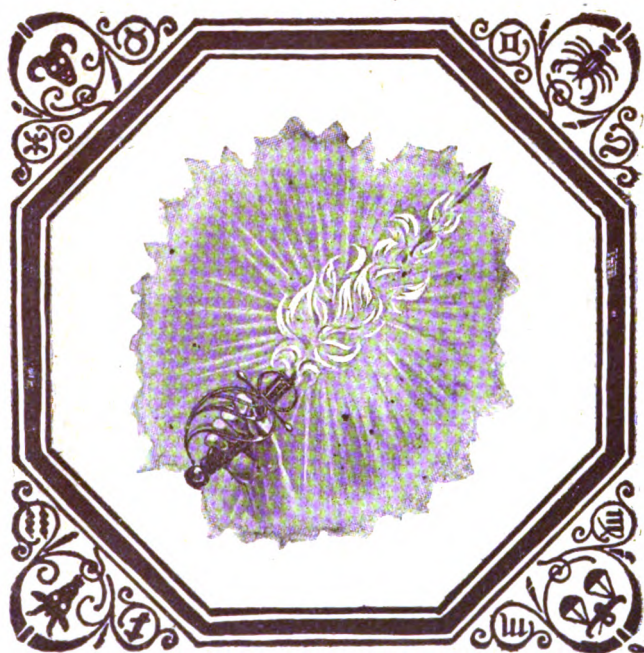


The Flaming Sword



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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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Vital and Non-Vital Rudiments and Forces

Every Atom of Matter Has Sensation. The Two Laws, Attraction & Repulsion

(From the Writings of KORESH, Founder of Koreshan Universology)

THERE ARE TWO things (substances) which primarily comprise the sun's force; namely, light and heat. These forces are purely non-vital. (I always use this word in the comparative sense.) Light and heat are the primary physical, non-vital forces. There are other forces, such as electricity, magnetism, gravity, levity, etc., generated in the sun by the processes of combustion taking place there. The sun's light and heat, as a whole, may be denominated the spirit of the sun, if we will be careful not to confound the word spirit, as related to the non-vital, with the spirit of animal life, or with the spirit of the mind, which are both vital.

Every person knows that the principal things of fire are heat and light, and that heat and light are most easily distinguishable as two coördinate forces. These two forces (physical) we may call the spirit of combustion; but they cannot by any possible means, except through the most consummate ignorance, be confounded as one quality of substance. Light and heat, two states or qualities of the same substance, constitute the all of fire.

Physical or non-vital fire cannot exist an instant without the rudiments of combustion. In order to continue a flame, the fuel must be constantly supplied. Cease to supply the fuel, and the fire is extinguished. We may take, for instance, the common gas jet. It is supplied with carbo-hydrogen gas. In order to feed the flame, the oxygen of the air is necessary. We have, then, as rudiments of combustion, the gas, the oxygen, and the nitrogen of the air. Fire is the result of the agitation, friction, and disintegration or destruction of all the atoms of matter agitated. Not their destruction as substance, not their absolute destruction, but their transformation from the state of matter to the state of force (non-vital spirit.)

The fire is the same substance of the matter which, before the flame, existed as fuel. Before the combustion

it is in the state of matter; but after the combustion (burning) it is in the state or quality of force; that is, non-vital spirit, but the same substance. No one will pretend to say of this spirit of combustion embracing the two qualities of substance, namely, light and heat, that they are the same quality or state of force, though they are the same substance. We have, then, as a primal division of non-vital spirit, the two distinct qualities—light and heat.

Wheresoever there is matter in the operation of burning, there are both light and heat in some degree, though not always visible to the natural eye; and it may be set down as an axiomatic postulate, that there can be no fire (spirit) without the disintegration of matter and its transition to force.

Every atom of matter has sensation. If it be once admitted that matter has the sense of feeling, the principal premise of so called christian science is neutralized. "All is spirit." "Spirit cannot produce anything not from itself." "Spirit has feeling, hence all it produces must feel." "As matter cannot feel, it has no existence." This last statement is the weak point in the argument. Who said matter could not feel? The argument is perfect, it has no flaw, providing it can be proven that matter has not the sense of feeling, or providing it has no sensation. It is at this point that the subtle element of sophistry is introduced into the theology of so called christian science.

Matter has the sense of feeling. If we bring into contiguity two chemical rudiments, as for instance, two equivalents of hydrogen and one of oxygen, they are drawn closely together by the inherent law of attraction. There is something in the two substances that attracts and unites them. They are thus transformed to another substance; namely, water. The instant the union takes place, the water generated in the union of the substances moves rapidly downward by the law of precipitation (gravity), and the forces (spirit) generated

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move in opposite directions. These diverse movements are the result, first, of repulsion, and second, of new attractions.

Attraction and repulsion are two laws; one, the first, is the sense of drawing or pulling together effected by the aura (extension from the atom of its own force—spirit) of the two atoms. These two auras touch each other, and by the pleasurable sense of their compatible touch, the two substances are made to unite, and they (or rather, the two forms of the same substance) become one, the same substance in another form.

The Law of Voluntary and Involuntary Action

Who is prepared to say that these principles of attraction and repulsion between the atoms of matter differ except in degree, from the operations which in the higher domain attract and repel minds, and thence, through either voluntary or involuntary action, attract and repel the forms (the bodies) in which those minds obtain?

The sperm and germ cells (the cells of reproduction) in the male and female organisms of animal and human life, though not conscious in the sense or degree that the mind is conscious, are impelled by the forces of impulsion and attraction to seek each other, and to unite, by the breaking down of the two substances, in the formation of protoplasm, and thence the formation of the new cell.

The potencies of attraction which voluntarily operate through the minds of the parents and unite them in the bond of marital relation, are transmitted from such minds to their organic forms, and thence to the cells of procreation. The same potency of attraction obtains in the cells (sperm and germ) transmitted to them from the minds of the parents, which in these minds operated to bring them together as bodily organisms.

The premise upon which so called christian science is founded; namely, the insensibility of matter, is utterly fallacious. There is not an iota of evidence to sustain the proposition; and so called christian science will surely fall with the presentation of a thoroughly formulated statement of the Koreshan System or school of Sciento-Philosophy.

In the study of non-vital forces (principles), with their particles or atoms of matter (rudiciples), we have made the general distinction in the manifestation of the force (spirit or principle) denominated light and heat, which we insist are two differential qualities of force. Their manifest phenomena distinguish them as two qualities. This, then, we term the primary division of spirit, in the non-vital domain. If we ascend from this into the vital or living domain, we discover the correspondence of these two physical or non-vital forces to be (in the realm of human mentality) wisdom (the light of the mind) and love (the heat of the mind). One of these principles is sensic (sensory), the other is motic (motory). The light of the mind (wisdom) is the primary principle of sensation. The heat of the mind is the primary principle of motion.

Mind cannot act except through organic structure; and it is reasonable to suppose that the organ of the mind's operations should conform, in construction, to the function to be manifest as actuated from these two qualities of mental force. In this conception, then, we would expect to discover in the organ of the mind, namely, the brain, an anatomical arrangement suited to the uses of these two differential spirits; and we do find the brain as an organic mass, related to two centers as before stated, distinctively denominated the motus and the sensus. These two centers comprise the basilar ganglia of the cerebrum, and the entire mass of the cerebrum is developed through and depends upon them.

Analysis of the Senses

We have compared light, or rather associated it, with the function of sense or sensation. In the analysis of a complete spectrum—as, for instance, the spectrum of the sun—we discover seven qualities of force, as the seven natural primaries of the solar light. These seven primaries indicate the seven primary degrees of motion to which substance is subject as actuated by kinetic energy—energy of motion. In spectrum analysis there is a sudden revulsion of the motion of light force, a revulsion which is the sequence of the impingement of the ray of light against an atom of matter.

At the point where the light is acted upon, the light has passed beyond its starting point, which is also the heat point. It has passed out of and beyond the heat influence and sphere, and only comes into the region of heat again, at the place where the revulsion occurs; that is, at the point of prismatic action. This revulsion, which is a sudden diversion of the motion of the light force, by its impingement on matter, generates the energy of motion which, in its seven degrees, becomes manifest as the seven colors. These colors, then, are the seven principles of motion developed from the correlated action of the motion of photoic force (light force), and its resistance at the prism, generating caloric force (heat).

We have shown that the brain has two centers regulating motion and sensation. They are called the *optic thalamus* and *corpus striatum* (motus and sensus.) One of these is the sense (light) center, the other is the motion (heat) center; and this anatomical arrangement in the brain corresponds to function as a mental correspondent of the action and relation of non-vital light and heat. There should also be a secondary subdivision of the brain—the organ of the mind, to correspond with the subdivision of the mental spectrum, which should be the analogue of the solar spectrum. In other words, the light of the mind should correspond in quality to non-vital light; and as the solar spectrum is divisible into these seven kinetic energies (energies of motion), the light of the mind (wisdom) should be so divisible; and being thus divisible, the brain, as the organ of function, should be so constructed and divided as to be organically related to these seven degrees of motion.

The spinal cord, as the channel of communication

between the brain and the body, and the conduit of fluids and forces from the brain to the body, and *vice versa*, should have seven distinctive divisions for the conduit of motion from the seven regions of motion, the secondary origins of motion in the cerebrum. The anterior portion of the cord has seven regions or centers of motion, each one being the expression of a distinct kind of motion, and presiding over a distinct function in the body.

Some of the fibers of the brain determine toward and terminate in the ependyma (the lining membrane of the ventricles). Others are continuous through the *lyra*, *corpora albicantia*, and *tubercula quadrigemini*, and *cerebellum*. There are still others (and they constitute a large proportion of the white or medullary substance) which determine into the *corpora striata* (furrowed or grooved bodies) and *optic thalami* (visual lobes).

The *corpora striata* and *optic thalami* are, as already stated, the two basilar ganglia (knots) of the cerebrum. One of these is usually regarded the center of motion, and the other, the center of sensation. The *striatum* has been denominated the motus (center of motion), and the *optic thalamus* has been named the sensus (center of sensation). The *corpus striatum* is the prime motic center of the cerebrum and the body. While, however, it is the motus in one function, it is the sensus in another. The sensus or sensory impulse in the *striatum* has its origin in the function of respiration, the first impulse of which is aroma or ozonation. This is stimulation of the Schneiderian membrane—the delicate lining of the nares.

The primary motion of the *striatum* originates in the action of the atmosphere, or its ozone, upon the membrane already named. At birth the delicate lining of the nose comes in contact with the atmosphere, which excites the extremities of the filaments of the olfactory nerve. This imparts an influence to a fiber having its origin in the *striatum*, which is thus induced to contract and rise up into the ventricle, closing up the cavity, which, at birth, is already filled with serum. This action empties the ventricle when the relaxation opens it, producing a vacuum.

The vacuity thus caused produces traction or absorption through the fibers of the brain, converging from the cortex and terminating at the cavities. This traction or suction empties the cells of the cortex and produces contraction of the mass of the cerebrum. The cell has a normal maximum and minimum expansile and contractile limit. The emptying of the cells by the suction induced through the opening of the ventricles or cavities of the cerebrum, diminishes them beyond their perfect normal contraction, and they re-act again as the ventricles close up. In this manner the brain is set in motion, and the activities of the organism engendered and perpetuated. The *corpus striatum* is both a motory and a sensory organ, or center; the *optic thalamus* is inversely the same.

If the reader will bring to mind the law of polarity as taught by Koreshan Science, namely, transition of

motion to sensation, and *vice versa*; or what is the same, the reciprocal relation of heat (motion) to light (sensation), he will readily perceive the motion of the *striatum* to be so related to and dependent upon sensation as to be one with it. The same is true of the *optic thalamus*.

The Two Special Brain Organs and their Office or Function

As I have before stated, the *striatum* presides over the sense of smell. It had its first impulse through irritation of the membrane lining the nose; or, if this failed, then through reflex action by irritation of the larynx, by means of a nerve filament communicating with the depressor nerve of the heart to the brain through the spinal accessory. The five special senses are presided over by the *striatum* and *optic thalamus*. The latter presides over the visual function. They unitedly preside over hearing, taste, and touch.

Proceeding upward and outward from the two inferior ganglia (knots) toward the cortex or circumference of the cerebrum are six distinct pairs of fibers. These six sets of fibrous or white substance determine toward, map out, and define six distinct areas of the cortex (bark) on either side of the brain. This limiting of areas to six pairs of cortical groupings, comprising twelve natural and perfectly defined areas of cortical or gray matter, is a distinct division of the gray substance from that marked by the fissures of *Rolando*, *occipitoparietal*, and *sylvius*, which divide the hemispheres into the four grand departments called lobes.

The three lobes above the fissure of *sylvius* on each lateral half, or each hemisphere of the cerebrum, constitute six general divisions. Under the fissure of *sylvius* are the *temporo-sphenoidal* lobes on each side, but they do not so distinctly comprise a separate two as the superior pairs, for they unite through the basilar ganglia, and determine the functions of the superior six toward the cord, and thence into the body.

The *temporo-sphenoidal* is the center of union of the six superior divisions of the cerebrum. The superior six lobes, or three pairs with the united inferior, the *temporo-sphenoidal*, constitute seven grand divisions of the chemico-vital laboratory comprising the lamp of life, which in Scripture is called the golden candlestick. This is not merely the formation of the visual brain, but it is the arrangement of the new church in its grouping of seven grand divisions called the seven churches, which will be the form of the new outward church in its central organic manifestation.

The lobes of the brain are related to centers in a special way, and upon these centers depend the functions of the areas of cortical substance or gray matter. The bones covering the brain, and constituting what is called the cranium, furnish a key to the number of general centers upon which the brain in its functional capacity depends. There are strictly seven bones of the cranium; one frontal, two parietal, one occipital, two temporal, and the sphenoid. The ethmoid bone is partially a bone of the head and partially of the face.

The centers of ossification, that is, the centers of

bone development, indicate the number of brain centers, because osseous formation and growth in each bone relate specifically to the centers of function corresponding in each correlated portion of the cortex. Each frontal lobe has one primary center. From that center there originate four gyri or convolutions—superior, middle, inferior, and ascending. In Koreshan Science these are called central gyri, because the four are derived from one center.

One center in each lobe gives two centers for the two lobes, and corresponding to this are two centers of ossification for the frontal bone. Each parietal bone develops by one center. The parietal lobe of the brain has four central gyri, or four gyri having their origin in one center. These are: superior, angular, supra-marginal, and ascending. The occipital bone develops by four centers. This bone relates both to the cerebellum and cerebrum. The occipital lobe has three gyri. These relate also to one cerebral center; they are therefore central gyri. Two of the occipital centers of ossification relate to the occipital lobe, the other two to the cerebellum.

The temporal bones develop by five centers each, and the sphenoid bone (which is the basilar bone of the cranium) by ten centers; five for each side of the cerebrum. The *temporo-sphenoidal* lobe when fully developed has five gyri—superior, middle, inferior, anterior, and posterior. These are sub-central; that is, they each have a center, and because they do, the temporal bones each develop by five centers of ossification.

The sphenoid or wedge bone, situated at the base of the cranium, is peculiar in its relations both to the brain and the other bones of the skull. It is the one bone that articulates with every bone of the skull, wedging in between them and constituting a fulcrum of support for all the others. This bone develops by ten centers, showing in its ossification its relation to the five centers of the sphenoid portion of the *temporo-sphenoidal* lobe.

The ethmoid or sieve bone is situated at the anterior and basilar portion of the cranium; it connects the bones of the head and face. It mostly lies in the region of the face, though by authors generally it is defined as one of the eight bones of the skull. The superior surface of the ethmoid, spreading out laterally from the central axis of the bone, namely, the vertical plate, is called the cribriform plate. (Cribriform means like a sieve.) It is perforated with little apertures which give the surface of the bone the appearance of a sieve, denoting by its form the true function of the brain center upon which its ossification depends.

(To be continued.)

The truth or fallacy of the Bible will be settled upon the basis of reason and science; not that spurious so called science which has for its fundamental proposition an acknowledged assumption, but a science superstructured upon a demonstrated premise, approved because every element of doubt has been expunged.—*Koresh*.

The Central Law of Christianity

[Lecture delivered by KORESH, March 25, 1888, and now published for the first time.]

I SHALL not enter into a description of all the sacrifices necessary, but simply give an idea of certain things to be done, and sacrifices to be made. Every one of these is included in the ten commandments; but it is only by a spiritual study of the ten commandments that the real truth involved is arrived at, which is hidden until the law of symbolism is comprehended; but each one of these doctrines must be lived up to, and the life of obedience to the ten commandments will thereby insure immortality. "Thou shalt not commit adultery," is the central or foundation principle. What is it to commit adultery? A man that looks on a woman to lust after her "hath committed adultery with her already in his heart." That is the worst kind of adultery—it is the kind that kills, whether it comes to the surface or not. It is that which destroys the body—the peculiar love that goes out in the line of reproduction.

