIC SOCIALISM

*The Scientific Society  
Versus Current Imitation*

BY MADISON WARDER.

**T**HE STEADY and persistent growth of the socialist movement in America is a fact filled with ominous portent to the powers that rule the social life of the present. But recently a despised exotic, it has suddenly become naturalized, and has developed into a potent political factor. Born of the oppression of triumphant greed, and nourished by the contempt of enthroned avarice, it has augmented in influence until the tramp of its gathering hosts is shaking the foundations of the strongholds of organized wealth, and the voice of its protest is thundering in the ears of the lords of the money power. The industrial bandits are fearful of nearing doom, for the oppressed are inquiring into the reasons of their oppression; the slaves are beginning to test the metal of their chains. The men who labor, who have borne the burdens of the constructive work of the centuries, are waking; they sense too keenly the glories of the dawning age of science to submit longer to the bonds their own ignorance has riveted upon them. The arousing spirit of the new day has already gripped them with the prepotence of its influence, and they are ready to demand that equity shall prevail in the orders of human society. Hence the shudders of economic fear that now convulse the competitive body social, the bulwark of the unholy system, and the captain of industry plainly sees the menace to this continued exploitation involved in this cry of the dispossessed.

Manifestly, the socialist movement deserves consideration, though it be but a reflex of the system of genuine social science in process of inauguration by the supreme Scientist, for it voices the plea of the down-trodden of the ages, and eternal justice recognizes their claims. But modern socialism, as it now seeks expression in the political field, is in system incomplete, and in purpose largely empirical. A strict scientific basis is claimed for it by its most able exponents, but in this very fact lies its fundamental weakness. Critical examination of its philosophy shows that it has been harmonized with the series of stupendous delusions that are promulgated as cosmic knowledge by the presumed scientists of today; and it is upon this unstable

and crumbling foundation that its whole economic structure is reared. Recently a noted socialist lecturer called modern science to witness the demolition of the theory, that universal existence obtains in the two states of spirit and matter; and educated socialists are practically unanimous in this belief. Marxian socialism rejects the dual aspect of cosmic life, and declares that material conditions alone are influential in determining progress; a position rendered untenable by any one of a thousand facts of every day observation. The law of opposites is one of the most notable of the laws of universal life, and is constantly in evidence. Socialists must revise their philosophy to accord with the laws of universal being, or it will go to pieces in the application. The age of false things has reached its close; only the true can endure in the future.

Organic socialism is a condition of human society, existing within the physical universe of which humanity is the vital nucleus, and as such is inevitably structured in harmony with cosmic laws. As the expression of social righteousness, it implies order in human relations and is the antithesis of social corruption, which finds expression in the disorder of competism. Here is manifest the law of opposites in social life; competism, the rule of injustice, and socialism, the reign of righteousness. In this connection, observe two examples of the same law, manifest in the extremes of involution, and evolution. The acorn, product of involution, becomes the oak by evolution. In the universal phase, Deity, product of involution, becomes the universe by evolution. Thus God evolves from himself all created things and qualities; being the author of good by virtue of voluntary desire, and of evil by virtue of involuntary power. The evil springing from involuntary creative power has, through processes of evolution, manifested in the economic system of competism. The good springing from voluntary creative efforts will, through processes of evolution, eventuate in the economic system of socialism; therefore, true socialism must acknowledge the Deity as its source of power, and the central authority of its social activities. Such acknowledgment is not possible in the socialist movement at present, for the masses, having blindly followed blind theological leaders into the ditch of religious ignorance, do not know God. The light of genuine science must illumine the world before the cause of



humanity can rest upon a rational basis. Then the leaders of economic revolt can see that the coming system of social righteousness must be inaugurated and directed by the supreme source of all righteousness.

Organic socialism is further differentiated from current imitations by the fact that its truth is made manifest in all stages of its unfoldment. Wherever a few are gathered together to apply its principles, its benefits are immediately derivable. There is no heart wearing delay in waiting for national majorities; the socialism of the Koreshan system is as practical in the initial groups as when it shall have attained triumphant cosmopolitan amplitude. For those who engage in this system of social service, the specter of competition's reward to the toiler is forever robbed of its terrors. They are assured of a future that shall be unmarred by the cares and dissensions of the competitive struggle, and open to the fullest development of vigorous, upright, and cultured life.

## Live and Let Live Socialism

BY MAJOR OGDEN WHITLOCK.

THERE IS NO room for doubt that mankind is tending as fast as is safe, to some sort of socialism. The writer is aware that the readers of this magazine do not favor pagan or irreligious socialism, but an intelligent and orderly socialism, a just and genuine way of bringing about the domestic and social well being.

On the present basis, a just and correct social system cannot be imagined. Any plan for human betterment that is sought to be fitted to the competitive system of action, must necessarily be spoiled by the ever present wrong of that system. In a wrong system, wrongs or ills of humanity are systematic; therefore, it is obligatory on society to effect an exchange of systems.

Society is in a rut, and doesn't know just yet how to get out of it. The opposite of competition is coöperation or unity. The competitive people, because of their unfamiliarity with coöperation, are at a loss to determine whether they are to lose their power of choice as to what they want and lose their individuality also. Another fear is bossism. It is surmised that under theocratic government (a good system of government in place of a bad one), they would commonly be placed under restrictions that might smack more or less of dictation if not of coercion. In short, they fear a loss of independence.

Are these fears well grounded? Assuredly, no. If the principle of coöperation is superior as compared to competition, it is bound to be more humane, elevating, and commonwealth producing in action. And if there were bossism where there were coöperative workers or operators, it could hardly be told from a display of kindly concern by a respectful, competent, sympathetic director. No swearing or threatening boss would dare attempt to lord it over a coöperative worker.

The fear of losing one's independence or individu-

ality, must have arisen from lack of knowledge of coöperation or of a live and let live system. How can one, with no bar to making the most and best of oneself, fail to be free or exempt from control or anything suggestive of bossism? And where one receives all that one earns, how can he be other than satisfied? And where every one in a community is interested in and systematically contributes to every other one's comfort and well being, how can he be other than happy?

## Social Signs of the Times

BY ELIZABETH ROBINSON.

AS THE CLOSE of the year approaches we hear the prognostications of those versed in weather signs, as to what kind of a winter we may expect. When the bark of the trees is thicker, the fur of animals more close and long, and the squirrels are increasing their store of nuts, then the winter will be severe. If we observe the signs at the close of previous cycles, as those of Noah, Moses, Elijah, and others, as given by the prophets, the present time is in close relationship, and he that runs may read.

Pleasure in the way of self-gratification seems to be the key-note of the multitude; and they make a mad rush at the landings and stations to get somewhere to be amused. There was a time when one or two holidays each year sufficed for the antics and wild revelry of a Mardi Gras or Fiesta; but now every occasion is taken to enact the extravagances of these festivals. All theaters and such places of entertainment whose programs do not include the "Salome dance," are lacking in interest to the general public. This dance is heralded as the "poetry of motion." It is given by a female seemingly nude, with but strings of beads and a yard or two of chiffon for a drapery. She executes all manner of turnings and twistings of the body and limbs, to wierd music; also embraces and caresses an image representing the bloody head of John the Baptist, until in an excess of passion she falls to the floor exhausted. This spectacle is called "beautiful" and is claimed to exemplify motion in its most poetical form—perhaps never surpassed even in the "groves of Ashtoreth."

If one tires of this Salome representation, he can vary the program by going to "The Devil;" and if one is in New York City, one can see a different "devil" every night in the week. This is not the old fashioned devil with hoofs and horns, but an up-to-date twentieth century gentleman attired in evening dress, with all the suave manners of polite society. As he looks at his victims he laughs sardonically, waves his hand, and tells them, "I am here!"

There is a story of a man in New York City who died and went to his "eternal home." After he had been there a few days and looked around some, he met a "shade" and entered into conversation with him.

"Well," he said disconsolately, "I don't see that this is much improvement over New York. When you are not getting blown up with dynamite, you're being



choked to death with sulphur in the subways. I don't see any use of coming to heaven, anyway."

"My dear friend," observed the "shade" "you have made a slight mistake this isn't heaven!"

Certainly, it looks as if we have reached the limit when such exhibitions as the "Salome dance" and dramas of "The Devil" are such acceptable food to the vitiated moral palate. The sign points to a change. The darkest hour is just before day—the day that heralds purity of thought and life, and that will bring "Peace on earth and good will to men."

### The Great Moral Standard

BY ANASTASIA.

THE QUESTION directly reverts to the standard from which and upon which one's code of moral obligation rests: Is Jesus the Christ of 1900 years ago, the standard example of today's criterion? Then there can be no question of conclusion, for his teachings and example are unmistakable; for instance, in 1 Cor. vii: 32-34: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband."

And in Luke xiv: 33: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." In Matt. xix: 29: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

To perpetuate the mortal structure through the processes of generation is not to confer upon posterity the greater benefit; but through the conservation of potential mentality, to hold in mental consciousness the declared truths of Messianic impartation, is to build upon that foundation a superstructure of higher uses; thus becoming a part of that divine draconic power, which drags on to a succeeding age the immortals who are to be carried onward to perpetual consciousness. This is man's greatest destiny, this his greatest saving service, his incomparable legacy to mankind.

The world is in the throes of revolutionary birth. From the cataclysmic agony a new genus of men will appear. They will be made from that quality of spiritual force which has stemmed the tide of the great world wide ocean of sensuality; and by virtue of the principles enunciated by Jesus the Christ, idealized into deed and word of actual, incorporated life,—baptized into power by God's new Messiah of the Aquarian dispensation, they will stand forth as the resurrection of the dead, unto eternal life.

The question is but a matter of vidual choice. Do you desire perpetuated mortality? You know the course to continue. Do you aspire to take hold on immor-

tal and enter into the realm and sway and liberty of the God's? Then forsake the ties of gravic attraction which lure to mortal perpetuity.

To save your love, your love must cast away. Truth is not gained but through the inevitable law of sacrifice. The commercial, secular world says: pay your money and take your choice. The same principle applies in theological commercial government; take your choice and pay the price.

"For thus sayeth the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off."

### The Cause of Poverty

BY MOSES G. WEAVER.

ANY GOVERNMENT that fails to uphold the individual rights of its subjects, upon whose hands alone the prosperity of its commonwealth depends, is not performing that use to humanity for which it was created, and therefore such a government, no matter what its platform of principles, has no reasonable excuse for existence.

No one creates wealth by his industry on any line, who does not also add to the permanent value of the community by which future generations are benefited. Through the wage system the benefit of improvements on real estate is lost to its rightful owners. The trouble is that those who buy out the workingman's rights for a few dollars in wages also purchase, indirectly, the government's right to protect them in the possession of the spoils.

We will endeavor to make our position clear by means of a simple illustration. Suppose one man spends two weeks catching fish by hook and line, and succeeds in salting down enough to last his family several months. At the end of that time the wealth would all be consumed; it was perishable property. Another man spends the same time in the construction of a fish-dam, which will not only supply fish during his lifetime, but will go on doing the same for his children, generation after generation. Justice demands that this man be protected in the ownership of this improvement and that the benefits from his investment of labor in permanent wealth be assured him and his heirs forever. But as this would put the land sharks, who fatten on such improvements, out of business, no government is existing today which dares to interfere.

Now let us suppose the two men have coöperated in the construction of the dam, and while No. 1 was putting in all his time in that permanent improvement, No. 2 was employed in securing the necessary perishable property,—catching fish to feed both families while the building was in progress. Now comes the vital question. Should No. 2 have one half interest in the fish-dam for all time to come, or should he only have the amount which he supplied to No. 1 returned, fish for fish? In



accepting the fish as wages, although a double portion be returned, he would be selling out his permanent interest in the wealth their joint efforts had created, and if he continued on this line, would remain a poor wage slave all his life and in old age leave his family destitute.

If industry were protected in its rightful ownership of the permanent wealth there would be no need for life insurance, poor-houses, or jails. The labor of today would be the capital of tomorrow. Only through the function of a paternal government which will take good care of its wealth producer, and not kill the goose that lays the golden eggs, can this great wrong—yea, crime, be righted. The curse of slavery is removed only by government ownership.

### The Question of Human Rights

BY THE EDITOR.

THE QUESTION of human rights is one which has exercised the mind of the world's greatest men for ages past; and the efforts to determine what the rights of man are have been many. A right is defined by Webster as "That to which one has a claim; as (a) that which one has a natural claim to exact. (b) That which one has a legal or a social claim to exact; legal power; authority. (c) That which justly belongs to one; that which one has a right to claim or possess. (d) Privilege or immunity granted by authority."

Now, it is a fact that since the period of the American Revolution, to the time of the founding of the Koreshan System, scarcely any attempt has been made to define the character and extent of human rights. Much that has been said on the subject is merely negative. It is obvious that all of the rights of men are not set forth in either the Declaration of Independence or the Constitution of the United States; nor have legislators enacted such laws as establish genuine political rights, to say nothing of rights social, moral, and religious.

