

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## The Manifestation of Mental Depolarization.

The Fallacies of Modern New Thought Constitute a Disintegrating Factor of the Old Order; The Immutable Law of Opposites.

KORESH.

WE FEEL IT ESPECIALLY INCUMBENT upon us at this time of false claimants to divine authority, in the promulgation of the truth, to warn our readers and the investigators of Koreshan University against what is denominated the "new thought," and to distinguish between the New Thought in reality and that which is falsely called such. The so called "new thought" is predicated upon the misconception of Mrs. Eddy, who promulgated the dogma that "there is no matter, no sin, no sickness, no pain, no death." The question needs no argument, because it is so flagrantly antichrist, so in opposition to all the teachings of the Bible, of the Lord Jesus, of common sense, and its adherents so void of the powers of reasoning as to make the reasoning faculties absolutely stult in those who have espoused the doctrine.

There are two great equal powers, constituting two co-equal and coeval antithetical coördinates of eternal activity in the universe. In the physical realm they are substantially divided into light and darkness, heat and cold; and in the realm of metaphysics, into truth and fallacy, good and evil. This fact is no more apparent in physics than in metaphysics, or, what is the same, in nature than in super-nature. If there were no darkness there could be no light, nor could there be the mental consciousness of light without its contrast with darkness. The very existence of the faculty of comparison in the human mind is a demonstration of the necessity of things to compare; and as light could not be compared without the existence of darkness as a factor of comparison, darkness has, therefore, as essential an

existence as light itself. That mentality which can maintain the assumption that all is truth, and there is no fallacy; that all is good, and there is no evil, has so stultified the reason that argument is worse than vain. For this reason it is useless to present argument to such a class. We do not write with the expectation that this class can be reached; we appeal to such as are still in the possession of the reasoning faculties,—who have not come under the psychological delusion of this great antichristian power called the "new thought" movement.

Good and evil are the two greatest pronounced factors of being; and to be, to do, and to suffer are the verbal ceptions of factors in our mental relation to things. In our progress toward the final attainment of righteousness, we are compelled to merge through the states of fallacy and evil for the experiences essential to our growth, because every stage of fallacy has its contrasting stage of truth, and every stage of evil has its contrasting stage of good. If there were no pain there could be no joy, because there could be no application of the faculty and function of contrast. To become the fruit of the tree of the knowledge of good and evil is to know good and evil; and to be able to discriminate between the two is to have had sufficient experience with both, so as to define the one by contrast with the other. God will be the all and in all of those who, through the experience of progress and development, have gone beyond the mere knowledge of good and evil, into the rejection of evil and fallacy, thus putting on the condition of truth and good, no

more to be enthralled by the power of sin, in which all men must have their school of experience.

The Lord acknowledged the existence of sin, sickness, and death, not as mere vagaries of the mind, but as veritable realities which were to be shunned, eliminated, and relegated to where they belonged; and whosoever will deny the fact that the Lord condemned sin as a reality and in constant conflict with the powers of truth, is a blatant and unscrupulous falsifier of the teachings of the Lord, and absolutely ignorant of the law of the Messianic progress of creation. It does not follow, by any means, that, because the so called "new thought" idea has depolarized the human mind and brain, there is no law of polarity yet to be the constituent force of integralism. Prof. Loeb has apparently succeeded in producing growth in opposition to the previous belief that there existed polarity in the cell, and the superficial thinker jumps to the conclusion that there is no cellular polarity. This spurious discovery in the minute things of cellular activity, is in agreement with this greater effort to prove that polarity is but a thing of the imagination and has no existence in reality.

That God as God is in all men, and that the "I AM" is in every one, whether he seems good or evil, is a false conception of being; it is the manifestation of mental depolarization, and its operation is that of disintegration. Depolarization is the first step in the activity of disintegration; and as all old things are to pass away, the powers of disintegration are to put in their work; and they are as essential to the progress of existence as are the forces of integralism.

The fruit of the new age and the product of the divine planting which took place in the beginning of the age will not be a mere esoteric phenomenon. The Lord Christ was an actual person, and that person was the Archetype of the fruition of the age. The processes and laws of the evolution of creation will result in the development of the new race that is to come upon the stage of material activity. They will be Arch-natural men, offspring of the universe, offspring of Deity, therefore the Sons of God.

The real New Thought is not that there is "no sin, no sickness, no death," but that these are all to be overcome in the fruit of this age; and from the state of mortality the sons of men are to arise into the newness of the Arch-natural existence, to become the Sons of God. This is not to be accomplished by the process of mere thinking or willing, but by the combination of willing and doing; and this doing is in the keeping of certain spiritual, moral, and physiological laws. There are laws of being taught only in the Koreshan University; they were obscurely hidden within the Decalogue, but are now revealed to the Messianic center of this age, and being promulgated through the literature of the Koreshan cult. The laws of being are revealed but to

one in any age, and through that one are committed in part to many, and revealed in fulness to the perfect fruit.