An apple drops on the ground; the seed goes into the soil. How does it get there? By the process of rotting—by the decay of the apple; and this is true of every seed in the universe. God's seed was planted in the race. It is one of the laws of perpetuity, that seed cannot get into the ground without the death of the seed; for, "Thou fool, that which thou sowest is not quickened except it die." "The Word became flesh and dwelt among us;" it entered into conjunction with Peter, through the operation of the Holy Spirit, and through Peter it enters into conjunction with the Shepherd to come of Joseph's posterity, at the end of the dispensation. He comes forth from the adultery of the God-Man descending into the race and taking upon himself the sins of the world.

Some people think that Jesus took upon himself the sins of the world in the beginning of the Christian dispensation. At that time He began (in his descent into the race) to take upon himself the sins of the world. He was made to be sin, and was reborn from the sensual or natural flesh, born in sin and shapen in iniquity. That same Christ who came forth from that process of generation in the flesh, comes into reincarnation through the law of sensual propagation, just as all the Sons of God come in the resurrection. To come into the resurrection, all the natural and sensual loves must be done away with. They must be eradicated; and in order to do that, the mind must be centered on the new truth. That truth must be loved for what it teaches; it must be loved so greatly, that when the doctrine of life is received, the person receiving it will make an application of it.

I might preach the truth a thousand years, but if an application of what I preach is not made, it will do no good. If I give forth a doctrine, and the people who hear it lead the life it teaches, they will come into immortal life. If they do not love the truth and make an application of it, it will not benefit them. Not only must the doctrine be heard through the external ear,

but it must be heard through the internal ear; because to hear is to obey,—that is the meaning of the word.

If one comes into obedience to the doctrines, he will never die. Some will say, "That must be a mistake, because it was said away back in the beginning of the Christian dispensation, that 'if a man believed [lived] in Jesus, he would never die.'" Such a statement cannot be found in the Bible. Those who received the doctrine of Jesus in the beginning of the Christian dispensation were to become the Sons of God some time or other. When they become Sons of God, they will never die.

Whoso believeth the doctrine, though he were dead, yet shall he live. Whoso believeth in Jesus Christ, though he were dead, yet shall he live. These are two very important points; one is, he that believeth, though he were dead, yet shall he live,—some time or other. It does not say *when*, but that when he *lives* and believes, then he shall never die. Connect that with this doctrine of the Lord Jesus Christ: "Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day." That is what the resurrection is for, to raise people up, to make them alive. Note the doctrine of Paul: "The whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the redemption of our body." That is the resurrection of the dead—the reincarnation, the reëmbodiment.

People are born over and over again, but they do not come into the consciousness of their previous existence until they have gone through a definite number of cycles, and have reached the end of the dispensation. Then they awake to the new consciousness; then they *know* that they have lived in ages past. That is the resurrection. We may go back nineteen hundred years; we lived then, and we remember our life of that time. We may go back nearly two thousand years prior to that, and remember our life of that time; we may go back to the time of Adam and remember our existence in the Adamic church, when thousands of Adamic men stood in the Garden of Eden.

THE END

"Let this mind be in you, which is in Christ Jesus, the Lord." The mind of the regenerated man is the mind of the eternal Jehovah. But where is the regenerate? The body in which such a mind dwells is the body of the Eternal. It may be a body where yet the power of Jannes and Jambres contends with Michael for the body of Moses,—a body not yet delivered from the thralldom and environments of the fall, but a body, nevertheless, though corruptible, to be transformed—by the operation of the Spirit—to the incorruptible flesh. "For this corruptible must put on [be transformed to] incorruption, and this mortal must put on [be transformed to] immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory?"

Office of the Shepherd

(From the Writings of KORESH)

THE prophetic declaration made by Paul, "That at the name of Jesus [Saviour] every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," will be verified to the letter. Such confession and worship are in direct contrast to the modern Christian theology, which swerves the world from a belief in the doctrine of the unity of the God-head in Jesus, the Lord and Christ of God.

Koreshanity, as the genuine and scientific expositor and verifier of the Christian system, takes no middle ground. God's kingdom will be built upon the bed-rock of the confession of the Lord Christ as the veritable Jehovah, the incarnate God. No kingdom will stand, it matters not what its pretensions to philanthropy and humanitarianism, that does not confess the Christ of nineteen hundred years ago, and his reappearance in the person of God's appointment in this, the beginning of the new and Koreshan age.

The Christ or Messiah, or man of God's presence, when introducing his gospel (glad tidings), or declaring the acceptable year of the Lord, symbolized his final coming in this age, by contributing to the demands of the common wants of man. The Lord Jesus reached the people through their stomachs, just as any sensible man will do. Feed, clothe, shelter, and warm the masses; and when they are thus provided for, through a reasonable remuneration of skill and labor on their part, with time for rest and culture, their moral and religious natures will come in for their share of discipline.

The genuine Messiah of this age will feed the lambs and feed the sheep. This will not be done on the line of the common so called charities of the world. His first mission will be to prepare the new church for its baptism. CYRUS, the SHEPHERD, is the baptizer of the age, and Koreshanity will receive its supreme impulse through the coming seventh outpouring of spirit, the spirit of fire without which the world is not, nor can it be, ripe for the equitable adjustment of human relations.

While there is no hope for the world in modern Christianity, through whose clerico-psychological force the race of man is depolarized, there is still less in the various modifications of so called reform, from which the Messianic idea is expunged.

The world's hope, and only one, is in the scientific exposition and application of the genuine law of life, which in its philosophic aspect was transmitted through the Lord Christ, but which in its scientific phase must be brought to the world and applied through Koreshanity. The mission of Koreshanity is both to tear down and build up. It handles the letter of the Word which killeth, that the spirit may make alive.

The church will not confess to the world that its teachings are false. The fact remains conspicuously apparent, nevertheless, that modern Christianity is a flagrant departure from the doctrine and life of the Lord; and there does not remain a single feature of either life

or doctrine by which the modern church could be identified as the Christian system established by Jesus, and built upon the foundations of the Patriarchs and the Apostles.

Can warm and fertile summer succeed the winter's frost and snow, without the summer's sun to vivify and make fruitful the life which, dormant, hibernating, sleeps beneath the pall of winter? No more can this cold world revive from the grave of its paganistic competition, and become transformed to God's righteous kingdom, wherein alone doth play the action of human fellowship and brotherhood, until the "Sun of Righteousness" "with healing in his wings" shall arise, and by his light condemn the sordid church with its pastorate of shepherds who fleece the flock but do not feed. "Feed my lambs;" "feed my sheep," the great Shepherd commanded the Apostolic succession.

If that which calls itself the church of Christ remained alive in the fellowship of Christ, with one Lord, one faith, and one baptism, and that, the Lord and faith and baptism of the Christ of God, the powers of hell which now hold sway and revel luxuriantly in both church and state, would sink to their eternal abode, and death, hell, and the grave would be destroyed; God the Victorious would give to the world the bread for which it hungers, the shelter of which it is destitute, the fuel and clothing without which arises the persistent wail of woe, which as it reaches the ear of the Lord of Sabaoth, is hurled back in thunder tones of condemnation, to curse a church and government loud in profession, but emasculate in force of energy to relieve.

Acknowledgment of the Sign a Necessity

(From the Writings of KORESH.)

In order to come into the state of the resurrection of the body, we must live the life of Christ. He was born a eunuch. To become a eunuch in the true sense is to keep the Sabbath; for a eunuch keeps his seed, which is the seventh element of his being, hence the seventh day. This is what John meant when he said: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

To insure the fulfilment of the expectation warranted through the gospel of Christ, namely, the resurrection of the body, he was to come again to clothe the church with the robe of resurrected life—his own immortal flesh. Before this event, which is but the preparation of the body for its transposition without corruption to its heavenly abode, it is declared: "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

In answer to His Disciples when asked concerning the sign of his coming, Jesus replied: "Then shall ye see the sign of the Son of man." If Elijah the prophet is to come before the "great day" as the Harbinger of the event, then Elijah is the Sign. Therefore, to acknowledge this appointed Sign is an important factor in the accomplishment of the result.

The vital doctrines which point to the resurrection of the body are such as define the mode of life essential to that end. The gospel of Christ indicated a time to come, when man should clothe himself with the literal flesh of Christ. As to how this was to be accomplished remained a mystery because the human mind had not attained to an

amplitude of such knowledge. The fact that this time is to come, is enough for hope to live on until the knowledge is acquired.

Cosmic Form and Motion

(From the Writings of KORESH)

THE astral or star center within the solar sphere is the focal point or center of all influx. All energies of every kingdom in the universe, generated as the product of so called waste, as in the mineral, vegetable, and animal kingdoms, flow by graded progress toward, and finally into, this center. The various planetary spheres are stopping places, both from circumferences to center, and from center to circumference; that is, spheres for the accumulation of energy. These energies are heaped up during the movements of planets in the aphelion part of what is denominated their orbits.

The force is thrown off or inter-transposed at the perihelion, or at the points of conjunction. These points of transposition of energy are the centers of momentum to the physical universe. The planets are spheres of force having four primary focal points of energy, each one of these points representing the four kinds of force in question, but each center being dominant in the manifestation of its distinctive energy. The four qualities of force above referred to are, mainly, photos (light), scotos (dark), calor (heat), and cruos (cold), energies or forces. The spheres are arranged as shells around the astral center, between it and the general circumference, the earth. There are six of these spheres. While they comprise shells or spheres located at six distinct distances, they are not shells or spheres of solid substance like the earth, circumference.

When two or more focal points come in line, through the order of their regular revolution, there is a transposition of force, the character of the transposition being determined by the kind, quality, and peculiarity of the focal point; one effect being produced when two photos points come in conjunction; another effect by the conjunction of photos with scotos points.

The moon sphere is an aggregate shell of the reflex unity of earth and planetary spheres. It has its four focal centers or pole points on its circumference, as do the other shells. Eclipses, etc., are dependent upon the relative positions of these poles to the poles of other bodies of energy.

The light of an entire dynamosphere, sphere of energy, whether planetary or lunar, depends upon the relation of its focal points to the focal point of the heliosphere. (The sphere of energy called the sun.) Every eclipse is produced by the crossing of the scotoic (dark) point, the pole or focus of one dynamosphere, across the photoic point or pole of another sphere.

The photoic and scotoic poles are at the opposite extremities of a given axis. If the light or photoic pole is toward you, the scotoic pole will be at the opposite extreme of the axis, and therefore opposite you;—the photoic pole being on a line from you to the dark point. The movement of this dark pole or point across the light point of another sphere, cuts off the source of radiation to the sphere which suffers the eclipse.

Reincarnation or the Resurrection of the Dead

(From the Writings of KORENE.)

THE above condition was foreshadowed in type when the Israelites came to the river Jordan, over against Jericho, waiting to go into the promised land, the type of the heavenly kingdom. They could not enter the land of promise until after Joshua (Savior) had made sharp knives and circumcised them at the hill of the foreskin; therefore, the place was called Gilgal (heaping or rolling together).

Obedience to the doctrines the Messenger of the Covenant inculcates is necessary, because he comes with the science of life, the doctrine of the literal degree of the Word, the doctrine of the literal manifestation of God in and with man. The absolute separation of sex, as such, with those who are to become the firstfruits, is the first essential prerequisite to the higher order of life. This does not mean the destruction of the family; it means the breaking up of the sensual and selfish family ties, and the substitution of the double bond of unity, the two supreme loves as the dominating influences; namely, the love of God and the love of man as supreme over all the ties of selfishness. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

Why is it essential to acknowledge the root of Jesse? "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." (Isaiah xi : 10.) Let it be remembered that Jesus was not the "root of Jesse." He declared himself to be the "root and the offspring of David." But Isaiah explicitly declares, that in that day shall the "root of Jesse" be manifest. In what day? we would ask. Isaiah, in the eleventh verse, answers us: "And it shall come to pass in that day, that the Lord shall set his hand again the second time, to recover the remnant of his people." This remnant is the Gentile, the body of the resurrection. It is essential to confess the "root of Jesse," because there must be a tangible center upon and in whom the hopes of the world must rest; because there can be no flow back, or reflex flow, until a center is reached by human thought.

Let it be remembered that affection (desire, love) is the real, substantial, and potential thing of life; that it flows where human attraction directs it. If it pivots in the center, it comes to the point, pinges, or strikes, and by revolution turns back upon itself. The center must be a cognized, visible, and tangible one. This must be so, because the object of the highest love must be a known and understood object.

Man cannot love that of which he has no knowledge nor conception. There must be a supreme tangible object of love, that the lower loves may be overcome by obsuration. The old loves cannot be given up until something higher takes possession of the mind; hence, the work of rounding out the new man must not depend so much upon the restraints of the passions, and other desires of the selfish life, as upon the overcoming of those desires, or their obliteration by the substitution of new and overwhelming ones.

The perpetuity of the race through the propagative order depends upon the seed of man. This is the law of all

propagative perpetuity. The life of all things is in the seed. The seed is the product of the blood. It is the law of being, that fruit can be devoted to two uses; one is for propagation or reproduction; the other is in the appropriation of the fruit or seed to the sustentation of already existing structures. One of its uses is for the purpose of perpetuating the same kind of life; the other is for the perpetuation of another kind.

An apple may fall to the ground, but the seed of that apple cannot get into the ground and reproduce the tree without the decay of the apple. There are no exceptions to this universal law. The wheat stalk ceases its life in the generation of its seed. On the nature side of being, this is everywhere true. The wheat life perpetuates itself within its own cycle so long as it propagates itself. It is only by its transposition to another use, that is, as food in another cycle than its own, that it becomes the cells or corpuscles of another life. This is also the universal law of transposition from the cycle of one, to another and a different life and domain. As the apple decays that its seed may find its way into the earth for reproduction, so man will pass to corruptible dissolution so long as the seed potency seeks to find its way into the earth or ground of its reproduction.

The higher life of man (immortality) must be the sequence of another appropriation of the seed than that of sensuous reproduction. This higher life does not depend merely upon the retention of the potency of life by simple restraint over the passions. Neither does it depend upon the male potency alone. The male produces the sperm and spermatoc fluid. The female produces the germ, egg, or ovum, and the menstruum. The fecundation of the germ or egg so changes its influence and potency that it is enabled to appropriate the surplus or waste of the female organism, and thus convert to a new structure the superfluities of the female functions, with their products.

When the life of the new structure reaches that stage which enables it to maintain an independent respiration, the surplus is suspended in the lacteal system and continues to supply the still further wants of the new organism. While the seal of the lacteal system is open above, it is closed below. When it is closed above, it reverts again to its descending or sensuous determination.

While the surplus of the female goes to the formation of the offspring, the male still wastes the complement of this life potency of the female. As mortal life depends upon the use, in one direction, of these potencies of being, so immortal life must depend upon a new appropriation of these very essentials of organic structure. The best that can be done in the way of the conservation of the two extractions of organic life, in the direction of human propagation, conserves but the smallest portion of human substance. Therefore, because of the great surplus or waste,—through want of the knowledge of the appropriation of that surplus,—in spite of all the efforts of science, even in the medical profession, where the science of life should be held supreme, death still holds sway and bears rule; mankind is subject to sickness and sorrow, and continues to pass to corruptible dissolution. He is foolish enough to believe that the panacea is to be attained and applied after the corruptible dissolution of the body.

The immortality of man lies in the conservation of the life potencies before they pass from the domain of the brain into the domain of the body. How shall these two essentials of life be conserved and appropriated? They must reunite through the new and living way, the channel or conduit of specific influx. It will be argued, that celibacy in the male and chastity in the female will not effect immortality in man. It will be claimed that such doctrine and belief have been held by the Catholic church, and by many sects of religionists in all ages of the world, especially by the Shakers and others in modern times, and that the results go to prove that the mortuary record shows no improvement upon the common sensual life.

It will also be claimed that the sensual life is the most conducive to longevity, as demonstrated by abundant statistics gathered by careful application and research. While there is room for argument pro and con concerning this question, we are willing, for the sake of the argument, to admit that chastity and celibacy, as heretofore practised, have not been conducive to the accomplishment, in ultimates, of that for which they were instituted.

In the Catholic church, the thought has been centralized upon three persons in the Godhead (in the heavens) as the supreme object of worship; and in the earth, as tangible manifestation (in the past), Jesus the Man, Mary the Virgin, and the Pope, God's vicar in earth. In the first place, the overcoming of death, the last enemy, has not been an expectation; neither has it been the doctrine of the church. The desire to live as long as possible actuates human thought; but the expectation (coupled with the desire to live) is, that death is to be looked for and expected as the final limitation of man's mortal existence in the world.

Man is destined to obtain what he longs for, through orderly channels. He has an inherent longing for life—a life free from pain, sickness, and death. He is educated the reverse of his longings. His desires and education must be in harmony before he can apply the correct principles of the higher physiology. In the second place, even if man had been educated to believe that death would be overcome, his thought has been dissipated, because he has had no tangible center upon which to rest all his expectations. In the Catholic and Protestant churches there are three invisible, intangible, unknown, and unknowable centers. There has been no pivotal apex in whom to center the desires. In the Advent church or sect there are two centers—the Son and the Father. This is the doctrine of male dualism. In the Shaker sect, Ann Lee and Jesus constitute the two foci. This is sex dualism. In none of these instances is there a focal point, and with it a knowledge of the fact that death is to be overcome.