Blackstone said that "Those rights which God and Nature have established, and are, therefore, natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislation has power to abridge or destroy them, unless the owner shall commit some act that amounts to forfeiture."

If human rights are natural, there must be something in man himself by which to determine what his rights are. It is said that, "Man, then, must know himself and his true relation to his fellowmen and to external Nature"—and more, man must know his relation to Deity and his status in the scale of human development and progress, else he cannot know what justly belongs to him—he cannot know what rights to exact from his fellows, nor can he know without a knowledge of the laws of human relationship, to what extent he may rightfully yield service to others.

The problem of human rights, therefore, must be

solved scientifically. Is there any basis for such solution? Suppose a man's rights are to be measured by capacity to perform uses and to enjoy his products—would not that make the doctrine of equal rights untenable? We do not believe in equality; we do believe in equity. The equilibrium of the cosmos is established upon the laws of order; there is such a thing as stratification in levels or planes of activity—and these are sharply defined by Nature; and correspondingly, stratification may obtain in humanity when humanity has reached that stage of experience and development which makes possible the creation of a new world of human economy.

Koreshanity declares that the pattern of the true form of government is in the form of the physical cosmos; or correspondentially, in the form of man himself; and that through application of the principles of classification, the various orders or classes of men may be arranged scientifically, and the rights of each class determined as accurately, as one may determine the mathematical relations of any geometric form or figure.

### The Game of Business

BY THE EDITOR.

AN EDITOR notes the fact, that modern business is in the nature of a game of poker, the essence of such a game being mystery. That player wins who holds the strongest hand, and he is the best player who conceals his hand as well as his feelings, and can guess most accurately the strength or weakness of his opponent. But there is every chance for dishonesty and trickery. The writer referred to, contrasts poker with chess. In chess there is no mystery. The game is played above board, and every movement seen, and may be understood by the other side. It is wondered why modern business may not be like a game of chess, where only skill wins, where there is no chance for dishonesty nor deceit, and where mystery is wholly eliminated.

But why should the industrial and commercial economy of any people be a game of chance at all? Why not eliminate the element of chance entirely? Why not cease to make a man's sphere of activity a "business" in opposition to his neighbor? So long as there is the element of chance, the spirit of the game, the playing for stakes, there is loss to the defeated, and gain for the successful gambler. Let the spirit of love to the neighbor prevail. Let human activity spring from higher motives; and then every one may win and earn all he needs, and no one may heap up more than he can use. Let the skill and ingenuity of man be exerted in the direction of making people happy through mutual service; for in the effort and the work is the spirit of communism, as opposed to the spirit of competition.

Next to the scientific regulation of the energies of life itself, is the essential regulation of human industry, which is the support of life. If human industry were scientifically regulated—that is, on the basis of universal economy, there would be no unemployed, no destitute, no overworked classes; and the curse of wage slavery would be removed.—THE EDITOR.



# Health and Hygiene

Dr. J. Augustus Weimar.

## MORE ABOUT CHIROPRACTIC SCIENCE

Its Great Success and Character  
and the Aims of its Promoters

**T**HE MOVEMENT of Chiropractic science and art of healing (adjustment) reminds us of the valley which was full of dry bones, as described in the book of Ezekiel; for "there was a noise [Heb. *gowl* or *kole*; that is, a loud call or sound] and behold a shaking [Heb. *rahash*; that is, a vibration, quaking, rattling, rushing, commotion], and the bones came together, bone to his bone. And when I beheld, lo, the sinews [the nerve-fibers that are in communication with the various parts of the human structure, from the headquarters the brain, and act which as knitters, transmitters, receivers, and impulsers], and the flesh came upon them, and the skin covered them \* \* and the breath [Heb. *ruach*, spirit] came into them, and they lived and stood upon their feet, an exceeding great army." While this Bible reference has a spirito-natural application, it nevertheless describes beautifully the Chiropractic science and movement.

The Chiropractic movement, as shown in this Department of the November issue, was launched into this mundane sphere in 1895, and, although in its infancy, a mighty "breath" prevails it, and makes it live like no other healing art has before; and it stands upon its feet like none other, and it is growing into a powerful army unlike to any other. Indeed it has grown to such an extent that it peerlessly surpasses every other system of healing, whether medical or non-medical, for it is working bee-like for the amelioration of diseased, deformed and suffering humanity!

Hundreds of men and women, among the M. D's, D. O's, and N. D's, graduate annually at the parent Palmer School of Chiropractic science, and are locating as practitioners in every state of the United States, Canada, and foreign countries. No medical nor non-medical movement has ever shown such an impetus or momentum, as the one under consideration, and, if the reports from these practitioners are based on facts, they actually outdo by far any medical physician, or any non-medical doctor in the healing art. Their non-medical "voice" (doctrine) is strong, sound, and of commanding attention, and their "commotion" (results) caused thereby are genuine and far-reaching, for their system is based on bones, sinews, flesh, skin, and spirit, as Ezekiel prophesied and described it.

### Chiropractic's Rapid Growth

**A** FEW YEARS AGO this movement gave birth to "The Universal Chiropractors' Association," which will in a few more years outnumber any medical or non-medical association of the healing art. Its "Constitution and By-Laws" are humane and note worthy; its purposes are, first, "to live and let live," and to do good to suffering humanity according to the most advanced method ever conceived; second, to bring about the modification and enactment of such laws in each state of the United States, as will undo the inhuman and unjust medical laws

of the infernal Medical Association. We need not add, that we wish this non-medical Universal Chiropractic Association all the success that destiny has in store for it, because we discern from its whole tenet and conduct, a fairness unequalled, and an elevating and exalting tendency, coupled with a definiteness, accurateness, determination and indomitable purpose of doing good to suffering humanity, both in a physical and mental way.

We can discern that the modest prediction of its discoverer has already reached the time of its fulfilment, after only thirteen years of its career. Said he, "Chiropractic [science and art of adjustment of the cause of disease] came into existence through a combination of circumstances which made surrounding environments of such a nature that it could no more help being born than you or I. Such a coalition of conditions [of any medical or non-medical systems of cure] never did occur before; if they had, then it [the Chiropractic movement] would have been discovered prior to 1895."

Of the discoverer it is said, "Dr. D. D. Palmer was a practical man. He had a definite purpose, therefore, he succeeded. Success has crowned his efforts. He was alive to the opportunities as they presented themselves. He observed the incidents of life through his own eyes, then formulated his ideas by his own thinking. He accepted existence as it is, then made the most of actual conditions. He looked to himself for help [for God helps those who help themselves]. If he received assistance from other sources outside of himself, whether from the washer-woman, or from the superhuman realm, he is just that much ahead.

"The restrictions and prohibitions [of the various medical and non-medical schools of thought] that are intended to cramp one's energies, and narrow one's opportunities, had the opposite effect on him, for they invigorated and broadened his conceptions on anatomy, physiology, etiology (cause of disease), *diacinemaie* or subluxations (slight articular dislocations of the movable foramina of the spinal column, the sequential impingement of the sensory and motory nerves, and consequential diminution of the vital forces from the electro-magnetic laboratory of the brain); analysis and unique nerve-tracing on living beings, and final adjustology (correcting the occlusion, impingement and diminution that produce disease, deformity and suffering).

"He had learned to assert himself, face facts fearlessly, think logically, prepare his plans, then carry them to fruition doubtlessly. Emergencies had been thrust upon him often unexpectedly, but he forcibly arose and asserted his rights. While mindful of his own just claims, he was careful of others. His life-time habit of independent thinking became invaluable to him. He was always on the lookout for new methods of healing and of better ways of accomplishing his desires."

### A Glance at Old Methods

**C**ONCERNING the medical methods of procedures, when the drug doctor diagnoses his patients, Dr. Palmer says: "You will never find what is creating disease by taking the temperature, respiration, and the pulse, or by chemical and microscopical analysis of the secretions and excretions, or by palation, percussion, and auscultation. These means only tell the amount of morbid conditions



which are the effects from the cause. Why not find the cause and adjust it for a definite purpose, thereby correcting the displacement or disarrangement of the nerve-impulses."

The preceding paragraph agrees with the verdict of Dr. Julius Hensel, who says: "The blinder the medical professors and physicians are, the more instruments do they bring with them to their patients. They come armed with a stethoscope [to hear with]; a plessimeter [to tap with]; a thermometer [to measure the temperature with]; a sphygmograph [to mark the character of the heart's action, its force and variation]; a laryngoscope [to inspect the gullet with]; and a microscope [to assist the eye in the vision of minute objects]; bougies [smooth, slender, flexible instruments for introducing into the orifices of the body]; probe forceps; ear, eye, nose, and jaw mirrors; catheter, syringes, galvanic apparatuses, chest of re-agents, etc., etc. And what is the result?" Dr. Joseph Hyrtl's "*Lehrbuch der Anatomie des Menschen*," answers: "For years the medical profession has found drug-remedies [and invented apparatuses], but not a single truth, not a single law of life." These are lamentable acknowledgements, but nevertheless true confessions.

All individual wide-awake medical men acknowledge that healing power is not a substance extraneous to man's being, but in the man himself, including spirit, soul, and body; that is, the entire anatomical and physiological structure is the laboratory in which the life forces are generated through its myriad cells and nerve-fibers, and through which the forces must be controlled; that remedial agents do not act upon the living system, but are acted upon by the vital powers of the nerves from the brain; that disease is a disarrangement of the vital forces of the nerves, at the place where they emanate from the movable foramina of the spinal column; that drug remedies are themselves causes of disease, for, if they cure one disease, it is by producing a drug-disease; that the medical methods add to the causes of disease, and as a consequence, diseases are duplicating, death rates accelerating, undertakers multiplying, graveyards enlarging, and doctor fees becoming enormous. Therefore, we hail such a wide-awake and far advanced method as the Chiropractic movement, for it will surely take the place of the antiquated, and modern medical systems of our present time of the world's history.

#### Luxation and Sub-luxation

THE MEDICAL profession knows only of whole luxations and complete dislocations; that is, where two articulating surfaces have wholly or completely lost their proper connection and apposition. On the other hand, the Chiropractic doctor knows of sub-luxations or slight dislocations; that is, where two articulating surfaces have partially lost their proper connection and apposition. Chiropractic doctors agree with the medical physicians that when a whole or complete luxation or dislocation occurs at the cervical, dorsal or lumbar vertebræ, death speedily follows; as, for instance, in a case of an execution on the gallows, or any thing heavy falling upon the spinal column while in a stooping position, or falling from a high altitude crosswise on a sharp object.

When a sub-luxation or slight displacement occurs and two articulating surfaces have lost only in part their natural connection and apposition, death will not be the immediate consequence; but rather causes of disease are instigated, and pain, suffering, and symptoms of deformity, become apparent. The worst feature about it is, the medical profession is totally blind as to the reality of such pitiful facts. The medical profession has lost the key of knowledge of adjustology, concerning the disarranged functions of the anatomical human structure.

There are, however, a small number of worthy anatomists and physiologists, who admit, theoretically at least, that partial spinal luxations do occur and are the causes of

disease, but here is where they stop short. It remained for Dr. D. D. Palmer and his talented son, Dr. B. J. Palmer, the present head of the new healing art, to develop this subject into a well defined science and practice, with rock bottom principles, analyses, and adjustments.

While taking a course in a medical and ophthalmological college, we thought that all we need to do, when in active practice, was to put in actual operation what we had been taught; but we found before very long that theory and practice did not agree. The reason is that neither medical nor ophthalmological theory and practice have yet been regulated into an exact science, for science means knowledge, not hypothesis, nor guess work. I will mention here as great an authority as Dr. Cyrus R. Teed (KORESH), who, concerning medical theory and practice, says: "More people die of poisonous drugs, administered at the hands of so called educated physicians, than die of disease. This can be demonstrated, and that without much difficulty." Alexander Wilder, M. D., says: "All drug physicians, who foster and support medical laws, are thus helping to drive nails in the coffin of their respective schools of practice, and thus undermine their own fellow practitioners."

E. Elsworth Schwartz, D. O. (Osteopathic physician) says: "The technic or manner of Chiropractic adjustment is so different from that of osteopathy, that a person who is expert in the one science would know nothing about the other, unless he had studied it; that is to say, an Osteopath who has never studied Chiropractic adjustment would know nothing about it, and *vice versa*. A Chiropractic doctor uses only one specific movement for each disease, while the Osteopath employs many. It takes an Osteopath from half to one hour of hard work, with sleeves rolled up, and perspiring after treatment, for each patient, while a Chiropractic doctor can give an adjustment in a few minutes with ease and comfort, to two hundred cases per day. Acute cases require but one or two adjustments; chronic cases, one adjustment each day, from one week to several months as the severity may demand."

Strange, very strange, that the majority of anatomists, the medical and osteopathic physicians in general, have not brought to public notice the existence and importance of the true causation of disease! Strange that they have not brought to the public notice, that *diacinemaie*, sub-luxations, slight displacements, twists, or wrenches of the three hundred articulations, particularly the fifty-two of the spinal column, are daily occurrences; and that such sub-luxations cause occluded foramina, and impinged nerves, which are the causes of all manner of disease, deformity and suffering!