Let the reader grasp emphatically and absolutely the idea that the thoughts of the mind are actual, substantial things; that the mind itself is veritable substance. Let it also be known that as the mind goes out or thinks out, the substances of thought flow out. The substances of the mind flow through the external senses, but they also flow down into the body. These thoughts flow where they are directed, and are the kind in which men are begotten and educated.

If men are begotten under evil influences, and educated falsely, the thoughts of the mind flow falsely to do evil things; thus they are dissipated and lead to disintegralism. If man were educated to believe that death is finally to be overcome, such an education would be in harmony with his desire to live. The song, the music, the aspiration of his being, would be *en rapport* with his education. Fear would be dissipated, and there would be no conflict between the aspiration and the expectation begotten of the true science of life.

The sperm and spermatozoa (or rather, the substantial essences from which they are formulated) in the male, and the ova and menstrea in the female are the potencies of life. It is the inherent desire to perpetuate natural being, which causes essentials of the thoughts to flow down into the body and impregnate corpuscles of the body with the tendency to become germs and sperms. Every corpuscle determines toward the germ state, when impregnated from the human desire. This impregnation of the corpuscles with the desire or tendency toward the spermal and germinal cell state is effected by the descent of the flesh spirit, or the descending spirits, to become outward forms in the flesh, or re-creations. Such desire of the spirits to descend can only be diverted through the education of the mind to ascend, to carry the spirits upward.

When Moses lifted up his hands (the ultimates of his powers) his strength (Israel) prevailed; that is, his spiritual powers were dominant. When he let down his hands, Amalek prevailed; that is, his body or sensuous nature prevailed, so that it becomes important to lift up the hands. But to whom shall they be lifted? All tithes must be sent up to the storehouse, for without the storehouse there can be no blessing poured out. "Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple [the human body], even the Messenger of the Covenant."

Read this verse carefully and in the new light. "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." The Lord is coming to his temple, this temple being the Messenger of the Covenant. "Bring ye all the tithes into the storehouse [leave nothing to go to reproduction], that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven [knowledge of truth], and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii: 10.) The storehouse is the Messenger of the Covenant. The tithes to be sent up are the affections or desires of the people for the truths of life, that those truths may be applied to the uses of life. The Messenger of the Covenant is the Root of Jesse.

The mind begins to rest upon a tangible foundation. Love and wisdom in the mind are the two essential sex potencies. These essentials or essences must be conserved and united to produce life. They must cease to flow down into the body, through the vegetative and muscular system, for reproduction. There must be a tangible, central object, toward which these thoughts must flow. This object must be such as to attract the highest and purest aspirations

of the human soul. It must be such as to lift the human thoughts above all sensual and worldly pleasure and indulgences, into the pure realm of divine love and wisdom. Such is the inherent law of grouping.

"Now gather thyself in troops, O daughter of troops." Troops here refer to horsemen. When the first seal is open the White Horse goes forth, and troops or groups begin to form. The White Horse, in the literal degree of the Word, means the actual communication of the doctrine of life, and its acceptance at various center points or nuclei, where groups of the new order will begin to be established. In the spiritual degree, the White Horse signifies understanding of the Word; but the spiritual sense is only for the spiritual angels. When brought down into the natural mind, it must be transformed to the natural or literal degree—the natural-heavenly degree.

The purpose of the centralization of thought in the Messenger of the Covenant is to center the flow of human elevated desire, that it may flow back to those who concentrate it, transformed to another substance. If love or affection for truths of life (wisdom and knowledges) be sent up to the center (to the storehouse), it is there transformed to the truths of life and returned to the people. If the truths of life are appropriated to the uses of life, the people then come into actual life by the application of these truths.

The ultimate desire for the actual new life—with all the uses to the neighbor, growing out of the very life of the Lord in man, flowing up to a tangible medium or mediator—will, together with the knowledges, power, and purpose of the medium, dematerialize or translate the Mediator, the Messenger of the Covenant. This will cause the outpouring of the divine fire, which, upon entering the minds of those who look for the manifestation, will extirpate the conarium, and so produce the eunuch or virgin condition of the brain.

The male and female of every individual brain now unite in constant copulation, through the office of the *corpora quadrigemina*. The conarium or pineal gland is the center or pivot of this union. It is essentially the womb of the brain. Through it, spirits are continually born from the head into the body, or from the heavens into the hells. The opening of the seals is literally to cut out this gland (which is the real, literal circumcision of the heart—the heart of the head), and thus destroy all sex desire. Not until then can man come into pure and unselfish states. This, and this alone, will accomplish the resurrection of the dead, and evolve the new genus or race of men.

There is one point (and it is an important one) relating to the subject of re-embodiment, upon which not so much stress has been placed as the gravity of the case demands. We refer to the consideration of the relation of the descending element of the progressive entity through the nexus of transition, where the coördination of cathodic and anodic moment operates, and upon which both the ascending and the descending consciousness depends. Reincarnation is a great bugaboo to many, because it seems to conflict with the gratifying belief that the departed live, separated from us but by an attenuate veil which a mere brushing away of the mental cobwebs will dissipate, enabling us to hold again open intercommunication.

Reincarnation is not the acme of conscious desire; it is, however, the product of that force of necessity which develops (through experience) all who are not yet amplified into ultimate Deific consciousness and power. Our knowledge of all the laws of reincarnation, the coming again in the flesh, is founded upon physical principles, and not upon a rehash of the musty lore of Indian mythology. The modern interpretation of Buddhism is as true to the original Buddhistic philosophy, as the modern interpretations of the Bible are true to the gospel of Judaism and Christianity, and no more so.

Reincarnation, and especially the partial re-embodiments of those who pass from the body into the spiritual sphere, is but the rehabilitation of the descending *debris* of a dying spirit; or, to put it into other phraseology, when a spirit in the spirit world has completed its career in a specific cycle, the spirit terminates its life in that sphere and passes beyond, precipitating that which, to the spirit, corresponds in a measure to the body of flesh in the natural.

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

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

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

(THE END.)

The Indicia of Human Progress

BERTHALDINE, MATRONA

THE MUSIC OF THE GOLDEN AGE

**Tree of Knowledge of Good
and Evil and the Tree of Life**

IT IS WELL to remember that the Tree of Life and the tree of the knowledge of good and evil are one tree seen as two from opposite view points. All have their mortal minds to adjust respectively to this bit of knowledge. The adjustment requires a nicety of scientific discrimination to be imparted to men by the mind of God.

It is written by the Apostle of the only living and true God, the man Christ Jesus, that mortals are to be transformed by the re-ewing of their minds. What is it that will make them new? The mind that was in Christ Jesus, which he imparted primarily to his elect Apostolic successor, who was to ultimate as the Messenger of his final covenant of science, upon which his church and kingdom were to be built; this Messenger to be recognized as "the Sign of the Son of man in heaven." This Sign, to be in the state of heavenly-mindedness, must be in a state of genuine enlightenment as to what constitutes ultimate truth and good in the mind that was in Christ Jesus.

The light which is to guide men into the promised new heavens and new earth, shines from the sure Word of Prophecy, declared to be Elijah the Prophet, the restorer of all things to harmonize with the mind of God. This Sign has been discovered by the credentials demanded by Holy Writ, and the rational minds of such as in the order of law constitute the primary discipleship of every new world or order of things. That this discovery is primarily by the few, is due to the fact that the many love darkness rather than light, because their deeds are evil. Their evil deeds they turn from only as the consequences supply the cause of the required revolution of feeling, making them teachable. "When the judgments of the Lord are in the earth, then the inhabitants learn righteousness." They learn from some fore-ordained source of supply of all truth, corresponding in the mental realm of scientifics to the solar system of the material cosmos.

The judgments due for the awakening of the world to the science of the lost but ever-living Word are coming, and coming fast—mercifully so. When this fact is realized by the few true seers of the age, they are told to lift up their heads and rejoice, for their redemption draweth nigh. They are to lift up their heads and be as gates in receptivity to the King of glory—man of the mind that was in Christ Jesus, who gave his flesh for the life of the world.

There is a good time coming to the world, a kingdom of heaven coming in earth, the natural and most ultimate sphere of divine existence. The supernatural, the New Jerusalem, descends into the natural, and by natural means to natural ends, prepares the way for the glory of God to be revealed in men. Among the

good things coming to men for the expression of earth's new joys, is a new quality of music, not heart-rending as so much of the music of the past has been, pathetic, sorrow-laden, or its opposite, trivial, sensuous, and demoralizing, but full of the joy of the Lord who declares "peace and good will to men."

Music is to renew her youth and heavenly-mindedness. Victor Herbert, writing in the N. Y. *Herald* about the coming to America of the New Era, says: "America is coming into a light music of her own, a music fresh and full of vitality, yet with a style and refinement that will make it as artistically alluring as European music." We prophesy that it will be far more so. A new music is coming to America, better than the best of musicians ask for or even think about. Victor Herbert and all loyal lovers of music as optimistic as he, may help welcome into their powers of expression the first joy notes of the coming heavenly maid.

If all the Sons of God are to shout for joy at the full ushering in of the new era, it is only rational to suppose that the attending music of that shout will be as joyous as itself. If sorrow and sighing and crying are to flee before its pæans of joy, surely the music of the future will resound with them.

Victor Herbert says he "would rather have a book of poems than a piano, when he comes to compose." He says, "The work of composition is purely the work of the imagination." He first sketches out his ideas, and then adapts them to the piano, and then orchestrates. He may elaborate a sketch in a hundred ways. He says, "In music the original conceit, which is merely a single line of notes, develops into a sheet full of notes, the size of a newspaper page." In "The Enchantress," there are orchestrated several million notes, just to copy which would take the better part of two months of full work days.

Victor Herbert says he never worries. "If a trouble looms up, I just whistle or I hum; worry only makes you unfit for what you have to do next. Just get this logic in your minds, and you will out-reason worry when you can't hum it away." If we will draw into our souls by rational appropriation, the Koreshan songs, and hum them to their melodies, some of the harmony of the spheres from which their concepts were derived may work its way through our disintegrated bodies, and restore to them the spirit of Him whose right it is to rule and reign in us, the power of the resurrection and the life. "Now we take down our harps from the willows, and sing a new song unto God," is a song calculated to inspire the act indicated. "The song of Moses and the Lamb"—is the new song to be sung for the deliverance of all Israel from its Lo Ammi or lost estate.

Science loses its coldness and becomes heat warmth when translated into melodies for the heart's coveted ease, and out of the heart are said to be the issues

of life. "A merry heart doeth good like a medicine." Since the Lord inspired that statement, we have reason to believe from our scientific knowledge of himself, that he will ever be "at home," with a wholesome-minded, merry-hearted people. The Messenger of the Covenant came forth from the Lord, conquering and to conquer all fallacy and evil, with the living word of truth and good. Life is the consequent of continuous victories culminating in the destruction of the last enemy, death. This is to be followed by the shout of joy of all the Sons of God, the key-note of the music of the future. This music will be as Victor Herbert has said, "fresh and full of vitality," because proceeding from the fountain head of all life, the throne of God, at one with the altar of the Lamb, slain before the foundation of the world.

The Anti-Smoking Crusade

NOW that the women in great and increasing number have decided that the privilege of enjoying a good smoke is theirs, (even minus the ballot,) the Almighty is raising up a few men of nobler mold than the average male, to take a positive stand against the vicious habit of making a nicotine chimney of oneself. In evidence of this admirable move and its positive character we insert the following from the New York *Herald*:

Dr. Charles G. Pease, president of the Non-Smokers' Protective League of America, declined an invitation from the Academy of Political Science in the City of New York, to be a guest at the Academy's dinner recently, because the officers could not assure him that there would be no smoking allowed in the banquet room.

Samuel McCune Lindsay, President of the Academy, in replying to Dr. Pease says: "While of course I sympathize with any discomfort that smoking may cause the non-smoker, I am afraid that in the present state of public opinion it would not be feasible to pass a rule prohibiting smoking."

The invitation to the dinner was declined by Dr. Pease in these words: "Public opinion so called will never be changed so long as all men prostrate themselves before it. Of course it is understood that my sense of justice, to say nothing of my idea of chivalry, will prevent my attendance at dinner. What I gain by being true to my sense of manhood, I would lose by giving assent by my presence to a wrong against womanhood, and consequently against manhood."

The expression of Dr. Pease, "Public opinion, so called, will never be changed so long as men prostrate themselves before it," is forceful and true. Many physicians, some of them victims themselves of nicotine poisoning, have published ample testimony to the deleterious effects, not only on the party indulging in the use of the drug, but on their progeny.

Since the cry for improvement in the human race stock, as well as in that of beef and pork, is growing daily louder, demands for specialized information as to the cause of its deterioration are also increasing. Now is the time for the man or woman aware of any cause, or of the primary cause, to speak out.

The greatest radical on the subject of the seat of sin

and all its concomitants, was the man whose vocation gave the name Christian to the dominant religion of the most progressive race of the era. The most anti-christian, atheistic man of modern Christendom has to do honor to the man Christ Jesus, as the hero or God of the age, every time he signs a document beginning A. D., 1911.

Messiahs, or anointed men, give character to the fruit of every civilization of which their personalities become the seed. The fruit of the Christian era is not yet apparent to many. A few have perceived the Sign of the approaching formation in its least and most involved potency, "the Man of the Hour," destined to the victory foretold to be his portion. His potency, the quickening Spirit of the Father, is manifest in the knowledge of the truth communicated to a people sitting in great darkness concerning it. The leading race of the world is soon to see a great light on all the problems of the age. In this light all the social diseases will be diagnosed and prescribed for. Even its vitals are being probed, and the most vital sex questions are brought to the front for general cognizance.

All that depletes and deteriorates human stock, mentally, morally, and physically, must be destroyed. It is time for the kingdom of heaven to come in earth, as the Lord taught men to pray for its coming. All that can hurt or destroy must be reduced to the minimum outside the gates of the Holy City, by the consuming fire of the Almighty's love for the neighbor as himself.

The Children's Theater

THE work of Miss Alice Minnie Herts will be especially interesting to all Koreshans who are familiar with the fact that KORESH foretold and instituted measures insuring the fulfillment of his prophecy that the stage, or the drama, would supplant the pulpit, as the great educator of the future in morals.

The New York *Herald* informs us that Miss Herts' advocacy of a theater in which children and young people should be the actors, and children, with their brothers and sisters and parents, would be the audiences, grew up out of years of teaching experiences. She saw how strong was the desire of the young to give entertainments. She began thus to organize plays among children. Her effort reached approximately 25,000 children in New York city's tenement districts where good shows are rare.

Miss Herts has now worked out a plan, which she has embodied in a book. The plan provides for making the stage the finest and most comprehensive of instrumentalities for the education of the young. She says that "the object of her scheme is to entertain, educate, and develop children, poor children, and not to declare dividends." Speaking of the labor involved, she says "It must be company work; every one must help, and no one must make money from the children's theater."

Another idea suggested by KORESH is that the "Actors rehearse with their books till they become thoroughly imbued with the atmosphere of the play."

In this way the lines become a part of them, and the unpleasant necessity of what is commonly called learning the lines is done away with.

Miss Herts declares that through proper cultivation, "the dramatic instinct may be made a force of education so far-reaching that, under its organized impulse, the entire character may be developed, the mind quickened, sympathies broadened, ambition ennobled, and bodies lifted and re-made." This rings true. It also gives rise to the query, Upon what basis shall the proper cultivation be instituted?

Miss Herts shrinks from seeing the children of the masses sacrificed on the altar of the almighty dollar, the god of the competitive system. She will have the matured impulses of that ungodly system at its present worst, to fight in working out her admirable plans. Possibly they must be tried on that basis, to bring home the truth to her (and thousands as ripe as her sentiments would indicate her to be for the kingdom of righteousness in earth,) to make her turn to the commonwealth concept of the man Christ Jesus, as the kingdom's only possible basis.

It would seem that all the earnest souls now at work for social betterment, would get their eyes opened to the truth that the Lord Jesus Christ did really live and teach his Disciples. That the law of love, which is the law of life and immortality, can be fulfilled only on the basis of common interest, which admits of neither money nor price, and most certainly not of usury, bonds, and mortgages,—its seals of death.

In passing from natural death to natural life, the Lord has devised (through his Messenger) a labor credit and exchange system, in place of money. It is as scientific as it is sufficient for the needs of men in all exchanges of equity, made of the products of the universal industry, to supply all the needs of the fellow man.

However, this world is so wedded to its sins, that it will take the death-blows of competitiveness to usher in newness of life. It is certainly as much better for a world of iniquity to die to its sins, and live again as a new world, as it is for a single person to do so. All things are to be made new; and all new things are to have a new place in a new world, wherein the righteousness of the law of love to the neighbor is to be the dominating impulse of all activities.

What Women Are Doing

RECENTLY, a Koreshan friend invited the writer to lunch at the woman suffrage party center, known as the 15th Assembly District Club house, 120 West 81st St., New York. The Club house evidently had been at one time a very handsome private residence. It is roomy and well-adapted for the local needs of the club. Its presiding genius of hospitality and suffrage initiation is Mrs. Sophia Kramer.

Those apprehending that keen interest in woman suffrage lessens ability to demonstrate first-class housekeeping, need only to call at the 15th Assembly Club, to be assured that all the aspirants for municipal and national housekeeping vocations are well trained for

their anticipated service. They do not forget that he who is faithful in that which is least, is faithful also in that which is greatest.

The more energetic women in New York suffrage service make of their cause a religion, and of their religion a business; and the business seems to be so well conducted that it ought to pay on all lines. They label their goods, and offer you votes for women glasses to drink from, votes for women dishes to eat from, votes for women table linen, for breakfast, dinner, and supper. Votes for women towels and bed linen, and woman suffrage party cookery, served by attendants in black gowns, with suffrage yellow caps and aprons.

Class and private instruction is given at the club headquarters, for the purpose of making suffrage advocates first-class parliamentarians and well-informed public speakers. Altogether, this representative Assembly Club house is worthy of the best patronage. There is forming in this country and throughout the world, unnamed by itself as yet, a great progressive liberty party. In the beginning of the Christian era its membership was begotten of God, to ultimately will and do his own good pleasure, which he declared to be the establishment of the kingdom of God in earth. The day will come in which every member will awaken to a consciousness of his high calling, and will turn to the science of the law for enlightenment for the accomplishment of the will of God.

In the order of evolution, many are at present specializing and seem to have an eye for but one of the many reforms essential to the restoration of the whole body of the Grand Man to the divine image and likeness. All things are to be made new, we are told. The very foundations of civilization are to be made new. A new cosmos is to be revealed. An impregnable Rock, the long-promised knowledge of the truth, is to be the giver of light and life to the new order. Men, male and female, are by the truth to be set free from every law of sin and death. Woman is to become the peer of man, and a helpmeet of the highest type in every avocation of life. The triumph of the emancipation of woman is foretold and assured by every jot and tittle of the law of immortality. No immortals can be born of the flesh of Christ, till woman is restored to her rightful dominion. This restoration is in the order of law to be fulfilled.

The Koreshan System of municipal life has ever offered women more than they can ask or even think, of civil and religious liberty. Could the women of the nation be induced to investigate its platform of righteousness, and espouse its cause, the time would be indeed short ere the women of the world would be entirely emancipated. They would then be called of God to lead in the final restoration of the kingdom of heaven in earth. However, since we know that the learning of righteousness is a sequence of final judgments foretold by the sure word of prophecy, the sight of millions of men and women laboring to put their reform patches on the wornout garments of a pseudo-Christian civilization must be endured for a season, till the promised sudden destruction of the garment, the rending of the veil, makes possible the liberty of the Sons of God.

HOW U. S. HANDLES ITS IMMIGRANTS

Some Idea of the Incoming Masses of the Various Classes from Foreign Countries

THANKS to the generosity of Mrs. Ralph Trautmann, about two hundred women, visitors at the New York State Federation convention, were given a trip to Ellis Island, the United States Immigrant Station. The party assembled in the Rose room of the Hotel Astor about noon, and, led by Mrs. Trautmann, were conducted through the subway to the Battery. Here the Government steamship awaited them. After getting under way, the boat consumed about fifteen minutes, running in a fresh breeze, before landing its passengers in front of the long brick building on the Island.

Admission is first given to the visitors' gallery overlooking the floor where the immigrants come to present themselves. What must be the sensations as one lands in a strange country, with no friends in a group on the wharf to shower affectionate inquiries upon the newcomer; with, usually, no word of that country's language in one's mouth; with perhaps just money enough for a week's food stitched into the folds of one's gown?—for these immigrants are not from the wealthy classes.

At the time of the party's arrival, the outlook from the gallery showed the bare floor below. There is space to accommodate as many as 5,000 persons. This gives some idea of the incoming hordes of the very lowest class from European cities. The visitors, while in the gallery, were met by a polite official who gave an interesting talk. He recounted some of the characters met among these shiploads arriving daily from foreign ports, as described by their letters or passports given in by themselves. The detained immigrants are mostly women and children bound for New York City or vicinity, the Government stretching out a friendly arm to prevent them from landing, before their friends or relatives have called to greet them and accompany them on shore. Isolated cases like the following are found where the relative is anything but gracious toward the incomer: A son was detained till his mother, presumably impatient to meet him, should be carried down the harbor. When she arrived she testified that her unfilial son must be deported immediately, as he had thrown vitriol in her face. Another case is that of a young woman who described herself as an orphan, 28 years old, who came on the representations of a young man she had formerly known. His promise to marry her had drawn her overseas, though she had not seen him for several years.

In the detention quarters some forlorn looking women were seated, while a few children were playing about them. One, a Slav, had been detained eighteen days owing to the failure of her husband to appear. She was sure he must be dead. Some of the ladies endeavored to console her by the assurance that there

is no death; but she shook her head. No one is allowed to visit the hospitals, and the air in this building is loaded with disinfectants.

A very undesirable class is introduced by the eagerness of the aliens to bring over diseased relatives in order to profit by their work. The contrast between the visiting delegation in their furs and laces, and these foreigners clad in the coarsest woollen stuffs, was forcibly emphasized as the two parties faced one another in the women's quarters. A communicable disease of the eyes causes detention in many cases. The dining-room accommodates 1,200 persons. A model of neatness at the beginning of the meal, it is strewn at its close, with the fragments of food thrown upon the floor. Sometimes several basketfuls have to be removed. Supper was to consist of bread, apple-sauce, coffee with milk and sugar, also rice pudding liberally sprinkled with dried fruit, and warm beef stew.

The menus for dinner posted at the door include soup, meat, and two vegetables; also a light dessert. The immigrants are seated according to their nationalities; and for the Hebrews, kosher meat is provided. Luncheon for the women and children, consisting of crackers and milk, is served between the three regular meals. Nor is there a limit to the portions given at the tables. All may ask for second helpings, even a third may not be denied.

Thus from the moment of his arrival, the poor immigrant finds a friend in this Government. The expense was met, until about two years ago, by the tax of four dollars per capita transmitted directly to the institution from the steamship companies. Now, appropriations from Congress are solicited,—a much less certain method.

By the courtesy of the polite officials, combined with the bounty of Mrs. Trautmann, tea, sandwiches, and cake were served in the immigrant dining-room to the entire party. A snap shot was taken of the ladies at the table.

A glimpse of the baggage-room, and then word came that it was time to go down to the steamer. In the railroad quarters one saw bags and bags of sacking. Unclaimed baggage is destroyed, and an official stated that for years nothing of value to be saved had been found. The Slavs especially travel with bags, not trunks. The trunk room was illumined by a brilliant apparition. Among the piles of foreign luggage, a pretty peasant girl clad in bright scarlet made a picture not easily forgotten. Her short skirt puffed out like a balloon, with many petticoats, and was bordered with a garniture of black. Her bodice was edged with the same color. A blue and scarlet kerchief knotted at the throat covered her hair. Her gait was fearless. She was ready to face the new world. One surmised instantly that he was expected to meet her on the dock.

At five o'clock the steamship landed its passengers

on the dock at New York City. The ladies had seen how the Department of Commerce and Labor handles immigrants, and simplifies all the problems involved in their arrival in vast numbers on every steamboat, often five thousand in a single day. Jane Addams would be able to furnish statistics to show what per cent become acceptable citizens of a new country.

That the requirements for admission to the rights of citizenship should be more rigorous, most persons will agree. The United States need not be a receptacle for the dregs of all the nations of the earth. That it provides bounteously for the reception of the weakest, can be seen by an inspection of Ellis Island and a talk with its courteous officials. There is a limit to complaisance; and if the diseased of all nations are put into United States ports, they may expect to be sent back.

The Usefulness of Women to the State

THE CIVIC offices of a great nation may be filled by women, present conditions now prevailing in six states being hopefully continued. When for the first time in that state, a woman was elected to sit on the school board in an Ohio town, at the election just past, California was actually granting equal suffrage. Ten socialist mayors in Ohio do not compensate for her indifference toward woman. The middle West is less progressive than the far West.

It required the presence of many men, in academic gowns adorned with parti-colored hoods of richest silk and satin, to induct Miss Pendleton of Wellesley College into the president's chair. As the procession wound along beneath the oaks, it presented a most brilliant spectacle. Four college presidents greeted the new president from the platform in the beautiful new chapel. Four famous educators wished her well, while soft light filtered through stained windows, and from the cherished memorial to one who lent the college dignity and grace, the sculptured lips of Alice Freeman Palmer seemed to breathe blessings upon the new "Princess."

Miss Pendleton has fourteen hundred undergraduates to rule as her beautiful young subjects. Her clear, forcible address advocating the study of the Bible, and of mathematics, the latter as cultivating not only the reasoning faculties, but the imagination, to a high degree, stamped her as an educator of power. Does she not serve the state in her capacity as the head of a great college such as Wellesley has grown to be? Mrs. Palmer, after marriage severed her connection with the presidency, served as member of the Massachusetts State Board of Education. Her efficiency has never been questioned, nor her methods of obtaining results that baffled others.

As Miss Pendleton received the congratulations of her friends and guests in the Farnsworth Art Building, after the installation ceremonies were ended in Houghton Chapel, she was supported on her right by the revered, beloved, and honored foundress who devised and gave all this beauty to the young womanhood of America. Wellesley College first made it possible for

girls of moderate means to benefit by the higher education. Mr. and Mrs. Durant gave more than half a million dollars to fit up College Hall, the first building, now commanding a group of structures both handsome and commodious. The Commonwealth of Massachusetts does not yet admit women to the rights of citizenship.

Woman's knowledge of civic law has prevented many an injustice toward her sex, in the states that now acknowledge the motherhood of the race. It is reinstating woman in her God-given rights as mother of future generations, when she is allowed to choose her rulers. In Colorado a test case is given. Prior to the advent of woman suffrage, a man (dying) willed his unborn child to his own parents, and the state acknowledged in its decisions that he was within his right in setting aside a mother's claims. Did the state of Colorado need equal suffrage?

The civic duties of woman and her usefulness to the state include political arbitration. She is a peacemaker. She wants to destroy the fleets of the world, to stop bloodshed and carnage, to stay the hand of Mars, and prevent Jove from launching his thunderbolts. Lucy Page Gaston has won the right to arrest any boy found smoking the deadly cigarette in the streets of Chicago. New York aldermen have been informed by corporation counsel, that women can probably claim the right to smoke cigarettes in public places. Some women are more useful than others.

The most active temperance workers to avert drunkenness in the state, to alter and amend the laws so as to enforce salutary measures against this gigantic evil, have been women. It is a notable fact that since the advent of woman suffrage in the Western states, the polling places have been removed from saloons.

Mrs. Emilie D. Martin, who died during the past year, deserves to be mentioned as one who actively served the temperance cause in New York City. She was a member of the great sisterhood who serve the state through their loving service to humanity. The many organizations to which she belonged will honor her memory. Friends and acquaintances will emulate her courage in repressing vice.

The sphere of woman's usefulness is increasing. Her opportunities for serving the state are more numerous. The strike of the garbage men in New York recalls the woman who did such faithful work over the street cleaning department in Chicago. Lucy Page Gaston is now commissioned as policewoman in that city.

Rev. Phoebe A. Haniford served the state Legislature of Connecticut as chaplain, the only woman in America who ever acted in that capacity. She is also the first woman to be ordained to the Christian ministry in Massachusetts. To her friends she is the loveliest woman in New York. She is noted as a press-woman, as well as speaker.

Time would fail to recount the noble women who have lived, walking in paths of usefulness to the state. Their names are written in heavenly places. Let the state grant them rights as they have honored the state.

Give them the ballot, and not fear lest bad women rule in politics. Sixteen thousand women teachers in New York have won a great and notable battle for their sex. They train the little citizens, and their care has been to inculcate habits of sobriety, as well as to see their pupils read and write and cypher. These sixteen hundred teachers have obtained equal pay with men, after a determined battle lasting six years. They won it by the aid of two senators bitterly opposed to woman suffrage. It is even said openly, that had the teachers allowed themselves to serve on any board of women connected with the suffrage movement, their cause would have been dropped. This fact speaks for itself. These women serve the state, yet they had to obtain justice by strategy.

In the state of united life toward which society is tending through upheavals and revolutions, love to the neighbor becomes the animating principle, and the handicap of sex will cease to exist. The field of woman's usefulness—now so restricted—will be enlarged. She will not be man's chattel, but his co-equal, his fellow-worker.

Since this article was begun, the name of Mrs. Sarah Platt Decker has appeared in New York papers as candidate for United States Senator from Colorado, to succeed Senator Hughes. "How can she work in Washington with those men?" Just as well as they do.

The Greater Minds

SOCIETY divides itself into two classes, the greater minds and the lesser minds. The greater minds say it all. The lesser minds live to quote the pellucid sayings of the greater. An all-week session of a woman's convention was ending at midnight. A prosy orator was keeping tired women's minds on the stretch; but he quoted an inspiring sentence from Emerson. Everybody drew a long breath. Ah! that was it. He quoted again, this time from Goethe. Everyone was refreshed. The audience went away carrying those two sentences. Speakers and writers spend half their time trying to do over, what the best minds have already said once in a masterly manner.

The writer once tried to simplify a sentence from KORESH, to render it more intelligible to a friend. She retrenched an adjective. No, that would not do. She cut off a restrictive clause. That altered the sense. She finally gave up with a laugh at her simplicity. The sentence as it stood was perfect. A great mind knows how to express itself.

Burning Water

The great electrical expert named Steinmetz predicts that after the coal supply has been exhausted, as the wood supply is already exhausted, the only hope of fuel will lie in the resources afforded by the rivers and streams. They are to be used as reservoirs of electrical energy. The Founder of Koreshan Universology used to declare that it would be possible to burn water, and the recalcitrant scientists may come perforce to his opinions.

"SATIRE"

"TO see and to seize on the humorous elements of the news items of the fleeting hour—to be pungent and bold without being vulgar—to be delicate and satirical without being anaemic—to be independent politically and socially without being cocksure—such will be *Satire's* aim."

There is always room at the top. This explains the immediate welcome extended to the new ironical illustrated periodical founded and edited by Mr. Walter Pulitzer. It fully justifies the reader's anticipations. Published once a week, on Wednesdays, *Satire* appears at the subscription price of \$1.00 per year, ten cents a copy; trial subscription \$1.00 for three months. To those who believe that humor is the saving grace in a world like this, it comes as a real boon, full of amusing thrusts.

Among the first to register in Los Angeles is an old lady 91 years of age. She worked sixty years for equal suffrage in the East, with Lucy Stone and Susan B. Anthony. She has gathered the fruit of her labors if she is allowed to go to the polls and cast a ballot. The first thought to be suggested by this incident, is that her untiring devotion must be founded upon a profound knowledge of the crying need of woman.

ERRATUM:—In issue of October in *Transcendental Physics*, the word "transcendentally" should have been "transcendently."

WINGS

A mystic worm, one summer day,—

A worm that dreamed mid creeping things,—
Was known to stop upon its way
And say, "I wish that I had wings."

Then all the worms that nearby lay,
Laughed long and loud, poor silly things!
And cried, "Put all such dreams away;
You're but a worm—you'll ne'er have wings."

And one grave worm, more wise than all,
(Doctor of Worm Philosophy),
Shook his wise head and said, "I call
This talk of wings rank heresy."

But still the dreamer dreamed his dreams,
Whene'er he looked at flying things
He crept more fast, and said, "It seems
I'll fly like that when I have wings."

One day he felt so chill and numb,
His body pierced with deadly stings;
But dreaming still, e'er death was come,
Said, "Maybe this will bring me wings."

Today I saw on wings of fire,
This occult dreamer of the dust,
And as it circled glad in air,
There came to me this living trust:

That every dream and fond desire,—
These longings strange for better things,—
Are not in vain; sometime, somewhere,
These dreams of ours will end in wings.

Henry Victor Morgan, in *Practical Ideals*.
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For the Younger Minds

Bertha M. Boomer

A LITTLE BOY'S CHRISTMAS DREAM

To Every Thing There Is a Season.
A Time to Laugh; a Time to Dance

"'Twas the night before Christmas,
When all through the house
Not a creature was stirring,—
Not even a mouse."

JOHNNY BANGS was tucked snugly away in bed, opposite the nursery where his four-year-old sister Marjory was fast asleep. But Johnny did not sleep; his little brain was much excited over the prospects of the following day; besides, he had made a bet with Tommy Bragg at school, that he could keep awake that night to see whether it was a real Santa Claus that came down the chimney, or whether it was his mother who filled the stockings so carefully hung by the fireside. Tommy said he had kept awake lots of times, and could do a great many things Johnny could not.

What a long, tiresome day it had been. Johnny had asked what time it was so often, that he had been sent out to play. It was not at all interesting out of doors; he could not peep through the parlor keyhole, behind which he knew wonderful things were happening. There was a sound of rattling paper, and a pleasant odor of evergreen issuing from that rounded crevice.

Kitchenward, other delicious odors had attracted Johnny. He stood very near that sanctuary, and asked cook when dinner would be ready. Cook said that he had asked that question a hundred times that morning, and in consequence he found himself bundled up and set out on the front door step to play. It was an insult to his manhood, but he soon forgot, when he heard some pennies jingle in his overcoat pocket. It was his Christmas money, and he had not spent it.