All who have ever witnessed contortionists ought to know that they are able, at will, to disarticulate and replace many joints of their body, notably those of the hips, shoulders, and cervical vertebræ. While in Pine Bluff, Arkansas, some years ago, we had the opportunity to witness an Egyptian muscle dancer, who had absolute control of all his muscles. This dancer stopped at the same hotel we did, and we availed ourselves of the opportunity to question him as to how long he had been practicing the muscle dance. He answered, "From childhood. It takes a persistent life-long practice to become proficient."

Such contortional performances being facts, why should it be considered impossible for any of the three hundred articulations of the skeleton frame, particularly of the fifty-two of the spinal column, to be wrenched or twisted out of place! Chiropractic science demands time and practice, and under the immediate tuition of Dr. Palmer and his proficient associate teachers, it is possible to become skillful in its practice.



## Topics of Interest & Importance

NO ONE CAN thoughtfully contemplate the facts of American history, without realizing that a mighty power has conspired to make the nation what it is and what it promises to be. It is admitted that America is the land of destiny. Its goal must be reached through a new spirit, new methods, and new factors of progress. The transition of the American colonies under England, to independent commonwealths obtained through revolution. The nation was born in a crisis. It had its important issues; a system of government was projected upon the basis of democratic relations and principles. Since the founding of the nation, conditions have developed and contingencies arisen which were not possible for the patriots to foresee. We are living in a wonderful period of the world's history, and we are wont to look upon eighteenth century things as crude and incomplete. We cannot use the tools and implements of that age; and the time is at hand when it will become apparent that a new and scientific government must supplant the old.

### IS GOD RESPONSIBLE FOR EVIL?

**How Evil is an Essential  
Factor in Human Progress**

BY OTTO L. FRINCKE.

IT WOULD REQUIRE a long list to classify the various forms of evil, but to indicate their sources is sufficient for this discussion. Sickness, pain, and death, with all the miseries proceeding from sin, are universal. We do not wonder that minds are ever asking why evil exists, and who or what is the cause. If we say that sin is the cause, then it must be shown why sin entered the world, and no God appeared to forbid such entrance. Sin, as a violation of the divine command, is responsible for the world's woes; it is the cause of sickness, and has imposed upon fallen man the penalty of death. Death is the grim terror which most men fear, because they love this life, and ignorance of the life to come renders them unwilling to enter it. To these agnostics, we say that the Universology of Koreshanity has disclosed the saving truths of death and its correlative, life, since between them there is a reciprocal relation which includes in its perfect development nothing less than immortal life in the body. This implies a transformation from the mortal to the immortal human personality, and the processes are frequently set forth in Koreshan literature and *THE FLAMING SWORD*.

We now turn to the question concerning the origin of evil. The unhappy mortal is constantly adding to his misery by the inquiry, "If there is a God who is good and loves us, why is there so much suffering in the world?" He visits the minister, and addresses him with the argument that, "if God is love, and is omnipotent, I cannot attribute to him the authorship of evil." The minister will do his best to impress him with his wisdom; and to fortify his own reasoning, he quotes the Scripture "Whom the Lord loveth he chasteneth," and other appropriate passages. But though he may be a doctor of divinity, he is unable to give his hearer the true interpretation of such sayings, and the wish is uppermost in his thoughts, that he may depart and let him alone; yet, he helps to pay his salary and has a claim on his time. He presses him further, and argues that the Scriptures teach that God possesses all power in heaven and earth. If this be the truth why does He not abolish misery, sickness, and wickedness? The minister grows eloquent and talks much without saying anything, and begins to realize how ignorant he is; while his anxious visitor thinks the same and wonders

what he learned at college. At last he leaves, not a whit wiser so far as his original question remains unanswered. The Scriptures contain the whole truth, but the minister fails to satisfy the man's reason.

Would it be a magnificent act of justice, and an exhibition of God's love, were he to abolish the conditions that cause evil? We say justice, since it is believed that millions of innocent beings suffer; as, for example, children. Is God cruel or unjust? If he be neither cruel nor unjust, and is the personification of love, there must be a law controlling the existence of evil, and he is unable to interfere with this law. This must be so; and then we ascribe to him an omnipotence which cannot be absolute. There is a law compelling the existence of evil. Did God make this law? If he is author of such a law, why did he not make a better one? He might have arranged that happiness be universal and exist always. Here is a mystery when we contemplate Almighty God and his attributes of love, justice, and mercy.

The mystery is no more, for we know that the Deity is God by virtue of inherent law and hence he cannot be self-existent. As a logical demonstration that God did not create himself, we submit a syllogism:

An absolutely omnipotent God could create himself.  
God is not absolutely omnipotent.  
Therefore, he is not the author of his own being.

What then? As the Deity has not the power to come into being by his own fiat and will, he must be subject to inherent law; therefore, be unable to frame a law that would prevent the existence of evil. Why? Because evil and good are necessary factors of the law which controls his very existence,—that is to say, God's life. This truth is of such tremendous importance as a fundamental one for scientific religion, that a repetition should be agreeable to the student.

God is not self-existent; He is the supreme effect of causation that obeys the law of universal life and activity. This is inherent law. Universal life are the two words which apply to all the mental and physical energies that eternally operate as such law. They are the creative factors of God's existence, including the forms and functions of the cosmos. Through the recurring cycles of involution and evolution, the cosmos or universe continues perpetually a finished structure and organism. No part of it is independent of any other grand division and domain. Thus it is a unity, and the Deity is at one with it. God possesses



transcendent attributes and voluntary power, and he manifests them for the good of the world; but he never interferes with primary principles or laws that control his life, nor could he do so without dire consequences to the equilibrium of the universe. He declares, "I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things." (Isa. xiv: 7.) Here we see how he permits or creates evil; for it is a necessary element in the development of the human universe, of which his life is a part. God's inability to prevent evil is therefore a manifestation of his involuntary power. He did not hinder the fall, the very cause of evil, for he knew that the Deity—as by the descent of Jesus into humanity—must die, and thence arise again perfected in the restored and divine humanity. The law of progress and development demands death that life may be, and evil that good may come. Personal character is tried and purified or prepared for the higher life by its struggle with evil, while appropriating the good.

## **The Koreshan System of Universology**

BY SISTER LYDIA.

**A**S THE CONSTRUCTOR of an edifice has keys, the use of which will gain an entrance to its apartments, so the builder of a system, be that system fragmentary and fallacious or integral and true, possesses keys, the use of which will gain an entrance to its departments. The application of the keys (knowledges) that the Lord committed to Peter, at the beginning of the Christian dispensation, will unlock the arcana of the universe. KORESH, the Founder of that integral and true system—the Koreshan System of Universology—is now the possessor of these keys. A knowledge of the truth involved in the Koreshan System will dispel all ignorance concerning the Creator and his creation, for it teaches the form and function of the universe and the forms and functions of all things therein contained. It also teaches the laws and properties that govern these forms and functions, and by which their eternal perpetuity is maintained. With it "there is nothing covered, that shall not be revealed; and hid that shall not be known," for all mystery vanishes before its rays, like darkness before the sunbeams of the morning. An application to the life, of the science of immortality taught in this system, will "transform our sin-cursed bodies, our vile natures, and corruptible spirits, to the incorruptibility of the Sons of God, and to an indissoluble unity with" the biune Father-Mother.

All systems start from a premise, either true or false, proven or hypothetical (guessed at). Every system formulated during the dark ages has an hypothesis, or guess, for its premise. Different hypothetists, or guessers, arise, each formulating a system, founded upon an hypothesis, which he expects will cause his name to be honored in the annals of history. These hypothetists do not enjoy having a man in their midst who speaks with authority, instead of saying, "I think my theory may be true." But when the long night of the dark ages draws to its close, and the anthropic Sun arises, his light turns "wise men backward, and makes their knowledge foolish." His is a scientific system, founded upon a proven premise. Such is the

Koreshan System of Universology, with its analogically, optically, and mechanically proven premise—the Cellular Cosmogony, or the earth a concave sphere. This furnishes a firm foundation upon which to rear a superstructure, against which the floods of fallacy may come, and the winds of doctrine blow, and beat upon it, and it will not fall, because it is founded upon a rock.

Three of the vital keys which are in the hand of the Founder of the Koreshan System of Universology, and with which he has unlocked the mysteries of being, are transmutation, analogy (correspondential and antithetical), and conjunctive mental unity. These keys can only be considered very briefly at this time.

Transmutation, the fundamental law of being, "is the central law of the Koreshan Science." It is maintained in this science that there is only one substance in the universe, and that this one substance assumes two general states,—spirit and matter, spirit being just as substantial as matter, though not material. Also that spirit and matter are co-existent, co-eternal, and interconvertible. Transmutation is the law that governs this interconvertibility of spirit and matter, and the conversion of one quality of spirit to another, and of one quality of matter to another. "It is the law of the Cross, hence the law of salvation to the race."

Analogy is that law by which the unknown may be learned from the known, and the invisible things of creation may be understood by the things that do appear. In the words of the Scientist, "The law of analogy, definitely comprehended and applied, determines not merely the general outline of cosmogonical form, with its concomitant limitations, but it also determines all the specific correlations of the modes, movements, and shapes of the distinctive parts and domains of the whole. The analogical process is the most advanced rational action. It implies comparison of relations." Correspondential analogy is the law by which a knowledge of the Creator may be gained through a comprehension of his creation, for the macrocosm—the alchemico-organic cosmos,—corresponds in every part to the structure of the perfected microcosm—the God-Man.

Conjunctive mental unity, "one of the most central and vital of the laws of perpetuative existence," is the great fundamental law of Koreshan Universology. "There is no greater mystery pertaining to the origin and destiny of man, than that of conjunctive unity." The scientific Solver of all mystery is the only man at this time who has an experimental knowledge of the law of conjunctive mental unity. And he states that "It can better be comprehended by the application of the principles of correspondential analogy." It is through the operation of this law that the substance of one domain, after passing through the necessary processes of metamorphosis, becomes united with the substance of another. For example: The most refined portion of the food a man eats (which belongs either to the vegetable or animal kingdom, or both), after passing through the required processes of change, becomes one with his mind. It is through the operation of this same wondrous law that the "hearts of the Fathers (the invisible Gods) shall be turned to the children (the invisible Sons), and the hearts of the children shall be turned to the Fathers."



From a study of the Koreshan literature it may be seen that a scientific comprehension of these three keys (knowledge) reveals the arcana of the universe, from the mystery pertaining to the grossest substance under our feet, to that of the throne ("the wisdom of the divine mind") of Deity.

### The World's Great Heroes

BY THE EDITOR.

THE WORLD'S benefactors are men of original daring and genius, not men of wealth. They are heroes, men of sacrifice. The creators of every age are the thinkers. They are the ones who produce results by giving impulse from their own minds to the fields and spheres of activity. The California naturalist is a creator in a restricted sense, but nevertheless a creator. He conceives an idea—and in time, after patient study and application, it is expressed through a new form of foliage, or a new flower and fruit. He transmits substance from his own mind to the domain of vegetable life, and it stimulates and transforms the subjects and objects of his study and application. His work is but a suggestion of possibilities of the future—not merely in the vegetable kingdom, but in all other domains of activity.

Poets are creators. They conceive of harmony and beauty, of high ideals; and in the mind of a following, soon or later, the conditions obtain. All creations of art and literature are wrought through the mind. The mind is the primary factor, the progenitor of all things. The work of creation by the artist, is not complete when he puts the finishing touches on his masterpiece. It must continue through the powerful impressions of his great work upon the world; and in time he works through the thousands of factors operating in the minds of the multitude.

The most startling results in the lines of creation in the vegetable kingdom, are but suggestions of what may be done in the line of race culture. The genius of Abraham brought forth the vigorous Hebrew race; and his influence and power are felt after a lapse of nearly 4,000 years. Abraham bred a new stock; he projected himself into it, and has lived again and again, to see the transforming power of his conserved life upon the people of nations and civilizations.

The creation of the universe is not different in general principles from that of creation in any of the universal domains. The forms of the universe are conceived in the mind; the substances of love and wisdom are elaborated in the brain of the perfect Man, the Almighty Alchemist, the master Artist and Architect, and the builder of the divine Temple, as well as its expression in the giant form of the cosmos which constitutes the great field of his operations.

The creator of the universe works through the myriads of factors and forms and functions of the various planes of life. He is none the less the Creator because he employs the millions of instruments; he is more the Creator because he is able to utilize them all. God is; therefore the universe exists continually. He perpetuates himself, and in doing so he projects the vital substances essential to all the planes of existence. In the whole universe he expresses himself. In turn, he is the point or pole of universal impression. His Word does not return to him void. The Word does return in the fulness of time, with the fulness of life in the fruit of the cycles of human progress.

### The Interpretation of the Bible

BY N. C. CRITCHER.