After some consideration, he made his decision and sallied forth down street to a distant toy shop. He bought a woolly white dog, which he thought resembled very much some he had seen fine ladies carry while riding in their automobiles. Johnny intended to give the dog to his mother. It was the first present he had ever bought for anyone, and he really felt quite elated. He would ring the door bell upon returning home, and inform them it was very important he should be allowed to go to his room.

Johnny intended to hide the dog carefully away until the following day, but when his mother stood looking so alarmed and anxious on the front porch when he returned, and asked him where he had been so long, he just held up his woolly white dog, and said it was for her Christmas present that very day. She said she liked it better than on Christmas anyway, because she believed in celebrating all the year around; she thought it was a mistake to give so many presents on Christmas, and then live selfishly the rest of the year. She would rather have it Merry Christmas all the time.

Johnny had thought it would be fine to have Christmas every day. He would give her bushels of things, and

he would get as many presents himself, as Archie Richman had; and oh, the mince pies every day! His mother told him there were many things to give besides presents, and when he was a good, helpful boy, that was the best Christmas present for her. Johnny was afraid he could not give her that particular present every day; and he would have to receive his spanking once in a while. Probably the teacher meant spanking, when she wrote that puzzle on the blackboard: "It is more blessed to give than to receive."

Just to think that the day before Christmas was one of the shortest in the year. That is what his mother had said, yet she seemed very impatient for bedtime to come for Marjory and him. Mother must have thought it was a long day too.

Well, he hoped Santa Claus would get that last letter he wrote, for he had thought of something else he wanted, and that was a violin. Jimmy Strut had one and could play "Pop Goes the Weasel." He would play "Casey Jones" if he got one. He was afraid Santa Claus would not understand his spelling of violin, but he dared not ask his mother, for he remembered seeing the last of his drum in the ash barrel. In his P. S., he had asked Santa to please remember Tony, the washerlady's kid. He feared Tony was only going to get another patch on his old trousers for Christmas.

How Marjory was grinding her teeth. He guessed she was dreaming about eating a candy cane, with red stripes twisting around and around. It surely must be getting time for old St. Nicholas to come. If Christmas would only come every day instead of just once a year, how bully it would be. A year was so long to wait, so long, so very, very long.

"If the kind of Christmas you have now-a-days came every day, you would become very tired of it," said a tiny figure at the foot of his bed.

"Well, what do you know about it? You are nothing but one of those Kewpies in mother's dress-up magazines, from which Marjory cuts silly old paper dolls."

Johnny sat up in bed and looked around. There were many queer little people about, who looked like Christmas parcels with arms and legs.

"I know lots about it," said the tiny figure, "and if you would like to go where Santa Claus brings presents to boys and girls every day, come with me. You may have whatever you ask for, until you get enough. It is called the 'Christmas present cure.'"

Johnny jumped up and began to dress. He put on his Sunday clothes, and called to Marjory to come along to the place where they had Christmas every day. "I am going to order for the first day, everything Archie is going to get," announced Johnny.

The little people about the room seemed to be smiling at him, which annoyed Johnny, and he was glad to follow the Kewpie out. They passed into the hall adjoining his room. It was very much longer than he remembered it. The Kewpie pointed to a door at the end of the hall, and

told Johnny to go there and write his letter to Santa Claus; then some one would show him to the Christmas room, where he could live until he was tired of Christmas every day.

Johnny hurried along and opened the door, on which was written, "Order Room." He was very much surprised upon opening the door, to find himself in his room at school. Many of his classmates were there, writing more industriously than he had ever seen them. All around the room were fireplaces with huge chimneys. A boy with round rosy cheeks, dressed in a snow-white suit, trimmed with holly, handed him some paper and told him to write to Santa Claus for whatever he wished.

With some difficulty Johnny found his seat. His teacher was there, looking very happy, because the room was perfectly quiet, and ever one was so busy. Johnny started to write:

"Dear Santa Claus, I would like a fiddle, a sled, a pair of skats, a ball, some cande, top, train of cars, marbls, and, and"—(Johnny was becoming perplexed; he thought he wanted enough things to have Christmas all the time, but why couldn't he think of them now he had the chance?)—"and everything archie has, and a watch and chain, yours truly, master John w. bangs. P. s., and pleas give tony a turky and a mince pie."

Johnny raised his hand for further direction. The teacher told him to send his letter up one of the chimneys, then the boy in white would show him to the Christmas room. There was a chimney that resembled one at home, and he sent his letter on its way. He was shown the way down another hall to the Christmas room. The boy in white pressed a button when they reached the door, and when it opened, Johnny beheld in the middle of the room the largest and most beautiful Christmas tree he had ever seen.

Santa Claus was there—fat and jolly as ever, shaking hands with Tommy Bragg and Jimmy, Freddie Smith, and Sadie. Why, the room was full of boys and girls he knew. Santa Claus came up and gave him a hearty shake, and wished him a Merry Christmas. Santa shook hands with the boy in white too, and told him to remain, as he might need him.

Johnny and the Christmas boy went and sat down, and then Johnny asked him his name. He said it was Choice. Many of the children in the room looked very happy, and some looked tired and cross.

"Those that look happy have just come," said Choice. "It is their first day of celebrating Christmas every day in the year, in the old-fashioned way."

"Is there any other way to celebrate Christmas?" Johnny asked.

"Yes, but you won't like it until you have had enough of this way."

Johnny noticed there was a hall adjoining the Christmas room, where there seemed to be great merriment. Choice told him it was the dining hall for boys who wanted Christmas dinners every day. Johnny thought he recognized Tommy's face over the rim of a mince pie.

"Johnny Bangs!" called Santa, and Johnny jumped up to receive his skates. How they shone. He sat right

down and tried them on, while Santa continued to distribute presents to the other children.

"Johnny Bangs!" he called again. And Johnny toddled forward on his skates to receive his sled. It was a dandy. He could beat any boy in school with that.

"Johnny Bangs!" And there Santa was holding his fiddle. He would see if he could play "Casey Jones." But before he had a chance, Santa was holding up a beautiful little steamship for Johnny Bangs. Next came a train of cars, a whistle, a bow and arrow, a flying machine, a gun, a trapeze, dumb bells, books, a paint box, kuife, bag of marbles, and a mouth organ.

Faster than he could dispose of them, everything a boy could want was handed to him. Games, puzzles, talking machine, snow shoes, watch, bicycle, and candy. He began to feel he would like to rest a while; he was really getting almost enough, but he would not tell anyone yet. Choice helped him to carry his things to one end of the room.

Then Santa said he had a motorbob for him. What was he going to do with it? There were some boys standing by, who called him 'pig! pig!' He tried to give some of his things away, but nobody wanted them.

Then Santa kept calling, "Johnny Bangs! Johnny Bangs! Here are a tent, some blocks, wagon, tool chest, magic lantern, camera, boxing gloves, fishing rod, and more games for you."

He did not care enough to go and get them. He was really becoming sick of his recent possessions. What was the matter? He was tired and wanted to go home. Choice was doing all the work. He brought him wooden animals, an Indian suit, a balloon, gun, and fire engine. He brought him nice suits to wear, neckties and caps, dishes, and good things to eat. Johnny did not even look at them. Now Choice was bringing a reindeer; that was an unusual gift. He liked that.

"Would you like to get on?" said Choice.

"Yes," said Johnny.

He was glad to do something different. They both jumped on and away the reindeer flew, out of the window and over the snow. They traveled on and on for miles, till they came to a snow gate. There they dismounted the reindeer; Choice opened the gate and they walked onto a beautiful street. People were traveling up and down. Johnny thought he had seen some of them before.

"They have come here to celebrate Christmas every day in the real way," said Choice.

Johnny asked how they did it.

"Well, you see," said Choice, presents are not the only thing to give. They celebrate by living and doing for each other. When everybody does that from choice, we will have Merry Christmas all the year around."

"Who said Merry Christmas?" asked Johnny.

"I did," said the Kewpie, grinning at the foot of his bed—all the parcels were smiling too. "I told you that you would get tired of it."

"What do you know about it?" said Johnny. "I did not get enough of the real way."

And Johnny jumped up and shouted, "Merry Christmas, all the year around."

Light on Current Events

John S. Sargent

RATIFYING THE PEACE TREATIES

**"For When They Shall Say, Peace and Safety:
Then Sudden Destruction Cometh upon Them"**

WE ARE in receipt of a communication from the "Director of the Department of the Religious Press," of the "Citizens' National Committee," in support of the ratification of General Arbitration Treaties with Great Britain and France, enclosing Special Bulletin on "The Dawn of World Peace" by President Taft, and other matter on the subject. This was accompanied by a request for THE FLAMING SWORD to quote from, or comment favorably on the matter, to help on the great movement to secure Senatorial ratification of these treaties, at the coming session of that body.

The "Council of Direction" for this "Association for International Conciliation," contains fifty-odd names from among the most eminent of our public citizens, among whom we note Mr. Carnegie, Wm. J. Bryan, Rufus H. Choate, Levi P. Morton, Alton B. Parker, and Ex-Vice Pres. Chas. W. Fairbanks, with many others of like honor and renown; but only one woman, Mrs. Mary Wood Swift, of Berkeley, Calif., is honored with a place on this council. Just why this so nearly one-sided construction of this advisory committee, when woman is pushing so prominently to the front in all things pertaining to the welfare of the race, seems peculiar. It cannot be that the cue is taken from Rudyard Kipling, that "The female of the species" is so much "deadlier than the male," that she takes no interest or could have no proper place in conciliatory efforts, international or otherwise. An all-man movement gives occasion for distrust, just as an all-woman movement might.

But however that may be, and however much we would like to line up with so distinguished a body of citizens, laboring for the great good of humanity, if we say anything at all in the matter, we will have to dissent, and join with Ex-President Roosevelt, in unfavorable criticism at least, of this movement. Not because we want war, or are not most earnestly in favor of peace, with all its many blessings to overburdened humanity, but because we haven't any faith in the proposed method of obtaining that so eminently benign and momentous result. To quote from one of the articles enclosed: "Nations can never disarm; nations can never cease war and preparations for war, until something in which they have *confidence* (italics ours) has been offered in place of these things."

There now is our reason for not joining so popular a movement; we haven't "confidence" in mere agreements, and do not believe the nations entering into them will have sufficient confidence to disarm, or to cease their preparedness for war, to any very great extent. To put an end to war would certainly be a most glorious achievement; but it will take something more than mere formal treaties to accomplish a feat of such stupendous import. The example of all history shows that nations do not, and will not keep the most solemn pledges only so long as it is to their selfish interest to do so, or the fear of stronger nations

impels them to it; and there are no signs apparent that they have improved perceptibly of late in this matter.

There has got to be something more than peace pacts to stop war; something that reaches deeply into the human heart, and eradicates the selfishness and greed, and the desire for supreme domination so long holding sway in human affairs. We might do well to first demonstrate the possibility of peace at home, within our own jurisdiction, by establishing and maintaining peace among our own people, before undertaking the greater task of securing the world's peace. There are two factions here, capital and labor, that are ready to fly at each other's throats, on account of greed; in fact, Dr. Butler of Columbia University recently declared that we are "in the midst of an industrial civil war." If we cannot bring these two warring factions, whose interests are so mutually interwoven, into peaceful and harmonious relations, it most assuredly argues great lack of ability to attack the much greater problem of peace with all nations.

If we cannot, or do not, protect our own common people from the aggressions of capital, until some of them are almost ready for riot and bloodshed, how, then, are we going to maintain peaceable relations with foreign nations, who are sure, soon or later, to become aggrieved at the grasping of our powerful capitalistic organizations? The truth is, that the competitive system, under which all nations do business, involves a continual warfare in the commercial field, between persons, classes, and nations; and whenever one gains superior advantage over the other, so as to oppress or gain the balance of trade to a very damaging degree, there is sure to be a resort to sanguinary methods to stop it, or the weaker becomes in some form the bondservant of the stronger.

The Chinese are wiser than some of our supposedly more civilized people, in revolting against the introduction of foreign capital to develop the resources of their country, because it is a most potent means toward their subjugation. Mexico escaped invasion by the United States army, to protect Wall Street investment there, only by the early termination of her internal struggle; but unless she develops the native thrift to take over these investments largely by her own people, she must yet, without the fortunate interposition of providence, become the vassal of our great moneyed oligarchy, involving perhaps the occupation by our army, to enforce Wall Street's tyrannical behests.

Before attempting such a colossal task as to stop war, and to foist upon all history such an innovation as universal peace, it would be worth while to consider what, in human nature, is the inherent cause of war, that renders it so impossible, by taking thought, to end all such strife; for all effort to do so without removing the cause, would be to commit a similar folly in treating the body politic, that it would be to heal over a sore while leaving the root or core to fester and break again, more virulent than ever. So well illustrated is this very comparison in Scripture, that it would seem to indicate that the Lord should be referring

prophetically to this very instance, when he said, Jeremiah vi: 14, and viii: 11; "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Now what is that cause, or why can we not have peace under the present conditions of humanity?

I take it that most of the persons urging this agitation are professed Christians, who believe in, and are ready to measure their convictions of right or wrong by the standards of the Bible; so that to them it will only be necessary to quote its statements, without having to prove my assertion by rational deduction. However, when once stated it becomes so self-evident as to need no argument, to the mind not blinded by the love of it, or the power it bestows. Paul in his declaration, (I Timothy, vi: 10,) that "the love of money is the root of all evil," makes it so plain that it is difficult indeed to see how anyone accepting this Apostle's writings as part of the Scriptures, can avoid the conviction that this love is the primary cause of war. That is, if war is to be regarded as an evil, which no one, I think, could have the hardihood to deny. Therefore all Christians must accept this as true, without equivocation, or deny Paul as authority. But Jesus himself showed a similar regard for money by scourging its changers out of the Temple, indicating in pretty strong language that their banking operations were nothing short of thievery.

The remedy, then, as Jesus taught, and the early Christians practised, is to lay the axe at the root (to this root), the love of money. There were no money-changers among them; they had no need of money in dealing among themselves,—they had all things common. There was no competitive trade with one another, no effort to make gain from their church brother. Consequently, there was peace among themselves, a "peace that passeth understanding," amid all the trials and persecutions they suffered. In this way only is it possible to make a practical application of the command to "love the neighbor as the self," without which it is impossible to maintain peaceful relations with him,—whether between persons or nations.

But the Christian church has fallen away from this early and high estate, as Jesus predicted it would. As the state church of Rome, it imbibed pagan fallacies, and began to practise pagan iniquities. It returned to the love of money, and consequently to war, not only against infidel peoples, but also against one another; and they have been continually at war in some form or degree ever since. Competitive trade for selfish gain is a phase or degree of war, which has its sequel and ultimate in robbery, murder, riot, organized warfare, rapine, and loot. This latter, now-a-days, is politely designated between nations, as "indemnity."

The fact that competitive trade or commerce is a phase of war, amply explains why the socialists are so notably in advance of the churches in opposing war; they cognize the evils of competition and would abolish it, but Christians do not. Socialists are desirous of returning part way to the communism of the primitive Christians, to coöperation, which is more equitable and brotherly than the robber system endorsed by modern Christianity.

If now the Christian brethren so earnestly striving for this great reformation are sincere; if they really want peace,

let them take the necessary steps to its accomplishment. Let them cut out the love of money, love of selfish gain in their own hearts, and, returning to their first estate, the social system of the early church, take all their members into one common brotherhood—one family. If they can make sacrifice to do this, for the love of God and man, Koreshanity will give them the glad hand, a welcome return to the first principles of their church, and join with them in driving the money-changers out of this temple of liberty,—the United States, as Jesus did out of the temple at Jerusalem. We will establish a real commonwealth—all wealth in common, with an equitable commerce and trade that will give every one a competence and a happy welfare.

If the Christians of this country would adopt such a movement and make it effective, as they could if in earnest, it would establish industrial and commercial peace; and other nations, seeing the happiness and prosperity derived from such a system, would soon join with us. Then, indeed, there would be no more war, because there would be no more occasion for it. We would then realize the fulfilment of the promise in the angels' song to the shepherds: "Peace on earth, and good will to men." Will you do this, Christian friends, for the sake of the goal you seek, or will you, like the young man seeking of Jesus the way of salvation, turn away sorrowfully because you have great possessions?

Mr. Roosevelt on the Trust Problem

MR. ROOSEVELT seems destined to precipitate the very calamity he predicted his candidacy for President would entail. Whether he does so "with malice aforethought," or from innate inability to refrain, like "Paddy" at Donnybrook Fair, when he sees a head not to hit it, is a matter of conjecture. But his usual luck in being "kicked upstairs" because he could not keep himself out of the line of promotion, inclines us to the latter view. He is too active and positive to stand idly by, while a conflict is going on, not to take a hand in it, and taking a hand, he is too dominant not to become at once a leader, whether he will or no.

Just now, when there is a great hue and cry about the trusts, with Congress probing their oppressive methods to the bottom, and President Taft and his court dissecting and ruthlessly dismembering them, the occasion was too opportune, and too provokingly tempting for a man of Mr. Roosevelt's proclivities to keep silent, albeit he had been endeavoring for some time to give the political arena a wide berth.

Mr. Taft's efforts to enforce the anti-trust law, as construed by the late decisions of the Supreme Court, while not seriously disabling "Big Business" as yet, are still very disquieting to it. The timidity of capital is proverbial; like the thief that it is, it wants to run away at even the shadow of a menace; and in the present shaky condition of finance, any disturbance of the *statu quo* is likely to produce a panic. "Big Business" has so securely involved everybody's interests with its own, that at a mere whisper of a panic, the long-robbed public is willing to again lie down for this great Juggernaut of civilization, the money power, to ride over

them, if only it will preserve the "dollar god" from hiding himself away from its sight and handling.

Mr. Roosevelt has not just awakened to the situation; he long ago foresaw the crisis coming, and he discerned the inadequacy of the Sherman anti-trust law to meet the emergency, even if enforced, as well as the unwisdom of enforcing it in all cases. With this conviction he strongly urged, during his last administration, some additional legislation, authorizing a commission, or bureau of corporations, to supervise, direct, and control these combinations of capital, so as to give them and the people a square deal. He saw that the tide of big combinations for trade and the aggregations of industrial interests had set in too strongly ever to be stayed. As well dam the Mississippi and expect it not to overflow its banks, sweeping destruction before it, as to attempt to force a return to competition in business as it was sixty years ago. The wise thing to do, as he sees it, is to provide for a legal supervision of this new phase of business operations; that is, devise a system of laws that would keep it in bounds, as you would levy, dyke, and jetty the current of the Great Father of waters, to keep in channel a useful and peaceful flow down to the sea. But amid the clamor of those who wanted relief, and the machinations of those who resented any restraint, his plea went unheeded. The aggregations went on and the clamor increased, until the dissolving actions of the Court compelled an arrest of thought.

Others have adopted and advocated Mr. Roosevelt's or similar views, chief among whom is Mr. Geo. W. Perkins, lately so prominently connected with the Morgan interests. He has been divesting himself of business cares for the purpose of devoting his time to a crusade to put "Big Business" on a legal basis. But it took the man on horseback, the man believed to have a destiny, who of all others could command attention. Then it is, hear! hear! when he throws himself into the breach and sounds the keynote of the next campaign: "Big Business must not be ruined, but Big Business must be restrained."

In an article in the *Outlook* for November 18, entitled "The Trusts, the People, and the Square Deal," we have an outline of how Mr. Roosevelt would deal with the big trusts without destroying them; how he would bring them into subjection to laws that would let them live and prosper, and yet give the people a chance to live also. This doctrine undoubtedly puts him in line for the nomination next year, with the betting odds in favor of his election. It is more than likely that such sentiment will gain for him the support of the trusts,—not because they want particularly to be regulated, but that they would prefer to be put in a straight-jacket (especially if, as they expect, they will be permitted to design the garment) rather than have a knife put to their throats.

The people are likely to accept this compromise between competition and the bugaboo of socialism, first, because they think it will save them from the latter; second, because "Teddy" has not ceased to be an idol among them; and lastly, but not least by any means, because "Big Business" has the means to engage orators, newspapers, and the prestige and corrupting machinery of the republican party, with which to manufacture public opinion to their liking.

Mr. Roosevelt, apparently more than any other man in public life, has the happy faculty or fortune, whichever it may be, of discerning the trend of political progress even before it has outlined itself, and of getting it to focalize in his leadership. For this reason we cannot help but believe he is the personal product of the present social decline, that will culminate in a supreme effort, under his leadership, to perpetuate itself. Therefore we do not admit that his solution of the trust problem is the final or complete settling of that troublesome question, or that his leadership will result in other than final disaster to the system that he will endeavor to bolster up and preserve. As the shuttle in the woof of human progress is estopped at the end of the race with a jolt, so competition must end in a shock that will shatter it to hopeless fragments, from the debris of which will spring reaction of that progress, returning along a line in which there is no longer competition, no longer strife of greed for gain. That this reversal may obtain without disaster is eminently to be desired, but cannot rationally be expected.

Mr. Roosevelt keeps up an almost continual appearance of riding two horses going in opposite directions, by seeming to curry favor with two opposing factions. This we are convinced he does, not sinisterly to curry favor with both, but from an innate conviction that there is a middle ground upon which both may profitably merge their differences. That is, it is the nature of the man to cognize the crux of the difficulty, and to devise and strike out an independent course that both sides can, and will, he thinks, logically accept. Thus he confidently expects to weld the warring factions into an harmonious movement and agreement, in an effort to escape the Scylla of socialism on the one hand, and the Charybdis of plutocratic rule on the other. From the standpoint of secular wisdom, this is the logical and statesmanlike thing to do; but in our opinion, it will succeed in precipitating the calamity he has so unwittingly predicted. That is, if his views of settling the present dilemma should succeed to popular favor, as seems probable, it would prove to be only the rallying charge of the last forlorn hope for the old sociology, in which it will meet its demolition.

The above prognostications are made up from a diagnosis of the political situation, of the character of the man as he appears to us, and the absolute certainty that the end of the present social conditions is drawing very near; together with a rational cognition or idea of how the ending will be effected; but they are our own, and worth only what the sequel of events will prove them to be. Watch and see! In the meantime, the reader may be accumulating a supply of stones, if he thinks the occasion will require them.

Since writing the above, Mr. Roosevelt himself has already been trying to discredit these predictions by reiterating most emphatically that he is not a candidate. That we very readily admit; but Mr. Roosevelt must keep himself at a safe distance from the presidential stairway, if he doesn't wish a sudden and unexpected hoist. We know very well that he is not seeking nomination; but he is altogether too patriotic a citizen to refuse it, if the situation and the people emphatically demand it.

Literary Review & Comment

N. C. Critcher

BOOKS AND MAGAZINES

To Discriminate Between Truth and Fallacy an Essential Prerequisite



LITTLE book called "Through Fields of Love," has been sent us with request for kindly mention. It is somewhat on the order of "Gates Ajar" and "The Little Pilgrim," very well written and attractively bound. The first part is the story of a soul just released from earth, and not comprehending the change; it is treated from the spiritistic point of view, and will be of interest to that cult. Scattered through the remainder of the book are gems of thought, which will be helpful to many. One sentence on page 62 reads thus: "If we for one instant might reckon the good we might do by encouraging smiles, tender tones, and loving words, all our mistakes would be to us as naught;" on page 67 she says: "The soul of the leaf lies in its hue,—green for life; red, love; and gold for spiritual wisdom, Koreshan colors.—By Mary Brewerton de Witt, 6102 Greenwood Ave., Chicago, Ill.

The December *Review of Reviews* has an article on "China in Revolution," by Adachi Kinnosuki; "Pius X and His Reign," by Elbert F. Baldwin; "The Ebb and Flow of the Immigration Tide," by Herbert F. Sherwood; "Preparations in the Pacific for Panama," by Agnes C. Laut; a very interesting article. "The American on Guard in China," giving an account of the present diplomatic representative of America in China, Edward Thomas Williams, "the great unknown in America's recent Far Eastern policy," by William F. Ellis; "The World Movement for Woman Suffrage," by Ida Husted Harper; several articles on France, Germany, and Turkey; also, a timely account of "The Sennsiyeh, The All-Mohammedan Brotherhood." Usual "Progress of the World," with portraits of leading men; Cartoon pages; and Book Reviews: 13 Astor Place, New York.

Mrs. Pickett and Southern Poets

The South is developing many new writers these days, but the old ones are not forgotten, and all magazine readers below Mason and Dixon's line, and above it too—will welcome Mrs. La Salle Corbell Pickett's new series of articles on famous literary people and places of the South, appearing in *Lippincott's*. The first paper, "The Sunrise Poet"—whom every Southerner will recognize as Sidney Lanier—is in the December issue. "Corn," one of Lanier's most famous works, is reprinted from an early number of *Lippincott's*, in which it originally appeared. Papers on Edgar Allan Poe and Henry Timrod will follow.—*Lippincott's Magazine*.

The *Woman's Journal* has many articles of interest concerning suffrage and the laws affecting the status of women, many of them unbelievably unjust, as shown in two instances quoted by it; one where a man in Colo., (dying) wills his unborn child to his relatives; the other, a case of

hardship and suffering from a marriage of Catholic and Protestant, should be read by all seeking justice, regardless of sex or religion. Boston, Mass.

The *Scientific American* for November has its usual weekly articles on matters within its scope; aeronautics, electricity, machines of all kinds, inventions; also, other subjects of general interest, as "Sky Line Drive" in Colo., in November 18th issue; "Pumping Gold Bullion from the Sea;" "Marie Sklodowska Curie, The Greatest Woman Scientist;" "Weather Kiosks at Home and Abroad," Nov. 25. New York City.

The *Nautilus* for December has contribution from Ella Wheeler Wilcox, entitled "The Law of Karma," showing the folly of the belief in immortality of this body, and quoting many who have advocated it and since passed out; a short article on courtesy, by Wm. E. Towne; also an article by J. L. Buttner, "What Was He?" which almost reaches the truth about Jesus the Christ. It contains many helpful suggestions. Holyoke, Mass.

The *Naturopath* for November has an article entitled "Money a Root of Evil;" it is well worth reading; "The Personality of Thoreau;" on "The Use of Olive Oil;" quaint article of an old-time physician, Dr. Sam Rudd Cook, on "History of Medicine;" and regular Phrenological department. New York City.

Efficiency for December has valuable articles on "Writing For the Press," well worth reading by aspirants for that work; also useful hints in "Words to the Wise." Los Angeles, Cal.

Astrological Bulletin is interesting to students of Astrology, Numbers, Names, etc. Portland, Oregon.

The *Phrenological Era* treats of its specialty as indicated by title. Bowerston, Ohio.

The *Stellar Ray*, a journal of occultism and astrology, is published at Detroit, Mich.

The *Chiropractor* is the organ of that school of healing. Davenport, Iowa.

Our Dumb Animals, an appeal for kindness to the helpless. Boston, Mass.

Opportunity, an advertisement of Chiropractic. Davenport, Iowa.

The *Kalpaka*, an occult magazine published at Tinnevely, India.

Topics of Interest & Importance

COMMERCIALIZATION OF RELIGION

An Effort to Give Prestige of Religious Sanction to Modern Business Methods

BY MADISON WARDER

NOW THAT the process of trustification is practically complete in other spheres of human activity, "Big Business" (yearning for other worlds to conquer) is preparing to introduce the principles of consolidation into the realm of religion. Hitherto this comparatively virgin field has been sadly neglected; although the haphazard efforts of evangelical free-lances, of the Billy Sunday type, have shown it to be rich in lucrative possibilities. But opportunities for easy money are not so plentiful as of yore in the usual fields of exploitation, and the necessity of "pastures new" is apparent. Moreover, there is disquieting evidence that the people are beginning to see through the financial game, and preparing to rid themselves of a few parasitic encumbrances; to avoid which calamitous occurrence, there must be created a diversion capable of lulling them back into economic slumber. A scheme endowed with both narcotic and profit-producing qualities naturally appeals to the business instinct; hence the launching of the "Men and Religion Forward Movement," engineered by no less a personage than J. P. Morgan, and manned by an able crew of noted financial and industrial magnates.

The marshaling of this precious gang of pirates into a world-wide movement to boost the doctrines of the lowly Nazarene, ought to be sufficient evidence of its suspicious character; but the religious world is receiving it with open arms. Professional churchmen everywhere give it enthusiastic endorsement; largely because it eliminates creedal differences and the emotional element in religious propaganda which no longer appeal to the masses, but mainly because money will be forthcoming in goodly measure to facilitate the consolidating process. The theologian loveth a cheerful giver, and our industrial buccaneers always give freely when bountiful returns are in sight.

Let it not be thought that Morgan, in thus throwing the influence of his colossal power to the church, is actuated by the protests of an awakening conscience. There is no indication that he is about to relax, even in the smallest measure, his grip upon the industrial life of the world. He is simply, with his usual financial acumen, seizing the present opportunity to enlarge the scope of his dominion. While the program of the new movement carries, for the benefit of the unthinking, an attractive veneer of counterfeit righteousness, its true purpose is revealed in the fact that it proposes to "make religion a practical business asset." The idea is to give modern business methods the prestige of religious sanction; in other words, to bring the religious beliefs of the world into open accord with the Hadean principles of competition. Really they are already in secret accord, for the competitive system has no more staunch supporter than the modern church. There remains only the application of approved up-to-date methods of consolidation to the multitudinous competing religious organiza-

tions, to make religion a mighty power in the hands of the exploiters. When the merger is effected, it is believed that capitalism will be entrenched in a fortress of ecclesiastical authority that will overawe the masses, and render them fit subjects for continued exploitation.

It is a pretty plan, but, as far as the masses are concerned, it is destined to dismal failure. It is not written that Saint Pierpont shall gather the lambs to his bosom and accumulate the fleece thereof. No amount of new fangled foolery can restore the reverence of the people for the modern church. The time has past when ecclesiasticism, though iridescent with the reflected glow of the gods of finance, can hold reason captive under the spell of its spurious omniscience. Neither can the unrest of the world be allayed by promises of profit-sharing certificates in a universal theological trust.

True religion involves a reunion of God and man. The science of this relation is found only in the Koreshan religion, for Koreshanity alone reveals Deity in his true character, as the intellectual and affectional center of the human race. Mankind is becoming extremely weary of chasing theological chimeras down the empty ages, and is longing for the rest that comes from actual knowledge of the Creator and his creation. The senile religion of the present requires only the Morganizing process to make its dissolution complete. It belongs to the age of competition, and will pass away with that effete relic of pagan glory. The communal age demands expression of the true communistic spirit; therefore the future belongs to the religion of KORESH.

Plutocracy and the Trusts

BY O. FREELAND

THE word "trusts" expresses a beautiful thought, being, in its highest sense, the faith, confidence, and devotion which draw together two or more persons for good or ill. Trust between parents and children, teacher and pupil, and in every relation of life among men, as well as between God and man, lies at the very foundation of society as a sentiment that makes for cohesion and unity. In the ideal state of society and government, the many personal units composing such a state do trust one another, and there can be no lying, deceit, nor selfishness. But trust is often misplaced; the wicked upon whom the good rely in trust and love, frequently abuse such faith and confidence, causing grief and sorrow to the trusting ones. A betrayal of trust is a common occurrence between men and women, the confiding female being often brought to shame and misery thereby. Likewise the people of a nation may trust its lawmakers, judges, and rulers, and yet find its various institutions held in contempt by those who have risen to power and wealth. This can be said of our Republic.

The "trusts" is a name coined by various financial and industrial combinations, organized and welded together by men who not only love the "almighty dollar" dearly, but who have a proportionate dislike for the law. That they

possess intellects capable of manipulating "high finance" and the construction of "Big Business," goes without saying,—it is a matter of course. The public press editor and reporter delight to call them "captains of industry," "coal barons," "railroad magnates," "Napoleons of finance," "Cæsars of commercialism," etc. Even these terms would not exhaust the vocabulary of words that might express the evils which are now rampant within the huge structure called society.

Well, then, what is the matter? The answer is not original; it is simply one likely to be given by any observer of common sense methods. The "trusts" are, in a sense, not only an evil, but a necessary one. They are the logical outgrowth of the political economy which fosters their development. So interwoven have they come to be with our industrial system, that they could not be destroyed without causing vast loss and general confusion throughout the land. Therefore let them stay, but control them; regulate them, one and all, from the railroad to every department of commerce and manufacture. If we do not control them, they will transform this Republic into a plutocracy; that is to say, a government by, of, and for wealth. But, it may be said, is not that the condition now?

Let us inquire concerning one of the coördinate branches of our government—the judiciary. The judiciary describes that heretofore exalted body of men whom we delight to call judges and justices, sitting with more or less dignity, from the Supreme Court of the United States, down to the justice of the peace, wearing his best look of judicial wisdom, and living in a frame shack on the edge of the frontier. Some of the judges are appointed by the President or governors, others are elected by the people, all for short or long terms, and some of them for life. Of all the qualities of high character and ability in the law, required by governmental officials, these judges should possess the purest and best, while they should also have a profound regard for the people and the law. That law, however, must not be for the benefit of the few merely, but for the rights and happiness of all the people.

Many of our laws rather protect and safeguard vested rights in property, and so the justice due to the great mass of the poor and the powerless is lost sight of. An upright judge will decide in favor of the weaker party, give him ample compensation in money or a right, when he finds that the law can be so construed. But this is not the rule among our courts; it is not the rule even within the "sacred" precincts of our higher courts. Miscarriage of justice, unjust decisions in favor of wealth, are so common that the people have a supreme contempt for the courts. Guilty ones escape on the strength of a quibbling interpretation of the law, and a high court will now-a-days insert a word, or place an interpretation, where they are not written in nor contained in the spirit of the law. When the courts thus defy the law, they ignore the people's lawmakers; and if the judges have no respect for the laws, how can the people respect the courts? That such decisions have been made can be verified by recent events involving the crimes of the trusts, and in cases involving the claims for damages made by poor litigants against rich corporations.

The trusts are not only deeply interested in politics, but

they see to it that judges of their own are appointed. What have the people to do with the appointment of judges? They have all to do with it, but have no voice, because of the tremendous power of the banking and industrial trusts. To obtain the appointment of judges, to manipulate legislators, in the states and in Congress, the trusts are organized. To obtain such results the people are not organized; judges are appointed over their heads by the influence of this plutocracy, whose leaders are alert and unscrupulous.