OF ALL THE benefits conferred upon the world by Koreshan Science, the foremost, especially to the Christian believer, is the opening up of the Scriptures, throwing light upon the dark places, harmonizing seeming contradictions, justifying the faith in the all-wise Providence of God and giving a firm foundation upon which a life in accordance with its teachings may be built. Many devout souls have mourned their inability to see the mercy of God in the destruction of the heathen nations, that Israel might enter upon the inheritance promised to their fathers. Others have gladly seized upon it as an excuse for their denial of his very existence.

Dr. Aked, in a recent number of the *Literary Digest*, deploras the habit of "too great literalness" in the understanding of the Bible. He considers the "certain amount of human error which must have crept into the text during the long centuries of copying, translating and retranslating" to make "the infallibility of the English Bible an impossible conception." He finds the notion still loosely floating about the churches, that the Bible came down from heaven, clearly printed, nicely bound in morocco, and gilt-edged, with a book-marker against that text which has been erroneously made to declare that every Scripture is inspired of God. "So long as the man in the pulpit *pretends* that the Bible is infallible, so long will the man in the car ignore it." This is not the utterance of an agnostic nor an atheist, as we might imagine, but is the calmly stated belief of an eminent divine, imported to serve an important church. In an Ingersoll it would not have been surprising, but such flippant comments by a minister of the reputation of Dr. Aked, upon the truth of the Book on which the faith of the church is founded, makes the reader question whether the danger to religion is not greater within the church than without.

Dr. Aked continues to expatiate at considerable length "on the errors in history, in mathematics, the many inconsistencies and the horrible crimes committed in obedience to God's commands. The heart and conscience of man rebels and declares \* \* \* that it will have nothing to do with a book whose errors a child can discover, and whose revelation of God partakes at times of blasphemy against man." Adding to all this the remarkable statement: "*But the Bible remains the noblest monument of the religious genius of the race. It presents the words of the most truly inspired men of bygone ages. It contains the record of the revelation of God, and it stands in unapproachable majesty, as a volume, the Book of books, superior to all others, and itself a literature, not merely inspired, but inspiring the literature of the world.*"

Amazing fact, a book full of errors and inconsistencies, inharmonies and records of horrible crimes, and yet the "Book of books"! Truly it should be called the Book of books when in spite of its enemies in the church and out of it, it compels such a tribute to its wonderful, far-reaching influence. But what are the facts? Are wars of extermination proofs of the cruelty of God? The children of Israel, God's chosen people, chosen, not arbitrarily, but in obedience to law, because they were the race in whom the divine seed had been planted and which must therefore be



preserved in order that it should mature and in due time produce its harvest, must, to insure this result, be protected from foes within and without. They must not be conquered by overwhelming numbers, neither must they be contaminated by admixture with alien races. So this cruel God in his prescient wisdom ordains the extermination of the surrounding peoples. But was this cruelty? They had filled up the measure of their iniquity, and in mercy to them they were taken from the possibility of further sinning, to work out in the spiritual world the karma accumulated in earth, and by re-embodiment given opportunity to commence another career of progression, if on that line, but if retrogressive to go down to the lowest limit, when the upward course would again begin.

The knowledge of the truth of re-embodiment relieves the mind of the poor human being who thinks himself more merciful than God, and shows the beautiful and wonderful working of law which is not only merciful, but just. When we realize that we are reaping the harvest of our own former sowing, is there not a satisfaction, from the recognition of the justice, even in the suffering? And what an impulse toward present right living! All of the other seeming errors and contradictions are equally groundless. The Bible is the spiritual history of man—the story of his unfoldment and development, every step of which is clear to the *enlightened* mind. Events are types, and characters are anti-types of those who are developed through processes of re-embodiment from degree to degree, as when it is said of David "I will make of my first-born son, higher than the Kings of the earth," the fulfilment being found in Jesus. The saying of Jesus "Before Abraham was, I am," is another illustration of the same order of events.

Korëshanity does not recognize a God superior to law, able to produce results supernaturally, but a God developed from the human race by process of law. And the Bible from its first page with its account of the creation, to the last with the anathema upon him who shall add to or *take away* from its words, is truly inspired of God. Its science is Divine science; its religion is, as its name implies, a re-binding, a re-uniting of man to God, from whom he has been separated; and it is one harmonious whole from beginning to end to the *man* who understands, whose mind has been illuminated by the opening of his interiors, and from whom those who are receptive may also be enlightened. This is the time for the revealing of mysteries; as the fruit cannot be looked for except through the regular processes of growth, and as the night lasts until the rising of the sun, so all things spiritual and natural, all developments of humanity as well as what is called inanimate nature, fulfil their cycles long or short, according to their order, and in the end we have the perfected result, with the *understanding*.

### The Course of Events

BY FRANK H. SMITH.

**I**T IS SAID the course of empire has been westward.

History tells of the rise of many nations to world supremacy, and decadence to obscurity, during the past six thousand years. From Egyptian, Hebrew, and Assyrian exaltation in ancient times, to the Roman church militant and Spanish supremacy in medieval history, and from these nations to French, British, and American world domination, the animating and elevating wave of political glorification and evangelical influence and capacity has gradually, step by step, passed westward to the extreme of touching upon and awakening the Oriental nations.

Thus the external powers of God move from tent to tent, and have no certain dwelling place in the wilderness of ambitious experiments and the generous prodigality of youthful empiricism. Every age of art, literature, and

life, has in itself a distinctive character and dominating spirit, with arms and maxillaries equipped with hardened points to secure universal respect and submission for the assimilation, rounding out, and perfection of all progressive elements.

In the last analysis and analogy, God alone is able to fully know, reverence, and control himself. The ineffable glory of God consists in his necessarily paradoxical habitude of isolated integrity, wherein he constitutionally obtains with all laws and commandments. He whose will and intellectuality are attuned to obey and delight in the mandates of virtue and life, arises perforce of such obedience, to a tender responsibility and reciprocating fellowship of promised equality with the very master and conqueror of death, according to the laws of supreme being. Everything has a destiny and object of its greatest attraction, and pleasure in contemplating its possession. There, is the heart of the creature, and its energies and vital circulations flow obediently thither to promote that kind of existence. But thanks be to God, who rules and overrules all things to his own glory, which is the glory of virtue, "the glory of going on and still to be."

The great desideratum has ever been the truth and good of righteous living, which is no respecter of persons nor of human precedents; and any nation or people under the sun, who takes the median line of progress in the righteous conduct of simple living, has the *summum bonum* and exalting influence of an overshadowing, wherein "God still marches on." Because we cannot yet perfectly perform uses to the neighbor, nor make any judgments that are righteous altogether, is all the more reason and argument for contributing willing service to the general welfare of those nearest and dearest to Him who is holy, faithful, and true.

In all ages, and continuously in every epoch and year of these ages, there is a certain small portion of humanity, which has a leadership in some personality, not necessarily known to all of those few of kindred thought and purpose. There are always some people gifted with sufficient mental domination of, and general concern about every public question and private interest in the whole universe of mind and matter, to obtain and secure their practical and finished solution, and to maintain their honorable division and direction.

As a crackling and consuming fire is an important item in many ways to camp life and primitive livelihood, so the animation and fidelity of a story teller make it worth while for people to gather themselves together, and give ear to the word picture of "the land of the free and the home of the brave." Long experience and hard endurance with privations "between the devil and the deep blue sea," have compelled this little nation to learn to bow and "stoop to conquer" herself—and all the rest. There is a portentous dilemma facing and challenging the very courage, manhood, and boasted constitutional rights of the American people and the world. Is that little key-like power and precious bold and happy median line of consistent strength and possibility to be ignored, because the voluptuous optimist will not consider Japan except as a cringing vassal before America, to be bamboozled as heretofore?

The indiscriminate regard of the rights and pursuits of all men as sacred and confidential, excepting those of the few who are fined or penned up, is speedily demoralizing our national constitution. For wide awake governmental consistency, the United States has a severe rival in the sons of Nippon. Between the sinuosities of the yellow peril of dragonic power and the wide pacific waters of indiscrimination and indifference, there is a little exponential power gathering itself together in an accelerating growth of remembrance of the inherent heirship, title, and universally eternal power of light over darkness, of right over wrong, of justice and political integrity over national corruption.



# For the Younger Minds

## The LITTLE PRINCESS

BY BERTHA MAY BOOMER.

**I**N THE YEAR of our Lord 1066, William the Conqueror crossed the English Channel.

Little listener, you yawn. Let us commence again.

Once upon a time there lived a great king.

Ah, now your drowsy eyes widen.

Yes, and there was a queen, too, and a little princess, and they all lived happily together in a country where lilies grew in the very ditches. But by and by the king began to weary of the beautiful flower that seemed to say, "My compliments, O King!" as it lifted its stately head and looked up at him; so he built some queer ships and took many men and crossed the foggy sea that surrounded his country. After many nights upon the stormy waters he came to an island where roses bloomed, and men with long golden hair and blue eyes dwelt.

You may wink now, sweetheart.

Well, the king was delighted with all that he saw, and said to the prince of that land, "You may have my little daughter, if you will give me this fine country to rule over." But the prince cared nothing for a strange little princess, so he said, "Nay, you ask too much;" and then he offered to pay the unwelcome visitor to go home, as we pay the organ grinder to move up street, when we do not like his music. At this the king became very angry, and a fierce and hasty quarrel followed, called the "Battle of Hastings," in which the golden haired prince was pierced through the right eye.

There, never mind little one, it had to be so; for the king was a mighty conqueror, and the people of that land were becoming more wicked every day.

After the battle the king returned to the lily country and brought the queen, the little princess and all her brothers and sisters, besides many fine lords and ladies into the land of the red, red rose. There they taught the blue eyed people a new language, polite manners, and many useful things they had not known before.

About that time there lived a tiny dwarf artist, and the queen assisted by this little fellow did a wonderful thing. All the great deeds of the mighty ruler of two countries, they pictured on a long piece of cloth, so he and his achievements might never be forgotten. Probably the little princess was also required to put in many toilsome hours over the magnificent needle painting. It is called the Bayeux tapestry and may be seen even to this day.

But at last, with a lily scepter in one hand and a rose in the other, the king went to rest.

Not quite as you have now my dear; yet, to wake once more in another life to accomplish other duties.

And when you wake, fair child, I will tell you of another mighty conqueror who has come bringing a new language, the language of love, and with knowledge requisite to uplift a degenerate race. May you and many other little ones go to him and serve him. As the little

princess helped picture on cloth the deeds of the conqueror of nearly a thousand years ago, may you help picture with your own lives the works of the conqueror of today. Likewise your picture will never perish.

Ah! now you are awake and listening.

NOTE.—The following selections in this department are written for younger minds by younger minds. A number of the junior students of the Koreshan University are inclined toward literary achievements and have graciously contributed to the department their efforts in this line.—B.M.B.

## A FLORIDA SUNSET

BY ROSALEA M. MCCREADY.

**T**HE FLEECY, silvery clouds float softly by;  
A crimson flush o'erspreads the golden west;  
The hour of purple twilight now draws nigh,  
For his majesty, the Sun, has sunk to rest.

The royal poincianas nod goodnight  
To the Japanese bamboos across the way;  
While in the western sky that brilliant light  
Is fading from the slowly waning day.

The date-palms sway their branches in the breeze;  
Each sleepy bird now seeks its own wee nest;  
And in the orange and eucalyptus trees  
The crickets sing and chirp their very best.

The last bright ray of light now fades away,  
Leaving the landscape to the dark'ning hours;  
Twilight approaches, and will soon hold sway  
In the happy, sunny land of fruits and flowers.

## Cyrus the Great

BY EELJE SCRIVEN.

**A**STYAGES was king of the Medes, and during his reign a great catastrophe befell him and his kingdom. Persia, a country lying to the east and south of Media, had hitherto attracted little attention from the surrounding nations. What its relations to the Median monarchy were is not very clear, but perhaps the Persians, governed by native rulers, held a sort of a natural dependence on the court of Ecbatana. The country was in this condition when a young Persian prince named Cyrus, was sent to the court of Astyages to be educated.

It sometimes happens that a young man learns more than was bargained for, as was the case with young Cyrus. A reign of vice had followed a reign of vigor in Media, and the young prince, fresh as he was from the hills, and schooled as he was in the doctrines of Zoroaster, was shocked to see the idolatries practiced by the king and his subjects. Cyrus determined to leave, and asked permission of Astyages on the plea that his father, king of Persia, was old and feeble and desired to have him with him. He was refused, and therefore sought an intercessor, who was a favorite with the king, and who at last obtained permission for Cyrus to go and visit his father. After he had started, however, a prophecy was made to the king by one of his ministers, who told him that Cyrus would conquer him. This frightened Astyages, and he sent his guards to overtake Cyrus and bring him back. They overtook him, but



he managed to get them into a heavy stupor with drink, made good his escape, traveled on and reached Persia just in time to put himself at the head of a force large enough to subdue the guards, who, after waking up from their stupor, had pursued him.