Socialism, insurgency, and progressive movements are symptoms indicating the spirit of the times—the *Zeitgeist*: for the people are slowly learning to assert themselves, to demand a real, popular government. If the unorganized mob, however, should gain the upper hand, it would be a movement without order, or a defined and scientific remedy. Is there a remedy? Not unless some one possessing supreme wisdom and power can change the hearts and characters of men. There can be no honest government unless judges, lawmakers, and executives have a change of heart, and are given a nature divinely wise.

Kipling's Political Censure upon Women

BY JOHN S. SARGENT

HAVE you seen Mr. Kipling's poem on woman? Well, you should; it's the talk of the town,—our town. It is only a small one, but that does not imply that we indulge in small talk, by any means. We can and do sometimes talk in large figures—figures of speech possibly, but not foolishness, as some poets do. I have forgotten the title of this wonderful effusion; but no matter, it isn't entitled to be other than nameless.

He begins with *she* bears and rattlers, and other disreputable beasts, to show that always "the female of the species is deadlier than the male," and follows the analogy up to woman. Of course, he has aroused the innate ferocity of the sex, and woman, speaking metaphorically, is yanking out great handfuls of the flowing locks that are indigenous to the poetic palate, while facetiously asking him if he still thinks her "deadlier than the male."

He attempts to make out that woman isn't fit to govern, because she doesn't know what justice is; and all the while she is frantically endeavoring to make him feel the full force of her sense of justice for his unkind poetical remarks.

Yes, woman is the fiercest of the sexes. But what of it? How does that disqualify her for a place in the hall of justice, or at the ballot box? She is the fiercest in her loves, and consequently, by the law of opposites, is fiercest in her hates. If she loves the good and hates the evil, if she adheres to truth and rejects error, with all the intensity of her nature, isn't she quite as likely to arrive at wholesome conclusions, and carry them into effective action, as is man, with his calculating indifference to both? Why is deep and intense feeling any more dangerous to justice and right, than little or no feeling at all? Can Mr. Kipling tell?

We have certainly suffered enough from the unfeeling infliction of injustice, by the rule of the male biped, to be willing for a change to justice, tempered with woman's warm sympathies, and her very human interest. The fierceness of woman's hate when aroused, could hardly serve

us worse than man's cold indifference often does. Besides, there is no intention (as the poet seems to imply) that the Government is going to be turned over to woman's exclusive rule, as it has been to man's rule. The proposition is, to share it equitably with her, as we do our domestic affairs, and if man really has such a superior sense of justice, can he not (as he does in the home) temper the impulsive intensity of woman's nature to an equable balance, while she may be able to stir him to greater enthusiasm and activity in whatever cause they are mutually interested?

It takes a man and a woman both to make the full complement of an individual—an undivided man; so also it takes the mutual and equal effort of both the man and the woman, on the mortal plane, to make a prosperous and happy home. How, then, can it take any less to build up and maintain a great and free people, whose homes are the bulwark of the nation?

The Keeping of Christmas

BY J. MILTON MCCLINTOCK.

FOR more than fifteen centuries the Christian nations have been keeping sacred the date of the birth of the Christ. At first He was not recognized as the Son of God, but after his translation or theocrasis,—a process whereby he literally planted himself in the human race, his Gospel spread rapidly throughout the nations, until today, wherever civilization extends, every paper, every legal document, must bear the year and day, as reckoned from the nativity of our Saviour.

A change is now due, a new era is before us. Older readers of *THE FLAMING SWORD* are familiar with the Koreshan teaching, but for the benefit of later readers, the subject of the above title is again set forth. Time is counted from some marked event of history. There can be no greater event than the beginning or end of the dispensation,—a dispensation being a definite period of about two thousand years' duration. Every age is ushered in by a Messiah. *KORESH*, our revered Founder, teaches that the present age is closing, that its end is here; even now we stand upon the threshold of the new age—the Golden Age. He is come as the Messiah, by virtue of his genuine divine credentials, reference to which is repeatedly made in the Scriptures. As *KORESH* gives ample and conclusive evidence of his divine office, the real Christmas (Christ-mass) now comes on October 18,—this day in the year 1839 having been that of his birth. This was the end of the 2,300 days (years), prophetically declared to be the date when the Lord should reappear. Hence in the Koreshan Cult, Christmas is observed on the 18th of October, and it will be so kept throughout the Koreshan dispensation. We are now in the Year of *KORESH*, Seventy-one.

The writer knows that these statements would, if made to individuals at large (that is, without discrimination), appear ridiculous. However, contributors to these pages write only for such as have eyes to see and ears to hear (mentally); to all others it is a waste of time and energy. Any one who in Jesus' time was receptive to the Holy Spirit, has come down to the present time through the process of re-embodiment, and has either already awakened to the everlasting Truth as given by the Lord, manifest in

his "New Name" (*KORESH*), or is about to arise from his age-long sleep and become receptive to Koreshan Uni-versology. The Koreshan propagandist does not, therefore, expect to convert the whole world at present, but only those who can comprehend, by reason of the divine seed-sowing 1900 years ago. And in order to find these few who shall constitute the "little flock," it is necessary to cover a wide field. After they have been found, and the conflagration has taken place, in which thousands of men and women shall have disappeared by an incorruptible dissolution, then will have been shed that universal baptism that will enable the whole world to comprehend the wonderful and beautiful, yet profound doctrines of Koreshanity.

The Purpose of Seed

BY O. F. L'AMOREAUX

JESUS, the God-Man, looked upon all men around him as dead, and said; "Ye will not come to me that ye might have life." "I am the way, the truth, and the life." He was the perfected human and divine product of the Jewish age. As such He was God's seed; Not seeds, as of many, but thy seed, which is Christ. The purpose of seed is to be planted, that it may reproduce itself. Only ripe seed will grow. "The seed is the Word," and Jesus was that Word. He said, I am the living bread of life. To have life from bread, men must eat it. Jesus said, "he that eateth me shall live by me;"—shall come into the life that I live, lacking which all men are dead. When the promised Comforter came from His going away to Spirit, as he said it would, and came into men, they immediately began to live a new life, having all things in common. This was the fulfilment of His words when he said he would come into them and make his abode with them. But seed has to die in order to its reproduction, and the God seed is no exception to the rule. Jesus, who was the Sower and the Seed, said that the harvest of that seed would come in the end of the world, which in the Bible always means the end of the kosmos, the end of the age or dispensation, which is now at hand.

The real cross of Christ was the crossing of himself with the common humanity in order to produce a higher race of men like himself, and the process is age-long. It was typified by the crossing of the two pieces of wood, on which He was crucified. At the culmination of this process there will come the happy time foretold by the prophets of all the ages, and the end of the present hell, born of the conditions of human greed and the consequent sufferings of the human race.

Religion is the retying or binding again of that which has been divorced. Every dispensation has its religion, and every true religion degenerates with the progression of the age. The Jewish dispensation degenerated, and its religion became adulterated. The Christian religion has degenerated. Its doctrines and its life have become vitiated. That which was true and good when the age was inaugurated, has waxed old as a garment. Old things shall pass away, and all things shall become new.—*Koresh*.

Do the Shepherds Feed the Sheep?

BY N. C. CRITCHER

THERE seems to be some awakening of conscience in the general public in regard to the fiendish burnings and lynchings perpetrated by apparently civilized human beings, upon negroes and others guilty of criminal assaults upon women. The most serious feature of these fearful deeds is not generally realized; it is the inevitable consequence of liberating, by the death of the criminal, the horde of malicious and devilish entities that he has in some measure controlled, and that have been at least confined to one manifestation, to prey upon the community and wreak vengeance not only on his murderers, but on many innocent victims.

The increased number of such crimes, and the vicious cruelty displayed in devising means of torture, are sufficient proofs of the truth of this assertion. Instead of one criminal, many whose natures, being either vicious or extremely negative, are receptive to these entities or spirits, are taken possession of by them, and become obsessed by the same brutal and vindictive passions, really irresponsible victims, or almost as much so as those who suffer from their brutality.

The terrible spirit of revenge, too often shown, also, by women, potential, if not actual mothers, is another most alarming feature. What can we expect of the coming generation in whom have been fostered (prenatally) such passions? Truly it is well that we are near the end of the age, when multitudes will be released from these bodies of death, to find in the spiritual world opportunity for purification and preparation for future embodiments.

And now the question arises in our minds, to what extent is the church responsible for this deplorable condition? The church, God's vicegerent on earth. Is the church using its influence to check and control this passion for revenge, which is the cause of these outrages, as it ought? The church, representing presumably the best element of society; those aspiring to spiritual, moral, and social uplift, and comprising numbers sufficient to constitute it a powerful factor for good, should be able, by its moral force, to absolutely control and abolish such blots upon our civilization; and it could do so if it were not paralyzed by its subserviency to that root of all evil, the love of money. Too often the very officials, trustees and others are men of notoriously unchristian lives, chosen for their wealth and social standing. This is no misrepresentation, as anyone who has ever belonged to the churches can testify.

A writer in *The Universalist Leader*, quoted in *The Literary Digest*, is highly indignant because workers for social betterment go about "knocking the church," and says: "It is easy enough to attract attention and get into the press" by doing so, "but they are making a criminal mistake." He assumes that the impulse for such work comes from the church, and has been quietly going on for years. In the denunciations of the church by Jesus, and in this age by its Messiah, KORESH, the fact that there are many who are living up to the light as they see it, is never lost sight of; but as a body, it is self-evident that something is vitally wrong when in a Christian civilization, 60,000 girls and women are lost in "white slavery" every year, and intoxicating liquors and drugs claim uncounted victims,

not to speak of millions of wage workers, barely holding soul and body together because of the "inhumanity of man" in his devotion to the acquisition of wealth.

When the church follows the example of its Lord, recognizing the source of sin in the "root of all evil," and gives the weight of its influence to the extermination of the competitive system, it will prove the honesty and sincerity of its motives. It is indeed, the "blind leading the blind:" "my people perish for lack of knowledge." When the Lord Jesus called the church of his day "a generation of vipers," "hypocrites," and said that they would "kill the prophets he should send," he knew that the declension caused by adultery with fallacies and evils of that day and previous generations was already working the downfall and end of what had been the pure faith of Israel.

The church founded by Him, and into which he sowed himself as the seed of the harvest to come at the end of the age, was to fall in the same way by adultery with paganism. It is the death of the seed that brings the future harvest, through the natural evolution from the seed, and is as inevitable in the life of the church as in the plant. It remains for the church to recognize these truths and look for the promised Comforter who was to bring all things to their minds that He had said, and to give them the truth.

But when He comes, fulfilling the predictions in the Old and New Testaments, even with the name of him who is to perform all God's pleasure, the church, as of old, "looks for another."

"What is this shadow on the open street?
God's temple? Aye, I will go in and find
The shelter man denies me. Nay, not so!
The door is locked. Fears God that I may steal
The cup wherein men pledge their love to men,
The plate whereon they break the bread of truth?
Truth! What is truth? Something to read in books,
And prate about within the altar rails?
If truth be not the Lord made manifest
In mercy, love, and justice, what is it
But empty breath that stirreth up the strife,
And setteth man against his brother man?
O barren faith, that reareth up a wall of stone
In sign of worship, when the life—the life,
Is the sole temple of the only God,
Wherein to show forth praise and holiness!
Yet even here, how shall God enter in
When man's own selfhood blocks and bars the door,
And builds without a house to which the Lord
Is bid one day in seven? Vainly I knock;
In the Lord's house the Lord is not at home."

The extract quoted above illustrates very forcibly the effect that the apparent indifference of the church to the material needs of the people has had, bringing great numbers to a practical atheism. When professing Christians, as a body, awake to their responsibility for the well-being of their down-trodden fellow-beings and bring the love of uses to them into active operation, there will be such a revival as no number of "Men and Religion Forward Movements" could accomplish. Then "they shall teach no more their neighbor, * * * saying, know the Lord," for the love and care of the Lord's children will bring the knowledge of himself.

The Open Court of Inquiry

Dr. J. Augustus Welmar

CAUSE OF DECAY OF MENTAL POWER

Koreshan Science & Principles the Antitheses of Modern So Called Medical Science.

Question 79. "What is the true cause of decay of the mental powers, according to Koreshan Science? I read the following in a medical journal: 'Life loses all interest for some people when they are no longer able to enjoy sexual intercourse. Associated with this is the false belief shared by the common and the ignorant, that with the decay of the sexual powers there goes, inevitably, the decay of all mental power.'"

THE AUTHOR of the above-cited statements is the editor of "The Medico-Pharmaceutical Critic and Guide." He is considered a great light among the American Medical Association, yet according to the genuine scientific truth, his language is a *verisimilitude*; that is, it has merely the appearance of truth. In fact, it is a conglomerate mixture of truth and fallacy, even though the author is considered a shining light in both ancient and modern medical lore. He is evidently ignorant of the philosophic and scientific truth, that the sex powers are the veritable life and health forces, and that a vitiation of these forces is the real cause of the loss of interest in life. True, there are other causes, such as brooding over business matters, family affairs, and others. But the editor's statement is as subtle as the cunning method of the "old serpent" in the Garden of Eden, or as "Satana" in her temptation of Jesus the Christ in the wilderness. It is cunning, because it is accompanied by the statement: "This is the false belief shared by the common and the ignorant."

According to the genuine scientific truth, why does life lose for such people all interest such as he mentions? Not, primarily, because they cannot enjoy such intercourse, but really because the veritable life and health forces are at the lowest ebb, due to a vitiation of the life potency. It is true, we reiterate, that some people lose interest in life because of other reasons, as a knowledge of facts and observations will show. It is equally true, also, that people may conserve their sexual powers, and still lose all interest in life, due to a lack of proper knowledge of polarization and insulation. Conservation of the sexual powers, without being pivoted in a mental polar point and spiritual (mental) island of retreat and rest, is destructive to mental power. If one has more than one polar point, or island of retreat and rest, the mental powers will be bewildered and confused. The only true and sole polar point for safe mental powers, is the true Messiah of every age. Any person who scientifically understands the wonderful law of conservation of the sex powers, as well as polarization and insulation, and remains fortified with all-powerful substitutional sentences, may truly and triumphantly say:

Creatures no more divide my choice,
I bid them all depart;
His substitutional, gracious voice
Has fixed my roving heart.

A genuine knowledge of the conservation of the sex powers, and a true conception of polarization and insulation, with well-selected, substitutional sentences, will shed abroad

in one's mind the profoundest rays of hope and anticipation, create the sweetest fountain of life and vitality, and will establish the richest gold-mine of happiness and daily enjoyment. Try it! We guarantee the success, providing the method outlined is followed. An earnest and determined study of Koreshan Science, and the book "The Rediscovery of the Lost Fountain of Health and Happiness," will lead one to such a happy state of mind as described, providing one keeps himself or herself free from the antithetical principle known as perverted and inverted sex-affection, which always creates an undercurrent that leads inevitably to retrogression and destruction, because it belongs to the sphere of covetousness; that is, to another. Such a spirit is an abomination in the eyes of the Lord, who demands all our loves or affections.

The most subtle statement of the above-cited editor is expressed in these words: "Associated with this is the false belief shared by the common and the ignorant, that with the decay of the sexual powers there goes inevitably the decay of all mental power." The first part of the statement is false, the latter part true. Sexual power and mental power follow each other as cause and effect. The mental power is the cause of the sex power, and the sex power is the effect of the mental power; therefore, conservation of the sex potency is *not* a "false belief," by any means, and it is *not* shared by the common people, the ignorant. All ancient empires fell because of the vitiation of the sex forces; therefore it is written:

"I say to you, that every man gazing at a woman, in order to cherish impure desire, has already committed lewdness with her in his heart [mind]." (Jesus, according to Wilson's Rendering, Mat. v: 28.) "The Lord said unto Moses, Go unto the people and sanctify them. * * * And he said unto the people, Be ready by the third day: approach not unto a woman." (Ex. xix: 10-14, according to Leeser's Rendering.) "The children [*lit.* sons] of this world [*lit.* age] marry, and are given in marriage; but they which shall be accounted worthy to obtain that world [*lit.* age], and the resurrection from [*lit.* from among] the dead, neither marry, nor are given in marriage." (Jesus, Luke. xx: 35, 36.) "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, * * * and they sang as it were a new song before the throne, * * * and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth [from among humanity]. These are they which were not defiled with women; for they are virgins." (John, in Rev. xiv: 1-4.)

Thus the editor of the medical journal referred to, is ignorant of the primary law of life and health. He is ignorant of the truth that sex power is the product of mental power; therefore a decay, or rather, a vitiation of the sex powers, inevitably produces a vitiation of the mental powers. We iterate and reiterate, that this follows as truly as effect follows cause; for they are eternally coördinates and forever co-existent. One cannot exist without the other. A

loss of sex power is inevitably accompanied by a loss of intellectuality or spirituality, as well as a loss of genuine love or affection. Intellectuality, spirituality, love, affection, desire, will, are the primary mental substances. These substances, though mental or spiritual, are just as real and substantial as material substances. These mental or spiritual substances are interiorly manifest, in male and female, as sperm and germ, but exteriorly, as a sequence, as seed.

Seed, in every domain, is the concrete, visible, and tangible substance of a discrete, non-visible, or intangible quality of substance; the former we call a material substance; the latter we denominate a spiritual substance. Spiritual substance is mental substance, and mental substance is spiritual. This is not generally cognized. In so called orthodox literature, one can find no clear conception concerning the subject under consideration; for theologians speak of the power of Deity as outside of the brain of humanity. KORESH says: "There is no ignorance so consummately absurd as that which maintains that mentality (or spirituality) of any kind, love or wisdom, affection or intellect, or any attribute of thought or mind (spirit) can obtain outside of an organic structure."

The multifarious and multitudinous advertisements in daily papers and monthly magazines are proofs of the dense ignorance that prevails among medical men concerning "Wrecked Manhood," "Seminal Weakness," "Hydrocele," "Diseases of the Prostate Gland," "Prostatorrhea," "Impotency," "Spermatorrhea," "Brain Fag," "Insanity," etc., to say nothing of the long list of female troubles. These diseases are the most positive sign of the end of the Christian age. Humanity has run its course; it is rotten to the core. In the most ancient Syriac Version of the New Testament we read: "Unless those days [of trouble and visitation] be cut short, no flesh would remain alive." Therefore, "Behold," says the Almighty God, "I make all things new."

The Advent of the Aquarial Age

Question 80. "Is there a definite time for the advent of the Aquarial age?"

MOST certainly! The ancient wise man, the typical Shiloh, says: "To every thing there is a season, and a time for every purpose under the heaven." The anti-typical Shiloh, in the year 1888, declared: "We are now in the lap of the constellation Pisces [Fishes] with Aquarius [Water-bearer or Water-carrier], and approximating that point in the lap, or coming upon that meridian which indicates the position of the sign when the foreshortening occurs, the special indication being the appearance of a focal center in the nebula of Andromeda. The meridian passing through that center, passes through the tail of the great fish or whale [Pisces]."

"With the sign on this meridian comes the special phase of the career of the New Dispensation, marked by the cognition of the Sign of the Son of man. About 1914 will occur those special events, agreeing in this age with the destruction of Jerusalem some seventy years after the birth of Jesus the Christ, and about thirty-five years subsequent to his crucifixion. We have then come [about 1914] upon the great event of the *new birth*, wherein the *new genus*

of beings (*Theo-Anthropos*) will be born of water, born into the constellation Aquarius, or born through the culmination of scientifics into actual truths or knowledges, these natural truths being represented by the water-carrier."

The Greek term "*Theo-Anthropos*," meaning the God-Man or Man-God, is in the singular tense; consequently, it refers to the one being, the head of the new genus or genera, the genus being the 144,000 Sons of God. A birth on the mortal plane is divided into stages or degrees, head and body. The head is always, when normality exists, the first to see the outer world; correspondingly so in the higher domain under consideration.

"The culmination of scientifics" refers to the "marvelous discoveries" concerning which Lord Chester speaks in "The Mission of the Mystic," namely, "His [the Mystic's] knowledge of electrical science is beyond everything known in that time; and among the knowledges possessed by him, was the possibility of overcoming the force of gravity." A knowledge of this force, we are informed, will "set in motion the thousand ships of the aerial squadron and of the anti-gravo aerial navy." A possession of this secret and its manipulation will place the Director of the anti-gravo airships and his people above every opposing power.

The term "about 1914" expresses but an approximate time, for the Messiah of the past, and this age, taught that the manner of the Lord's coming and the setting up of the divine kingdom in earth, were of more importance than the time. The Jewish church clergy and its members failed to be saved from the predicted destruction that came upon them at the time of the devastation of Jerusalem, simply because they neglected the study of the manner of the Lord's appearance.

We should remember, in this connection, that when the Disciples asked the Lord concerning the time of the restoration of Israel and the setting up of the divine kingdom in earth, he replied: "It is not for you to know the times or seasons, which the Father hath put in his own power" (*lit. authority*, Acts i). At another time, when they asked Him concerning the destruction of Jerusalem and the coming of the Son of man, he answered: "That day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only." (Mark xiii.) The Father was the indwelling Elohi or Theos, the invisible Father-Mother Deity, in the form of spiritual or mental, individual and conscious quality.

While we are not to know the exact time of the Lord's return, yet we are not to remain in ignorance, for the comforting promise is: "Surely the Lord God will do nothing, but he revealeth his secret [*lit. secret counsel*] unto his servants the prophets." And the Apostle writes: "Concerning the times and the seasons, brethren, you do not need to be written to; for you yourselves know accurately [by the signs of the times], that the Lord's day is coming like a thief at night. When they may say, 'Peace and safety,' then sudden destruction impends over them, just as labor pangs on her who is pregnant, and they shall by no means escape. But you, brethren, are not in darkness that that day should come upon you like a thief." (Wilson's Rendering.)

The Messenger comes from his insulation,
 His voice throughout the land will be heard;
 Be ready! for the Lord soon appeareth,
 With rapture should every heart be stirred!
 The horseman of Israel cometh,
 With his glittering sword in hand;
 'Tis he who will sound the trumpet;
 He garners the fruit of the land.

The Prophecies of KoresH

Question 81. "Do the prophecies of KORESH predict anything definite as to the coming events of the great time of trouble?"

IN order to obtain a comprehensive view and knowledge of the prophecies of KORESH concerning the coming events, we recommend not only to the questioner, but to all readers of THE SWORD, the reading and re-reading of the marvelous and unparalleled interpretation of the "Opening of the Seven Seals," as given by KORESH in the series of articles "Macrocosm and Microcosm." The events mentioned and described therein are too vast to be confined to the limited space of this department. These articles were written in the year 1890, when many of the present-day events were barely observable; yet the Founder of the KoresHian System described them at that date as vividly as only an accurate and keen eye-witness could possibly have done. What the readers, especially new readers, need, is to become thoroughly familiar with all of the writings of the incomparable Scientist (KORESH).

After the reader has digested and assimilated the contents of the interpretation of "The Opening of the Seven Seals," let him or her turn attention to the book, "The Great Red Dragon." Read first, thoughtfully and prayerfully, the "Author's Note." Here we read: "This book contains a prophetic vision of the future, not in the minutest details of its description of future events, but as to the general plan of the execution of the punishment of the Christian world for its departure from the communistic spirit in which the Lord inaugurated the Christian dispensation.

"The competitive system which now constitutes the activities of the world was instituted in hell, and is in opposition to the principles of the Divine Empire involved in the Seed which was planted in the beginning of the age, to spring forth at the end of the dispensation, when the Tree of Life culminates its fruition.

"Let the reader look upon the production [of this book, 'The Great Red Dragon'] as if looking into the future, wherein will be fulfilled all that is written in the book."

While reading and copying the above paragraphs in quotations, the statement that the Christian world would be punished for its departure from the communistic spirit, made an unusual impression upon our own mind, for our thoughts went out to those who know better, and yet do not make an endeavor to live the communistic life. We saw clearly the truth of the statement, and realized how far the Christian church had departed from the divine instruction and path of right doing, as inaugurated by the Lord Jesus the Christ.

Concerning the primitive Christian church we read: "The multitude of them that believed were of one heart

[mind, intellect] and of one soul [life, practice]; neither said any of them that aug^{ht} of the things which he possessed was his own; but they had all things common."

How many people are endeavoring to be of one mind in doctrine, and of one soul in life or practice? What we do observe are segregation, division, and individualism. By this fruit we know positively that the Christian church has wandered far from the primitive standard which the Lord Jesus established. Punishment is inevitable; indeed, it is certain and fierce when the time of retribution comes.

No person familiar with Scripture can ignore the divine standard as expressed in the above Biblical quotation. Except we endeavor to make an effort to come up to this standard of right living and right doing, the prophetically announced "punishment" will come upon us, for ignorance and indifference do not excuse us, since we are admonished: "Add to your faith knowledge (science)."

Competition and Its Synonym, Selfishness

Question 82. "Am I right in the conception, gleaned from reading a tract of the Guiding Star Publishing House, that it is selfishness which impulses or inclines men and women to compete with one another? By what process has this state been brought about? And is it not possible to compete without being selfish?"

KORESH, the Author of KoresHian Science, declares: "If, in the activity of competitism, two men deal, and one has the best of the bargain, and is something in, the competitor has the worst of it, and is certainly as much out. This be may illustrated by the constant struggle between 'the bulls and the bears' in the stock markets, exchanges, and boards of trade. These are points where the hells are let loose and have come to the surface, by which men in the flesh may gain something of a knowledge of the pandemonium reigning in the nether world.

"The competitive effort is in the abnormal state. The question is, not by what processes have we reached this condition, but rather, is it a normal or abnormal one? And if abnormal, what is the remedy and how shall we apply it? That condition of society in which we find two general powers, representing two distinct and diametrical interests arrayed in antagonism, cannot be a healthy one.

"The great question of agitation, namely, the contest between labor and capital, so called, presents to our observation the following anomaly: Two representative classes, the rich and the poor, both belonging to the same commonwealth, whose interests should be one, are entering into what they call 'protective combinations.'

"The labor side of the issue, to protect itself against the encroachment of the employer; the wealthy class forming combines and trusts, not merely as a defense against the labor combinations, but the more rapaciously to prey upon all those who are thus more at the mercy of the financial cormorant. Now I ask: What love is at the bottom of this existing state of affairs? Is it not the love of money? And does not Holy Writ declare: 'The love of money is the root of all evil'?" "Preserve us, O Lord God," says KORESH, in another instance, "From the greatest of all evils, the love of money; and may we possess that spirit with which the primitive church was baptized, wherein it held all things in common."

The Publishers' Department

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Interesting Reading and Announcements

WITH this issue the old year ends and the new year begins, and we heartily extend to all our readers a Merry Christmas and a Happy New Year. "Now to Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever, Amen." In view of this glorious promise, "Let us not be weary in well doing; for in due season we shall reap, if we faint not. Therefore as we have opportunity, let us do good unto all men, especially unto them who are of the household of faith;"—the faith that is manifest by doing good, or the faith that is active by works of love; for "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

To have right to the Tree of Life, means to become the regenerate man—the man restored or resurrected to the image and likeness of God. Fallen man cannot acquire power over the Tree, except through the process of overcoming. To

overcome what? All tendencies of the sensual or animal life and competition, which we know tend to and end in death, destruction, and corruption. When the divine life and divine communism are attained, by the process of overcoming, through Him who baptizes and strengthens us into the new life, then the tree of knowledge of good and evil will have become the Tree of Life.

To be resurrected or restored to the image of God, signifies to become possessor of the genuine wisdom or truth of God. And to be restored or resurrected to the likeness of God, means to come into possession of the genuine love or good of God—in spirit, soul, and body. The entire being is to be restored or resurrected into new life, new being.

"To enter in through the gates," is to become the gates by becoming immortal. A gate is the entrance to an enclosure,—be it a city or a house. Gate, in symbolic language, signifies power or dominion, and personality. Jesus (the Savior) said concerning himself: "I am the door of the sheep." The Greek New Testament word for door is *thura* (*thoo-rah*), literally a portal or entrance, both the opening and the closure. The gate or door to what? To immortality; for we shall be as He is—immortal. We obtain immortal life through the Savior, Redeemer, Restorer, Resurrector; the Mediator between the invisible and intangible Theos or Elohi and the fallen humanity. Without the gate or door (the Mediator between the invisible God and men) there is no salvation or restoration (resurrection).

The Messiah in every age is the High Priest who goes into the Most Holy, to make sacrifice for himself first. And to him we must bring our sacrifices, in order that he may intercede for us; that is, through him we overcome and gain immortality; are made the Tree of both absolute Truth and Good. Thus we pass into the city through an incorruptible dissolution.

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tion of the body. Oh, what a Savior! And how grateful we should be!

In view of the foregoing, we, in the words of the Apostle, reiterate: "Let us not be weary in well doing; for in due season we shall reap, if we faint not." Thus, it is not sufficient to merely believe the unparalleled, salvatory, and glorious doctrines of Koreshan Science; we must not merely add to our belief or faith, knowledge; but we must, in addition, bring forth the fruit of our belief or faith, by not becoming weary in well doing.

This indicates that there is a tendency to become weary. Let each reader of the glorious truths of Koreshanity reflect and ask himself or herself the searching question: What have I done along the line of well doing? Have I been weary? If I have been idle, then I cannot reap anything good at the approaching day of recompense (reaping, at harvest time).

We are promised that in due season we shall reap. That due season is near at hand. Let us by no means faint. Let us awake to a realization of our great privilege, being fruitful in every good work, and strengthened according to God's glorious power. Thus, by reason of this promised power, let us be active in well doing.

Suggestion to all, But to Some in Particular

You ask, wherein can I be active in well doing? First, if you are in arrears, send in at once the amount due for the monthly magazine, THE FLAMING SWORD and thus prove that you believe in the grand doctrine of mutual relation or reciprocity. By doing this you will not only perform your duty, but you will assist The Guiding Star Publishing House in meeting the necessary expenses which such a publication involves.

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For Reflection and Meditation

The Lord Jesus spoke a parable to his Disciples, which is specially applicable at this end of the age, "Because," it is said, "he was near Jerusalem," (we are nearing the establishment of the New Jerusalem,) "and they thought that the kingdom of God was immediately to appear, therefore he said, a certain man of noble birth went into a distant country to procure for himself royalty, and to return. And he called ten of his servants, and gave them ten minas, and said to them, Trade till I come. [Ten in the language of correspondential analogy, represents ten fundamental principles of natural truth, or truth in its external application. These are embraced in the ten commandments or words of the covenant, and comprise all principles in their origin. These ten natural principles or truths are again alluded to in Ezek. xxviii: 13. Do not fail to read them] * * *

"And it occurred that, at his return, having received the royalty, he ordered those servants to be called to him, to whom he gave the silver [minas], that he might know what they had gained by traffic. Then the first came, saying, Sir, thy mina has gained ten minas. And he said to him, well done, good servant! because thou hast been faithful in a very small matter, possess authority over ten cities. And the second, came, saying, Sir, thy mina has made five minas. And he said also to this, Be thou also over five cities. And the other came, saying, Sir, behold thy mina, which I had laid up in a napkin; for I feared thee, because thou art a harsh man; thou takest up what thou didst not lay down, and reapest what thou didst not sow. And he said to him, Out of thine own mouth I will judge thee, wicked servant! Didst thou know that I am a harsh man, taking up what I laid not down, and reaping what I did not sow? Why, then, didst thou not place my money in the bank, that coming I might have exacted the same with interest? And he said to those standing by, Take from him the mina, and give it to him who has [gained] the ten minas.

"And they said to him, Sir, he has ten minas. I say to you, that to every one who has [gained], more shall be given; and from him who has not [gained], even what he has [graciously received] shall be taken away." (Wilson's Rendering.)

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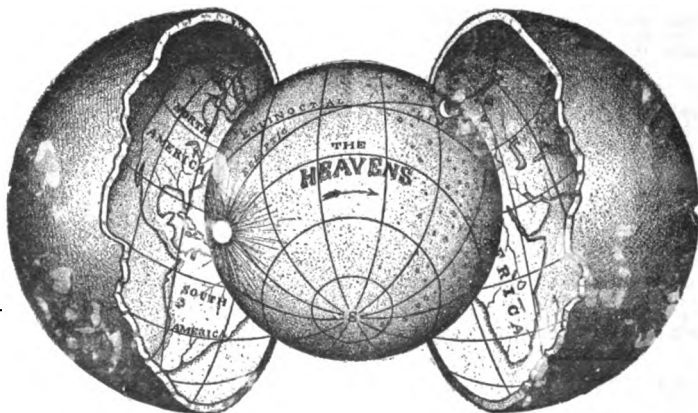
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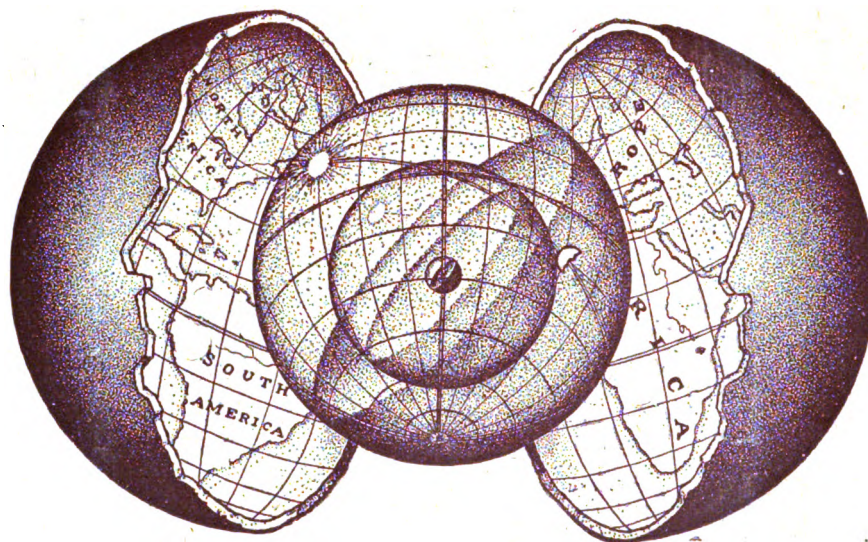


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