Astyages was angry, and determined to have his revenge; so putting himself at the head of the largest army ever mustered, he started out to meet Cambyses, the Persian king, who had prepared resistance. The first day the battle raged with indecisive results, but the second day the superior numbers of the Medes began to tell in their favor. Astyages detached a hundred thousand men and sent them to the rear of the town attacked, causing the Persians, who were intent upon the conflict in front, to lose large numbers of men. In this battle Cambyses received a mortal wound and died soon after. Astyages now advanced to meet Cyrus, who had succeeded in getting a good place in the hills, and another two days' conflict ensued in which Astyages sent a detachment to the rear and gave orders that if any soldier fell back he was to be killed immediately; so to fall back was death, while to push forward might mean victory. The Persians were thus driven back to the very extremity of the hills, where were their wives and children, who cried and wrung their hands. Stung by the cries of the women and children, the men rushed upon the Medes with the fury of death and killed six thousand men.

The victory thus gained was indecisive, for the Persians were relatively too weak to hold the victory. Astyages, after some maneuvers gained a place in the immediate vicinity of the capital, where he intended to strike the final blow; but on a dark night Cyrus took his men and surprised the Medes and they fled in terror, giving the Persians the final victory. After these battles, the generals and officers gathered around Cyrus and proclaimed him king of Media and Persia.

NOTE.—Cyrus, King of Persia, declared in writing that the Lord God of heaven had given him all the kingdoms of the earth. This was quite true, but he was not to possess and occupy them then; they were merely destined for his full possession when he should reach his final incarnation in Cyrus the Shepherd from Joseph, the Stone of Israel.—B.M.B.

#### THE COACH

BY BERTHA MAY BOOMER.

**J**UMP, jump into the coach,  
Children,  
Jump in and roll along;  
The coach is plenty large,  
Children,  
Its wheels are great and strong.  
The coach is solid gold,  
Children,  
The works are all inside;  
The stage is ages old,  
Children,  
And ever shall it ride.  
Its name is universe,  
Children.  
From Latin, *uni*, one;  
*Vertere*, turn, one turn,  
Children.  
One turn around the sun.

#### BROTHERHOOD

BY EUNICE HUSSEY.

**T**HERE IS a tie, scarce understood—  
The tie of common brotherhood.  
The stick and stone, by Nature's law,  
And pebble, higher station saw  
In ages past and dim;

Now each of these shall live again,  
Breathing within the world of men!

And still they have not reached the goal  
Of the rising human soul;  
For man, through progress fitted well,  
In highest state with Gods shall dwell;

As a God we hail him!  
He's very God—whose tiny spark  
Of life once flickered in the dark!

And we such changes, too, have seen;  
In humblest forms of life have been,  
And cherish now a hope we see,  
A hope of immortality.

Thus we are brothers all,  
And pride of birth or mortal kin  
Hath little food, and naught may win.

#### Ponce de Leon

BY ELMER A. DOUGLAS.

**I**N THE SPRING of 1513, Ponce de Leon landed on the coast of a strange land, where great clusters of palm trees lined the shore, and on the river banks lazy alligators basked in the sun, and storks strode stealthily among the shoals in search of unsuspecting perch.

Strange indeed was such a sight in comparison with castled Spain, to Leon and his party; and in memory of *Pasca Florida* or Easter Sunday, (the day of its discovery), he called the land Florida, and took possession of it in the name of his sovereign, the Spanish King.

Their anchor first touched bottom off what is now St. Augustine, and to their surprise they caught glimpses now and then of sinewy brown bodies of men among the trees, who were evidently watching the maneuvers of the ships.

Ponce de Leon was a Spanish explorer, very likely in search of gold, for at that time fabulous tales of the immense gold mines in the New World were told in every civilized country, and many fruitless expeditions were based upon misty rumors.

One day when Leon and his men were exploring the wilds, they were brought by an Indian guide to a great chief, who told them that in this country was the Fountain of Youth, and if a man bathed in its waters he would become young again and never grow old; and as a similar story was told in his own country Ponce de Leon did not hesitate to begin the search.

Such a thing as hunting for the Fountain of Youth today would seem absurd, but in the time of this voyage, witches, fairies, and other such imaginary beings were thought to exist; and urged by the anticipation of becoming young again, Ponce de Leon started eagerly in quest of the youth-giving fountain. But alas! he grew old in the search and finally received a mortal wound from an Indian's arrow and retired to Cuba to die.

Whether the Indian chief was a prophet, or simply wanted to send the white men on a "wild goose chase" is not known; but, from a Koreshan standpoint, he spoke as one who saw into the future.

If a Koreshan is asked what is the destiny of Florida, he will say it is to be the seat of the New Jerusalem, where the Sons of God shall be born and drink of the Fountain of Youth.

A hopeless goal is the Fountain of Youth  
Unless the seeker has the truth.

EDITOR'S NOTE.—The poem entitled "Forgiveness," which appeared in this Department, in the November number, was credited on Contents page as "selected." We are informed that it was written some years ago by Marguerite Borden, who ably conducted this Department during two years past.



## In The Editorial Perspective.

THE EDITOR.

### THE EDITOR'S VALEDICTION

**D**OUTBTLLESS this editorial will bring great surprise, and regret withal, to the readers of this Magazine. It is therefore with considerable reluctance that I write it. It has been a great source of pleasure to me to serve during the past eleven years, in my capacity as editor of THE FLAMING SWORD, and for the past nearly fourteen years, as advocate of the system it promulgates. The character of my work and devotion has been well known throughout the long period of my relation to the Koreshan movement. I have enjoyed the confidence of the Founder of the System and his people. My work, relations, and surroundings have been congenial, and the years of experience welcome. A change in my relations now occurs. My resignation as editor has been tendered, and my relations to the Magazine and the movement cease with the publication of this, the December number, the close of the year and of the volume. I cannot here enter into the detailed reasons for this action on my part. My reasons will doubtless become apparent to the world in future years. But I do not see why I should not now state the fact that there have arisen such decided disagreements between the Founder of the Koreshan System and myself, along astronomical and dependent lines, as to render it improper and impossible for me to continue the advocacy of the system as a whole. It was therefore inevitable, and is now imperative, that I withdraw from the work. But unlike many who have changed their relations to the Koreshan movement, I do not assume the attitude of an enemy, but that of a friend of the Founder and his people. I certainly wish the movement all the success that it may merit and derive through the spirit of heroism in the necessary experiences of such a pioneer work. The earnestness and integrity of KORESH and his disciples, with whom I have been intimately associated for many years, are manifest in their daily lives, and I have nothing but commendation for their endeavors to realize their ideals in the enjoyment of peace. My testimony to the truth of the earth's concavity I hold to be valid and true. The differences to which I have referred relate to other points and principles. I am about to enter another field of work; and as I do so, I take this occasion to express my great appreciation of all the good I have derived through association with the Koreshan Leader and his people, and for all encouragement and commendations received from them and from readers of this Magazine; and to further express my great confidence in the forces of Destiny, which make progress for all devotees of rational procedure.

### The Products of Genius

**E**VERY PART of the human body is presided over by some particular mental function. When anything goes wrong in any organ or member of the body, effort is immediately put forth to remedy the defect, heal the wound, or remove the obstacle. The very essence of wisdom is displayed in all such remedial functions, and one can but

wonder at the processes. Nature may be trusted implicitly to perform her best work promptly. There are lines of analogy between the body physiological and the body social, or the body politic. Where great demands are made, there is always effort made to meet them. In every crisis a leader arises to solve its problems. The world of labor is burdened and heavy laden. But the nineteenth century is characterized by the astonishing products of genius. Inventions by the thousands have been brought down from the world of mind, and applied in industry. The time is at hand when all these products of genius will be employed to lighten the burden of the toilers, instead of to accumulate wealth for those who now control opportunities in the world of industry and commerce. Already the inventions are of inestimable benefit. They are transforming the world of environment, accelerating forces, and hastening the new era of equilibrium. Genius is making less dangerous the life of the miner, the sailor, and toilers in numerous spheres of industry. Genius is rendering protection to miners in the construction of apparatus to resist noxious gases, and render explosions less frequent. All such work is analogous to the methods employed by the vital organism, where lesions or wounds obtain. Let us be glad that it is so, and trust the wisdom of Genius.

### The Scientific Kaleidoscope

**I**T IS INTERESTING to watch the rapid changes that take place in various mental spheres. Theory building is a constant process, and theories follow one another like the links of a chain. In the scientific field, the rapid change of views seems due to a great kaleidoscope which, turned over almost daily, gives some new form of conception as to world relations. It has long been the idea that the higher the altitude, the colder the atmosphere; and numerous soundings have seemed to corroborate the view. But recently, sounding balloons with self-registering thermometers, have been sent up as high as eight miles above the earth; and the evidences are said to be unmistakable, that decrease in temperature above the earth has its limits, and that above certain distances very warm strata are encountered. Again, experiments performed by such noted chemists as Sir William Ramsay, which were thought to indicate successful transmutation of radium to helium, and of copper to sodium, potassium, and lithium, are said to be offset by experiments by Madam Curie, who holds that Ramsay's experiments were productive of rash conclusions which cannot be verified. Now give the kaleidoscope another turn, and let us see what we see!

### Taft the Roosevelt Heir

**T**WO CLAIMANTS to heirship to the Roosevelt policies entered the presidential campaign of 1908. The claimants were William Howard Taft and William Jennings Bryan. The former was President Roosevelt's own choice and political child, and the other has been known as a pretender. The case was tried before the great jury of



15,000,000 American voters. Great lawyers were retained in the case, who made able speeches on both sides, and each side seemed confident of victory. The claimants themselves entered numerous pleas before the jury, going from group to group in special cars. It was a very large court room in which the case was tried, embracing a great floor about fifteen hundred by three thousand miles. On November 3, the jury balloted to decide the case; and on counting the ballots, it was found that the jury had decided in favor of Taft by a large majority. Claimant Bryan is a professional in such proceedings, for twice before he has been overwhelmingly defeated in similar suits. Notwithstanding his third defeat, he announces his determination to have his say, both in *The Commoner*, and on the platform. It is possible he may enter the Senate. On the other hand, the nation is satisfied with Taft, who assumes charge of his estate at Washington on March 4, 1909, when the present incumbent vacates the premises. Prosperity is promised for the future, while Roosevelt plays Nimrod in Africa, and editor upon his return.

## The Rational Life

WE ARE LIVING in a period of the world's history called the age of reason, the age of science. The character of the scientific mind differs from other types, by virtue of the fact that the rational faculties are dominantly active. The philosophic mind, on the other hand, is negative to influences, and passive to the factors which make events in one's life. It is one thing to give one's self up to the control of spiritual forces, and quite another thing to utilize those forces in accordance with reason. The uncontrolled forces of Nature are often detrimental to life. A bolt of lightning from the sky may destroy life. It is electricity uncontrolled by human agency. But human ingenuity has brought electric forces under control. They are utilized in turning the wheels of commerce, moving cars of transportation, and illuminating the cities as bright day. There are hundreds of millions of people who are under the influence of spiritual forces derogatory to human progress. Even Christian people are led by the spirits of different denominations, believing that they are guided by the Holy Ghost; and spiritualists have their numerous guides. We advocate the bringing of spiritual forces into requisition rationally. The electro-magnetic forces of the mind may be controlled the same as the electric forces of the alchemico-organic plane. Through applying the mind in the channels of practical effort and relations along the line of good, the spiritual world may be brought down into complete conjunction with the natural or external mentality. In other words, the New Jerusalem may be externalized in the intensely rational life of the new order of the world.

## Ancient Proverbs Doomed

"HITCH YOUR wagon to a star," was the advice of Emerson. This implies that one should be drawn along, not forging ahead with one's own energy. In Emerson's time, automobiles were unknown, the self-moving vehicles which are destined to destroy the force of many sayings. Modern inventions have supplanted many ancient implements, both of industry and of war. Grain is no longer sown from the hand, but from machines; neither

is the harvest reaped with sickle in the hand, but with the powerful harvesters drawn by horses or traction engines. Sword and shield are used no more in war; and bows, arrows, and spears are things to be merely remembered. Proverbs and figures of speech which owe their origin to such antiquated things, must pass into disuse under the influence of the spirit of modern progress. We are living in an age of rapid change, the attitude of which toward the archaic is pronouncedly revolutionary.

## The Uses of Child Labor

IN ANCIENT Judaism, every boy was taught some useful trade. He was made an apprentice in early years, and ere he had grown he was a citizen fully equipped to engage in the battle of life. Such a custom made a marked impression on the Hebrew race, observable even today. The labor-unions are making it difficult for the American youth to fit himself for practical effort. While laws passed to crush out child slavery are good, the measures are not complete without provisions for the employment of the young. Efforts to educate children to perform useful things are to be commended. Therefore, industrial schools, gardens for children, farm schools, etc., which are being built up in various cities and rural districts, may tend to offset the unpractical and unscientific methods of labor-unionists. The mind of the child should be trained to perform uses; indeed, the practical phases of education are of far greater importance than the theoretical. Books are useful, but tools are more so. The mind needs to be developed, but so does the body. But labor organizations are doing for the child what the organizations of capital are doing for the small dealer. The possibilities of the coming generation are in young minds of the present.

## The Paradoxes of Prosperity

PRESIDENT ROOSEVELT has warned the people of America against too much prosperity; or rather, too much effort put forth to make money, at the expense of the moral character. It would appear that prosperity alone does not constitute a blessing. It is not doubted that the protection the American Government has afforded the industries of its people, has made the nation prosperous. Yet, such prosperity is paradoxical. The millions who produce the wealth do not enjoy it, because it is mainly appropriated by men who control wealth. Again, enormous waste of wealth obtains, when it might be used to bless the unfortunate. The moral cesspools of the cities and the poverty of the tenement districts might be removed, and every man be given an opportunity to make a living without dependence upon a false charity. The newspaper despatches contain information to the effect that some of the large cities contain dog hospitals and tonsorial parlors, and even tailors, who cater to the latest dog styles. And those dogs are important factors in the highest society. Again, in Chicago, Mayor Busse has given instructions for the drafting of an ordinance, making possible a nineteen acre burial ground for dogs and cats, the choice pets of those who lavish wealth upon them, to the utter neglect of thousands of children of the city, suffering hunger, and battling against adverse conditions in an endeavor to get an education. Such conditions constitute a few of the striking paradoxes of American prosperity.



## Review of Research & Opinion

THE EDITOR.

### How Thought Creates the Cosmos

**T**HE POWER of thought is coming to be a subject of common discussion. To most minds, the mental processes are involved in mystery. It is not generally known where thoughts come from nor whither they go. But the importance of thought is recognized by all progressive minds. Materialism has done much to belittle the mental functions; and on the other hand, mental scientists have almost entirely ignored the physiology of thought. Thought is indeed the progenitor of all things; but no entity of thought can act except through its coördinate material base. Therefore, there is no such thing as creation by thought alone without form. The seed is creator, because it is a nexus between spiritual forces and material substances.

The Koreshan position is, that the thought of the human race creates and recreates the cosmos through its highest seed, the perfect Man, manifest nineteen hundred years ago as the Lord Christ. Taken in connection with this idea, the following extract from a lecture by Dr. Crapsey is full of interest:

"Our first answer to the question, What does thought do? is that it creates the visible universe. Before there can be anything there must be a conception, a thought of a thing in some mind or other. All outward, visible life has its preëxistence in thought; every visible thing is an expression of thought. In the minds of thinking men there is no question when they hear the statement, 'in the beginning was thought.' All great thinkers repair to 'antecedent thought.' Plato's basic principle for his philosophy was the doctrine of the idea. From him was derived the philosophy of the Logos, signifying divine Reason. In the divine Reason we find the cause of all that exists. When we accept the principle of thought as the great creative force that goes before all things, we see ourselves as the result of thought. \* \* All the visible forms that we know may be merely the working out of unconscious thought, fulfilling its inherent nature."

### Modern Scientific Abstractions

**N**O ONE CAN properly study a living organism without considering the vital relations and functions of the form. Not a single function or motion in a living organism can be accounted for merely on the basis of chemical effect or mechanical action. It is admitted by scientists that they cannot tell what it is that raises the arm in obedience to the act of the will. The amount of force expended in the circulation of the blood for twenty-four hours is more than a thousand times the amount of force contained in the food, air, and water supply for the same period. There must be something in the spiritual side of human existence that is overlooked in the ordinary analysis of physiological relations and functions.

So it is in the study of cosmogony. If we eliminate the mental and vital forces active in the cosmos, and consider alone the mechanical, we deduce false conclusions. Such process, in fact, is the origin of modern scientific ab-

stractions, as the following paragraph from the works of Dr. George Henry Lewes clearly shows:

"But while philosophy thus replaces the conceptions of dualism and idealism by the conception of the twofold aspect, the special sciences in their analytical career have disregarded the problem altogether. The mechanical theory of the universe not only simplified research by confining itself solely to the objective aspect of phenomena, but by a further simplification set aside all vital and chemical relations, to deal exclusively with mechanical relations. In ascertaining the mechanical relations of the planetary system, no elucidation could possibly be gained from biological or chemical conceptions; the planets therefore were provisionally stripped of everything not mechanical. In systematizing the laws of motion, it was necessary to disengage the abstract relations from everything in any way resembling spontaneity, or extra mechanical agency. Matter was there, by a bold fiction, declared to be inert, and its motions regarded as something superadded from without."

### Messages From the Dead

**K**ORESH has written extensively on the subject of the phenomena of spiritualism and the dangers attending the exercise of the mind in the direction of promiscuous communication between the natural and spiritual worlds. We have pointed out many times the fact that the spiritual spheres are in a state of perversion and darkness; and the mediumistic mind contacts forces of fallacy and of death so overwhelming as to sometimes sweep away the remnant of morals left to mortals. Last month an article appeared in the Younger Minds' Department concerning the dangers of mediumship.

In the October *Swastika Magazine* a writer relates what purports to be "a true psychical experience,"—that of a lady who was involuntarily brought into communication with her husband, and others who were in the spiritual world. She was much astonished and made afraid. The spirits would seize her hand and write the messages they wished to deliver. Concerning her experience she says in part:

"Intense exhaustion and distressing nausea invariably followed the unconscious state. The strongest power seemed to come from an Indian child named Walalie, which was simply impossible to control. It tore the paper and moved the pencil in spite of all my strength to retain it. Over and over again was written: 'Oh, have faith, or this power will leave you. It comes from God: see you use it aright.' I was convinced there was some unseen force of tremendous energy, still I could not altogether believe it. It was a peculiar, unnatural, uncanny influence, which controlled me, and not I it, and brought with it a feeling of rebellion upon my part, and I was afraid of it. \* \* Before the time of which I speak, I had always avoided anything of this nature and had had no experience in spiritualism whatever. I am conscious this power still exists, and were I to permit myself the slightest indulgence in it, I would again become the helpless victim of an unknown force."



### Wayward American Boys

IN A RECENT address, Mr. Chas. Howard Mills presented some startling facts relative to what he terms the boy problem. In the cities, as soon as the boys are able to gain free access to the streets, many of them fall into bad company, and learn to smoke, swear, tell unclean stories, fight, and gamble. They learn the street slang, and absorb the spirit of recklessness. After showing many of the causes which conspire to degenerate the young American, Mr. Mills presents some striking facts:

"Are you surprised to know, then, that over one half of the inmates of penitentiaries and reformatories of this country are under twenty-three years of age; that there are at this time from 100,000 to 150,000 children in jail in this country? In Atlanta in the year 1902 there were 3,963 persons under twenty-three years of age arrested, 715 under fifteen, and 210 under twelve. In 1904 in Washington, D. C., there were 1,118 adults arrested for stealing, 776 between sixteen and twenty years of age, and 368 under sixteen; and statistics show more children than grown-ups in every case. Even from the standpoint of numbers alone, the children are the most important of a city's unfortunate."

Mr. Mills says that the boy problem must be recognized in its inseparable connection with general social and economic conditions. But he holds that it is not poverty alone that leads them to corruption. The wealthy boys' boarding schools are declared to be hot beds of vice; and another prolific source of error on the part of wayward boys, is the corrupt examples set them by their elders. The young are not only morally neglected, but their dealings with older people often destroy confidence in professed moral codes. As a remedy, Mr. Mills suggests that the state should be made responsible for the care and culture of the youth of the nation.

### The Increase of Skepticism

IN A RECENT letter to the *New York Sun*, Goldwin Smith writes concerning the causes and results of the increase of skepticism—that is, a disbelief in the inspiration of the Bible and the truth of the traditions and doctrines of the church. The burden of his article is to the effect that modern discovery has enlightened the mind, leading thinking men to discard the conceptions of the ancients. The tendency is to reject the old for the new, in the belief that modern science is accurate and to be depended upon for true interpretations of Nature.

His position is that God has not revealed himself to the people of the world at any time, by means of infallible messages; and moreover, that the discordant conceptions of the Deity show that they are not inspired. Goldwin Smith's "triumphant doubt" is but the result of accepting modern hypotheses upon which modern science is founded. Nevertheless, he is to be commended for his emphasis of the fact that the whole subject of religion needs restatement and reformulation in the language of science. The Koreshan reader can easily see why the agnostic minds arrive at the following conclusions, and why such a mentality needs the light and testimony of the law of cellular life:

"Belief in the Bible as inspired and God's revelation of himself to man, can hardly now linger in any well informed and open mind. Criticism, history, and science have conspired to put an end to it. The authorship of a greater part of it, in-

cluding the most important books is unknown. The morality of the Old Testament differs from that of the New, and though in advance of the world generally in those days, shocks us now. There are errors, too, in the Old Testament of a physical kind, such as those in the account of creation and the belief in the revolution of the sun. It is incredible that God in revealing himself to man should have allowed any mark of human error to appear in the revelation. We have, moreover, to ask why that on which the world's salvation depended, should have been withheld so long and communicated to so few?"

### Mental Science Fads

THE MENTAL SCIENCE movement has been greatly hindered by the foolish speculations of men who rush in where angels fear to tread. If we believed all the various advertisements, pamphlets and books on occultism and mental science, it would be apparent that the highest divine power may be attained for the cost of a dollar or two in purchase of "directions" concerning going into the silence, making affirmations, and learning Sanskrit terms. Many of these fads are dangerous from virtue of the fact that it stimulates the forces of egotism, without the slightest manifestation of power from on high. Again, influxes are induced from perverted spiritual spheres, and derogatory powers received from beneath.

A severe arraignment of many mental science teachers and promulgators of Orientalism, is found in the November *Everyman*, published at La Canyada, California, from which we give a few extracts:

"They are asking for power and recking not the cost. They are going into clairvoyance and other astral conditions on full bellies, and the end of it is worse than diving into cold water after a ten-course dinner. They are clinging to the physical and yet seeking the 'spiritual'—and what they gain is a low, usually dangerous, if not degrading, order of astral experience, not the same, but analogous to those enjoyed by the drunkard in delirium tremens, or by the cocaine or opium fiend. Men and women who yet revel in pride, fear, hate, anger, and worry, are tuning their ears for the voices of the silence and straining their eyes for visions of Samadhi—and they land in the twaddle and insouciance of psychic phenomena, a step or two downward from the physical. \* \*

"The Hindoo yogi called in the impersonal realm Samadhi, and an ancient sage, Patanjali by name, has left full and complete instructions whereby it may be attained by everyone. And now there are a hundred or more books on the market—some good and some good for nothing—telling you how to 'acquire powers'—and all of them revamping the aphorisms of that very ancient sage Patanjali. And many people are reading these books, and breathing through the nostrils alternately and doing other things to them most unnatural—training for bedlam or worse. For Samadhi and America in the twentieth century are a long way apart, and those who are expecting to make the journey in a few hours, or a few months, or a few years, would do well to ponder a little more on the initial and preparatory aphorisms. \* \*

"And now thousands in the Western world fancy they are traveling this swifter route. True, they have never heard of Patanjali, but they have a book of Smith or Jones, or maybe of Kamchuriai or Gwuputra or some other Sanskrit 'sounding' name, and they arise early some morning, con a couple of hundred pages of comments and directions more or less hurriedly, and expect to become a yogi—well, at least by luncheon time."



# The Open Court of Inquiry.

THE EDITOR.

## The HOLLOW GLOBE

"I have read your Cellular Cosmogony carefully, and conclude that it is more likely to be true than the Copernican theory. Will you please answer the following questions? Do you know of any astronomers who accept the concave theory of the earth, but reject the Koreshan religion? Could not the concave theory be demonstrated by stretching a rope or wire a hundred miles in length, from point to point over land or sea? Could it not be stretched straight enough to show concavity beneath? Which is the more probable, the system taught by Ptolemy, or that put forth by Copernicus?

**R**EPLYING to the last question first, let us observe that the demonstrations proving the earth's concavity, make both the Ptolemaic and Copernican systems not only improbable, but impossible; for according to both, the earth is a convex body. The Ptolemaic system is the more reasonable from one point of view; for it was maintained in it that the earth is stationary. Again, it is held in the Koreshan System that the Ptolemaic system, with its series of crystal spheres, was an inversion of a more ancient conception of the spheres of force revolving about a central point. KORESH holds that these spheres of force are in reality inside the earth, in the great hollow.

No astronomers, to our knowledge, accept the Cellular theory, either with or without the Koreshan religion. There are indications, however, that the modern mind tends to return to the conception that the earth and its inhabitants constitute the great fields of divine activity. Dr. Wallace, the eminent naturalist, advocates the idea that the whole universe was created for man, and that the earth is the center of the cosmos.

It would be impossible to stretch a wire of any considerable length, so as to make it conform approximately to a straight line. The weight of a wire, however small in diameter, would cause it to sag; and no dependence could be placed upon a test of the kind indicated in the question above.

## The Use of Tobacco

"Please answer the following questions in the Open Court of Inquiry: Does the use of tobacco in any form benefit humanity? How long time is required for

nicotine to be eliminated entirely from the system, after the tobacco habit is abandoned? Can I have as pure thoughts and as strong will power if I use tobacco? Do not intoxicants, tobacco, and coffee effect the system alike, differing only in degree?"

**T**HE EFFECTS of tobacco taken into the system are well known to the medical world. Tobacco is a narcotic, and narcotics tend to deaden the nerves. Tobacco acts as a depressant. The "tobacco heart" is quite common; it is so called heart disease induced through use of the weed. Tobacco produces waste through excessive loss of saliva, and for that reason is often productive of digestive derangements. Besides, in the course of years, the very atoms of the body become impressed with the tobacco poison.

The moral effect of tobacco generally is bad, not only because of the reflex from the poison in the physiologic system, but from effects of association. Spirits desiring satisfaction through sensual sources aggregate in those given to the use of tobacco, intoxicants, cocaine, opium, etc. It is true that some people thrive on these poisons, and there are examples of persons given to the use of whisky and tobacco, who attain to great age, even more than a century. Yet it is known that thousands of youths of this country are yearly ruined by the effects of the common narcotic.

As to the length of time required for nicotine to be eliminated from the system, we have to say that it depends upon the methods and mental habits of the man. Tobacco spirits have been eliminated instantly in many cases; while in others the process is gradual, requiring months, and even years, ere the desire is completely eliminated.

It is said by excellent medical authority that not one disease known to man is traceable to the use of tea or coffee.

## The Lord's Supper

"Kindly answer the following question: Is the ordinance of the Lord's Supper binding on us now, or was it done away with? If so, when?"

**T**HE SYMBOL of the Lord's Supper was instituted as a means of portraying the purpose of the Lord Christ's

departure from the natural world. He was the bread of Life, and as such had to be eaten by his Disciples, in accordance with the Lord's declaration. When he took up the bread he said, "This is my body." And when he took the cup, he said referring to its contents, "This is my blood." He demonstrated to his Disciples where he would go when he departed from their sight. He had already told them that when he went away he would come into them; for he was the resurrection, and contained the very essence of life to be imparted to them. On the day of Pentecost and other occasions, he baptized men and women with his Spirit.

This symbol was commemorated in the early church, to show forth the Lord's death in the church, until he should rise again in manifestation at the end of the age. It was fitting that the symbol should be perpetuated, not as a matter of service, binding on any one, but as a teaching embodied in figure. Its force was lost when the meaning of the symbol passed from clear perception; so that since the apostasy, the Lord's Supper has been a mere form.

The symbol is sometimes called the Eucharist, from a Greek word meaning favor or grace. The dispensation of grace began with the dissemination of the Spirit as the gift or grace of God. The Eucharist was the symbol of that favor, the gift of the divine life to as many as believed in the Lord Messiah. The new dispensation brings new truths and new symbols and services.

## The Testimony of Great Pyramid

"As to your Cellular Cosmogony of the solar system, there appear two difficulties to my acceptance of the theory: (1) The testimony of Gizeh's inspired monument, as interpreted by Prof. Piazzi Smythe, astronomer royal for Scotland, is that the earth's distance from the sun is 91,800,000 miles, while as per your theory, it can be no more than say, 4,000. (2) I do not comprehend how it is possible to get an eclipse of the moon by your theory."

**T**HE GREAT PYRAMID is certainly a great "miracle in stone." It has engaged the attention of many



great minds; but its fund of information is not exhausted in the fields of astronomy and chronology, nor yet in mathematics. We maintain that it portrays the cellular cosmos, the laws and principles of life as obtaining in the domains of both human life and cosmic activity.

The Copernican system of astronomy has been evolved through processes of "turning out" the ensphered relations obtaining in the earth's hollow. Triangulation, as applied to astronomy, is made from the basis of the outside surface or convex arc of the earth; whereas, the concave arc should be made the basis of all astronomical calculations. The same facts of phenomena may be made to fit in either theory with equal force.

Now, the Great Pyramid measurements may be "turned out" as readily as those of the cosmos which it portrays, and its testimony perverted, just as the testimony of the facts of astronomical phenomena are perverted in modern astronomy. We do not deny that Prof. Piazzzi Smythe disclosed some wonderful things in relation to the Great Pyramid; but they are all the more wonderful when seen from the true, instead of a false point of view.

Let us observe, however, that perhaps Proctor was as able an astronomer as Professor Smythe. Yet Proctor never accepted Smythe's conclusions, but opposed them. Proctor wrote on the Pyramid himself; and in his writings concerning it, he endeavored to show that he could find as striking coincidents in relation to a man's hat or a hole in the ground, as Smythe found in the Pyramid. We do not refer to this to offset Smythe's conclusions, but to show that as able a mind as Proctor's saw nothing in the Pyramid to corroborate astronomical measurements.

With all Smythe's display of ingenuity, he failed to satisfy many astronomers as to the verity of the testimony of the Great Pyramid. Nevertheless, we hold that when rightly understood, his work is of immense value. The Pyramid measurements and symbols as involved in the passage ways and chambers, have never been fully explained in the Koreshan literature. They will doubtless receive

due attention at an appropriate time.

Concerning the subject of eclipses, we must for the present refer the inquirer to numerous articles contained in back numbers. The subject involved principles entirely new to those first contacting the Koreshan System; and the principles must be studied from the Koreshan standpoint. Radioactivity, the X-ray and wireless telegraphy would have been considered utterly impossible fifty years ago, and all that is written concerning them would have been looked upon as untenable.

The treatment of the lunar eclipses from the Koreshan standpoint, involves consideration of ultra-penetrable rays relating the central star of the universe and the cosmic environing shell. KORESH maintains that the universal switchboard is located in the shell of the earth in the region of the tropics; and at definite intervals, and in accordance with the definite principles and laws, the light of the moon is cut off by means of opening a specific electromagnetic circuit, thus eclipsing the moon in a manner analogous to the way in which an electric light may be "put out."

#### The Question of Identity

"Hamlin Garland has been discussing spiritualistic phenomena, and touches upon the subject of identity. The scientists desire to solve the mystery of death. Mr. Garland leaves the subject unsettled. This is of universal interest, and I should like the view of THE FLAMING SWORD on the subject.

When one experiences ordinary dissolution, called death, is there any identity of the spirit, or is there anything left other than the memory of the dead person in the minds of surviving friends? For instance, how did the descendants of Abraham carry him along through forty-two embodiments, until he came out as the Christ, or the resurrected Abraham? Did the Abrahamic idea grow in the generations of descendants to the final state of perfection?

The investigators do not solve the question of personal identity after death. They do not suggest that the dead are seen in the living and race line of descendants. Would the progress made manifest in forty-two generations, mean the descent of Abraham as a God?"

EVERY MAN is comprised of numerous entities, mental and vital; and they are so related to a pediment of activity as to constitute the complete man,—spirit, soul, and body. He possesses an ego made up of enti-

ties in conjunctive unity; and tens of thousands of associated entities. The identity of the man is in all these, for they all comprise him.

Now, the man is no less himself if, in the processes of propagation along either mental or sensual lines, he multiplies himself. Abraham multiplied himself into millions of his descendants. He was in all of them in some degree. He was identified with his posterity, for he was the resource of their physical life, as well as spiritual power, since with Abraham himself, the Almighty was in conjunction. So, in reality, as Abraham passed down through the dispensation toward a perfected character in the Lord Christ, it was as a God that he did so.

Identity resides in more than mere memory; for identity inheres in the specific entities of life and mind which pass from generation to generation. In the case of re-embodiment, there is no complete return of the groups of entities which made up a given personality. Embodiment in mortality—may be only a quasi-incarnation of a former self; but if a man is scattered through the many, his identity is not lost, since it is possible to *re-collect* himself and live again in the wholeness of his being.

It is in reincarnation that complete identity inheres, and recurrent memory obtains. A man returns to himself wholly when he is made immortal. The question of identity proper involves consideration of the starting point of life itself, or the beginning of a career in immortal manhood. The identity of the Almighty is never lost, though he disseminates himself into the millions. He returns to himself; his Word returns to him bearing the fullness of the Godhead. So it is that every Son of God, every immortal man, breaks himself up and goes out into the millions, *losing his life* that he may find it again in complete identity—when the Almighty *re-members* them in the resurrection.

Comprehension of the subject involves consideration of the law of conjunctive unity, by which is explained how millions of entities may be identified with a supreme ego, and yet possess each its own individuality or identity; and how the immortal mind may be scattered throughout a wide field, and yet retain its identity and character, working toward the goal of perfection. The spirits of an immortal man start out in devious routes, but they all return through Messianic function to corresponding personalities, which find themselves as themselves, with mentalities renewed, to obtain as they were at the beginning of their cycle.



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

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Evelyn Bubbett, Manager,  
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### Important Announcements

**WE** HAVE SECURED for publication what we claim to be the most remarkable story of modern times. It is founded upon the facts of the present, and a prescient delineation of the future, relative to the relations of America and Japan. It is a forecast of the results of the "yellow peril," picturing America as involved in terrible warfare with Japan. The title of the work is "THE GREAT RED DRAGON," by a writer who is to be known as Lord Chester.

The first installment of this remarkable story will appear in the January FLAMING SWORD, and will continue in succeeding numbers until completed. Both romance and religion, as well as the factors of political and racial conflict, are conspicuous in this work.

**CHANGES PENDING.**—The resignation of Professor Morrow necessitates changes in the editorial management. An Editorial Staff has been organized, and a rearrangement of the Departments in this Magazine will appear in the January issue.

All remittances and business communications relative to the Magazine and other Koreshan publications, should be addressed to the Guiding Star Publishing House. And all articles for publication and communications for the literary Departments should be addressed to the MANAGING EDITOR, THE FLAMING SWORD.

### Little Words With Our Readers

**T**HE HOLIDAY season is approaching, and everybody is preparing to make appropriate gifts to their friends. Many thousands of dollars are expended for things that are comparatively useless. Of course, many good books and useful articles are presented; and the practice of making gifts is to be commended. A gift that lasts all the year round, and is new all the while, is a magazine. It comes fresh every week or month, with its contents of information. We suggest

that there is nothing more appropriate for a gift than THE FLAMING SWORD MAGAZINE. A gift of it to a friend serves a double purpose, it reminds the friend of you every time he takes it up, and it places him in touch with the doctrines which you accept, and which you expect will make the millions happy in time to come. Place the message before your friends now in a popular manner—that is, through the channel of the popular custom of holiday gifts. Let us have a large number of subscriptions this season on the holiday basis. All you have to do is to send the name of your friend and the remittance for one year, which is \$1.00. Then we will send a nice letter to the friend, stating that you have made the holiday gift of the subscription.

Did you notice our "life subscription" offer last month? It was to the effect that you could feel that you were a life partner in the publication of this Magazine by subscribing for a life term, for which we charge only \$10.00, if sent in one round sum, and mentioned as being for the life subscription. Besides, you could invest from a moral point of view, as much money additional as you pleased, and thus help to spread the Koreshan doctrines; but you would never have to pay any more on subscriptions, because you would receive the Magazine right along year after year, without having to go to the trouble of renewing every twelve months. Or, if you send us 20 yearly subscriptions with twenty names and \$20.00 cash, we will give you a life subscription. This offer may not be extended over a great length of time. You had better take advantage of it now.

Our Special Offer, made in the October number, is still in force. We will send both our publications, THE FLAMING SWORD and *The American Eagle*, to any one name for one year for only \$1.25. This is quite a reduction. You may figure it any way you want to, to see how your bargain foots up. It's THE SWORD for \$1.00 and *The Eagle* for 25 cents; the Magazine for 75 cents and *The Eagle* for 50; or

the Magazine for 50 cents and *The Eagle* for 75. You can suit yourself about it; it is a bargain from any point of view. Many of our readers have subscribed already for the political publication; but doubtless many more would like it. It gives the news of Estero every week—we mention this as a specialty. The news of Lee County is also given, and articles and editorials along the lines of reform. *The Eagle* is making it lively for those who do not keep straight while in office; also for crooked candidates before election.

### Tongues and Ears.

Once upon a time, says an old Japanese story, a peasant went to heaven, and the first thing he saw was a long shelf with something very strange looking upon it.

"What is that?" he asked. "Is it something to make soup of?"

"No," was the reply; "those are ears. They belonged to persons who, when they lived on earth, heard what they ought to do in order to be good, but they paid no attention to it, so their ears came to heaven but the rest of their bodies could not."

After a while the peasant saw another shelf with very queer things on it.

"What is that?" he asked again. "Is it something to make soup of?"

"No," he was told; "those are tongues. They once belonged to people in the world, who told people how to live and how to do good, but they themselves never did as they told others to do, so, when they died, their tongues came to heaven, but the rest of their bodies could not.—*The Christian*.

### God With Us

We do not labor alone. However feeble our hands, that Mighty Hand is laid on them to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but His presence with our words, which shall bring it about, that, even through them, a great number shall believe and turn to the Lord. There is our encouragement when we are despondent. There is our rebuke when we are self-confident. There is our stimulus when we are indolent. There is our quietness when we are impatient.

If ever we are tempted to think our task heavy, let us not forget that He who set it helps us to do it, and from his throne shares in all our toils; the Lord still, as of old, working with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us



fall back upon the peace-giving thought that one man against the world, with the Christ to help him, is always in the majority; and let us leave the issues of our work in his hands, who will guard the seed sown in weakness, and whose smile will bless the springing thereof.—A. Macclaren.

### Hearst's Aid to Socialism

Probably a thousand socialist speakers every night for the past ten years have publicly asserted and demonstrated that both old political parties, despite pretended differences, were essentially the same—capitalist parties both, and both subsidized by capitalists. Except among socialists, however, this fact on the whole failed to establish itself as a matter of common recognition.

Now comes Mr. Hearst and in a few issues of his papers does more to impress this fact on the minds of the public than the socialists have been able to do in years. Plunging his muck-rake into the stream of capitalist corruption, he fishes up consecutively Haskell, Mr. Bryan's choice for treasurer of his campaign, and the republican Senator Foraker, and exhibits them to the public, dripping with the slime of Standard Oil. The result is that now millions of the public are grasping the fact that the socialists tried to show them, and crediting Hearst with the exposure.

However, no socialist will grudge Hearst the role he is playing, inasmuch as he can't help his political ambitions to any great extent. Hearst has not only known these things all along and concealed them, but has largely discredited his own movement by his willingness to make alliances with the rotten elements he now exposes.

Hearst, it is currently reported, is not yet through with his muck-raking, and certainly it is reasonable to believe that he knows more of the general rottenness of the two old parties than he does. He will proceed with the good work, and will ultimately reap the benefit of his exertions.—*Wilshire's Magazine*.

### INTERESTING BOOKS AND PERIODICALS

**Review of Reviews.**—The campaign is over, and William H. Taft is the President-elect. You have read various dispatches and editorials in the daily papers; but if you want to get a good idea of the political situation, together with the accurate results, get the *December Review of Reviews*. You will learn what were the various causes of the success of the republican candidate, and the overwhelming defeat of the democratic. Besides, you will obtain a general review of the world and its events, as they have occurred during the past month. The November number contained a digest of the Balkan situation,

and numerous other matters of current interest.

**Woman's Home Companion.**—The Christmas Number of *Woman's Home Companion* is one of the most beautiful of the holiday magazines. Its cover is in blue and gold—depicting the Madonna and Child. There is a beautiful painting in color by James Montgomery Flagg, occupying a full page. Another delightful and unique feature consists of two big pages of old-fashioned Christmas Carols, with decorations by Ernest Haskell.

For the Christmas *Woman's Home Companion*, Edwin Markham has written a most beautiful poem, "Before the Gospels Were." It tells the story of the gathering of the materials for the gospels by the disciples after Christ's ascension. "Before the Gospels Were" is greater than "The Man With the Hoe." It is, perhaps, the greatest poem of the generation.

**The Law of the Rhythmic Breath.**—This is a handsome volume of 372 pages, by Ella Adelia Fletcher, and published by R. F. Fenno & Co., of New York City. Bound in cloth, price \$1.00 per copy. For the first time in Western literature, readers may obtain in this work, in clear and simple form, the doctrines of the Hindu philosophy concerning what is termed the rhythmic breath. The writer manifests considerable knowledge of Orientalism, and outlines how the various principles of the Sanskrit religion may be applied to life. The position is taken that "breath is life," not merely breaths of air, but of forces from the invisible realm, which forces are definitely named by Oriental teachers. These names are employed in Sanskrit terms in this work, but a glossary appended gives the meaning as well as the pronunciation of the words.

**The Chiropractor.**—A monthly journal devoted to the interests of Chiropractic—a new system of cure reviewed last month in our Health and Hygiene Department. The number before us contains all the speeches and papers heard and considered at the convention of the Universal Chiropractic Association, at Davenport, Iowa, the first week in September. Here we have in 132 pages, the various teachings of Chiropractic, as well as sketches of its history from its discovery by Dr. Palmer until the present time. The Chiropractors, as well as the Osteopaths, have to fight for their rights against the medical trust. Their success in the courts is a matter of great interest. Send 10 cents for a copy of the convention number of Chiropractic and School Announcements, to Palmer School of Chiropractic, Davenport, Iowa.

**The Hesperian.**—India and Indians is the title of an interesting illustrated article in the October-December *Hesperian*. It covers the field of the Hindu customs, religious exercises, and industrial activity. Another important article

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### ADDRESS

**The Forum, Springfield, Ill.**  
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is Ancient Hebrew Poetry, by the Moham-medan Shiekh of the British Isles. There is a sketch also, of Francois Coppee, one of a brilliant group of writers that dominated French literature a quarter of a century ago. The article closes with a choice selection entitled, "The Benediction," from Coppee's works. The *Hesperian* is 50 cents a year. 7th and Pine streets, St. Louis, Mo.

**The Swastika.**—Here is a choice little magazine published in Denver, Colo., by Dr. Alexander J. McIvor-Tyndall. It is up to date typographically, and its tone is excellent. One of its chief subjects is socialism, which finds forceful treatment at the hands of the editor. The *Swastika* is called a magazine of triumph. It is intensely optimistic, but fairly critical where criticism is necessary. Various subjects are discussed, relative to mental phenomena and phases of human rights and relations. 1742 Stout street, Denver, Colo.

**The Optimist.**—This is a dainty little magazine issued by the Metaphysical School of Healing, Boston, Mass. It deals with metaphysical subjects mostly, and liberal thought. A recent number contains an interesting article from Dr. Crapsey's works.

**Vortex Philosophy.**—The sub-title of this work is "The Geometry of Science," by C. S. Wake, of the Field Museum of Natural History, of Chicago. Mr. Wake advocates the idea set forth in the title of his work. He holds that the cosmos is an organic system of existence, developed and maintained in accordance with the principles of the vortex and the spiral. His wonderful diagrams show great mathematical ability and skill in classification. His work is not intended for the lay reader, but for the scientist, though the lay mind may come to understand in a general way, that Mr. Wake's ideas are, especially if he reads an accompanying reprint from *Notes and Queries*. The price of the principal work is 50 cents. Address, Mr. C. S. Wake, 5603 Washington Avenue, Chicago, Ill.

**The Balance.**—A monthly magazine devoted to higher ideals, monistic philosophy, and advance thought. It manifests push and courage, as well as ability. It is neatly printed, and readily commends itself to the progressive reader. Balance Publishing Co., 1744 California street, Denver, Colo.

**The Pacific Commercial Advertiser.**—Hawaii produces a creditable daily, of the above name, published at Honolulu. A copy has been forwarded to us by the Hawaii Promotion Committee, representing the Territory of Hawaii, the Chamber of Commerce, and the Merchants' Association. Business must be pretty brisk out there in the Pacific, judging from this daily. And sports, too; an account is given of the canoeing and surf riding at

## Estero Illustrated

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

### The Koreshan Unity Co-operative,

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

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

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

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

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

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the Waikiki beach. If you want to know all about Hawaii, the Paradise of the Pacific, write the Hawaii Promotion Committee, at Honolulu.

**Lords of Ourselves.**—This is a book of nearly 300 pages, by Edward Earle Purinton, and published by Benedict Lust, of the Naturopath, New York City. It is rather difficult for me to review books written by Mr. Purinton, for I dislike his style and many of his ideas. He reminds me of the jumping-jack. His work is a strange mixture of some good ideas and some nonsense, padded to death with useless expressions—mere jingles of brass. The idea of the author is to make men lords of themselves by obtaining and maintaining health. The chapters of the work are devoted to the following subjects: Naturism, Sleep, Play, Stoicism, Prayer, Music, Humanism, Travel, Study, Romanticism, Service, and Silence. He holds that for some people, Naturism is the great key; to others, on the mystic plane, Silence; but that there is really but one master-key to becoming lords of ourselves, and that is Love.

**The Humorous Side of Things**

**From Different Points**

"Father, you were born in California, you say."

"Yes, my son."

"And mother was born in New York?"

"Yes."

"And I was born in Indiana?"

"Yes, my boy."

"Well, father, don't it beat the Dutch how we all got together!"

**Out of Date**

Fair Patient—"I suffer greatly from insomnia, doctor."

Doctor—"You should eat something just before retiring."

"But you once told me never to eat anything before going to bed."

"Oh, that was a year ago. Science has made rapid strides since then."

**The Cause for Thanks**

In the audience at a lecture on China there was a very pious old lady who was slightly deaf. She thought the lecturer was preaching, and every time he came to a period she would say "Amen" or some other pious exclamation. The people in the audience, which was comprised mostly of the village church members, knew she was being reverent and did not even smile when she exclaimed, until finally the lecturer mentioned some far-off city in China, saying "I live there." At this point clearly and distinctly could be heard the old lady, saying, "Thank God for that."

**Up to the Bachelor**

An old bachelor, who lived in the suburbs of a Southern city, hires a colored

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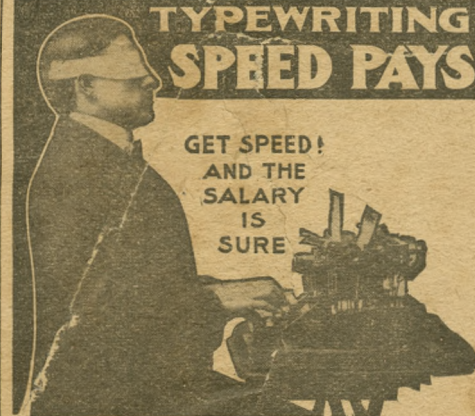
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man to clean up his room, fill his lamp, and perform like services. A few days ago the colored domestic, who had been using his employer's blacking, said:

"Boss, our blackin' am done out."

"What do you mean by saying 'our blacking'?" growled the sordid employer; "everything belongs to me. I want you to understand that nothing belongs to you."

The terrified darky apologized and promised to remember. On the following Sunday the bachelor happened to meet the colored menial, accompanied by a chocolate-colored female pushing a baby-carriage.

"Was that your baby in the carriage?" he asked next day at his house where he was entertaining quite a number of his friends.

"No, boss, dat's not our chile; dats your chile. I se nebber gwine to say nuffin belongs to me no moah."

#### An Eye-Opener

A child of strict parents, whose greatest joy had hitherto been the weekly prayer-meeting, was taken by his nurse to the circus for the first time. When he came home he exclaimed: "Oh mamma, if you once went to the circus you'd never, never go to prayer-meeting again in all your life."

#### Wished He Was a Dog.

A Dutchman addressing his dog said: "You vas only a dog, but I vish I vas you. Ven you go mit your bed in, you shust turn around dree times and lay down. Ven I go mit the bed in, I have to lock up de blace, and vind up the clock, and put the cat out, and ondress myself; and my frau she vake up and scold, den the baby vake up and cries, and I haf to valk him mid de house round; den maybe ven I gets myself to bed it is time to get up again. Ven you get up you shust stretch yourself, dig your neck a liddle, and you was up. I haf to light de fire, put on de keddle, scrap some mit, my vife already, and get my breakfast. You play around all day and haf blenty of fan. I haf to work all day and haf blenty of drubble. Den ven you die you vas dead; ven I die I haf to go to hell already yet!"

#### Her Disappointment

Little Margie on her first visit to a farm was told to wander about the farm and search for eggs. Some time later the child returned, almost in tears. "Couldn't you find any eggs, dearie?" asked her mother. "No," replied Margie, wearily. "I think its mean, too, 'cause lots of hens were standing around doing nothing."

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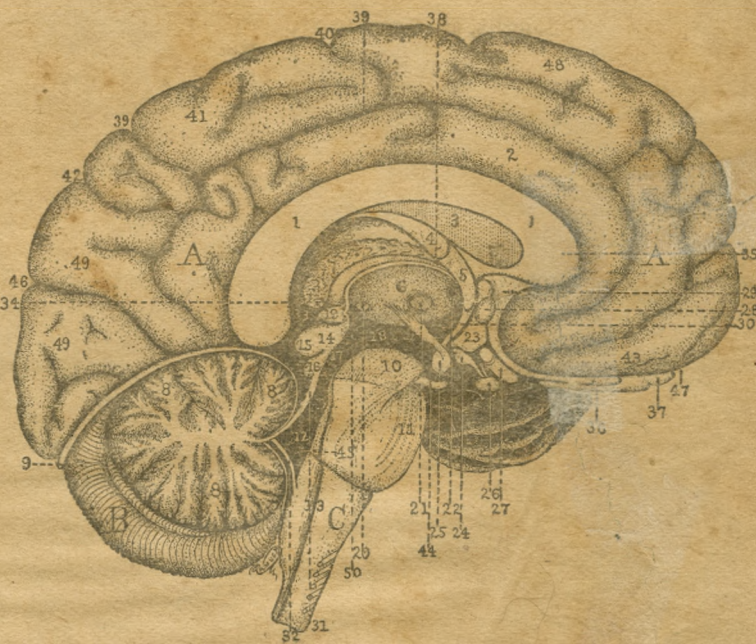
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