In the doctrine of evolution we find a prophecy of what may be looked for in the progress of events; and we find this prediction of evolution corroborated by the declarations of Scripture. In the unfoldment of progressive development we should anticipate the production of a perfect natural humanity, and in the prophetic declarations we are assured that there is to come the development of the Sons of God. "To all who believe in his name gives he power to become the Sons of God;" and we assert that these Sons of God will be the fruition of an Arch-natural kingdom of men, to come forth from the present race through that conflagration which the prophets have persistently predicted. The transition will be sudden and wonderful, not to come by the slow process of imaginary evolution. Evolution, involution, and revolution are three particular volutions entering as factors into the processes of creative effort.

The production of the Sons of God, the immortals yet to come, will be with sudden introduction upon the field of actual existence. They will come through the conflagration of men who dare enter the fire, through the friction caused by overcoming the tendencies of the mortal flesh and its pleasures and allurements.

#### THE MISSION OF THE KORESHAN SYSTEM.

The Work of Restoring all Things Involves Direction of the Mind of the World to the True Elijah.

KORESH.

AS WE RESUME OUR SERVICE in the work of publication, we meet the issues before us with renewed vigor and purpose. While we have been forced—through the change of central location—to bide the hour for aggressive energy, the devil has been active in the tidal flow of the ocean of his display, and, hydra-headed, in the noonday blaze of the sun of antichristian fervor, has swollen the sea of the world's discontent. We are at the very vortex of the great revolution. The great religions of the world are in the urgent contest for supremacy; and even now the East and the West, with their diversity of religious convictions, are pitted in deadly conflict. The old Christianity, in its most powerful expression of organic unity in the bond of church and state, the supreme power vested in the union of an imperial and ecclesiastical head, is sounding the death knell of modern Christianity. With all the efforts of the modern church to carry its doctrines and dogmas into the fields of "pagan" and "heathen" countries, the Eastern religions are making more successful headway among us, even without any apparent missionary propaganda work, through their native missionaries in our midst.

While there is pending a greater military conflict of the East and the West, the religions of the two great divisions of the world are exploiting in the field which has hitherto been held in the monopolistic grasp of a spurious Christianity. These things mark the beginning of the end, and the final recognition of the truth originating at the veritable Messianic center of the age. The coming of the Christ is not merely a spiritual manifestation cognized by specific phenomena. He who constitutes the dividing line between the old and the new age, and who becomes, by the power and processes of overcoming, heir to the throne of God, and of whom it is declared: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son," rises from the sensual race, and through sensual generation from and through a specific line of reincarnation. That line of reincarnation is by the way of Joseph's posterity, and therefore necessarily and naturally through some distinctive departure from the Germanic family. It is the resurrection of Joseph himself, who was of old appointed to become, through many generations of experience, the reincarnated Son of God.

It is the function of the Guiding Star literature, together with THE FLAMING SWORD, to enable the world to distinguish between the true and false aspirants to the throne of God; to point out the true way of the Tree of Life and the true processes of the keeping of the way of that Tree, and of indicating the characteristics of the heir to God's throne. The throne of God and his power to rule depend upon the succession to the throne. The heir apparent and the heir in fact is the genuine Elijah, the genuine Messiah. There are certain indexes to the genuine Messianic center, in contradistinction to the spurious Elijahs. The true restorer must carry certain and specific credentials; these must be so defined as to bear the unmistakable evidences already definitely predicted. The Guiding Star literature is replete with the portrayal of such evidences.

The mission of Koreshanity is the restoration of all things. "Behold, I make all things new." It is for this reason that the things which belong to the old Christianity and the old age of the world are not embraced—in their absolute interpretations—in the new name and new formulas. Christianity ends as did Judaism. Judaism brought forth its fruit, the Christian system, and subsided into innocuous desuetude. The Christian dispensation has brought forth Koreshanity in its generation, and Christianity begins its subsidence. One of the unmistakable evidences of the rapidly approaching hour of the old world's final dissolution, may be found in the multitude of claimants to Messianic recognition throughout the world. "Many shall come in my name, saying, I am Christ; and shall deceive many." "There shall arise false christs and false prophets;" and these are enumerated by the Lord as among the signs of his coming.

## WHY PEOPLE WANT THE SINGLE STANDARD.

The Masses Impressed with False Dogmas on the Money Question; the Real Basis of all the World's Wealth.

KORESH.

THE SINGLE MONEY STANDARD was the requirement of the banking system of the world, in opposition to the interests of the masses of the people. It is not because the single standard is right that the people desire it, but because they have been led to believe that the double standard meant a fifty-cent dollar. This belief is engendered not through the application of the reason (to reason with the people being a loss of time), but because the monetary power which determined to the instance of the gold standard, reiterated the statements that to make a double standard and to issue silver on a par with gold would depreciate the value of money. The constant reiteration of these dogmas impressed the people with this belief. The present monetary system of the world, instituted for the purpose of making slaves of men, and a system which would confer benefits at least upon the people, are distinctively two things; and under certain circumstances we would be decidedly in favor of the latter.

As the case stands, we are in favor of the results of the present tendency of the gold power, not because it is right, but because it is inevitable. If we were under the general conviction with the great mass of mankind, that the world is to continue in the even tenure of its course for coming generations, and that the competitive system is the correct one, we would maintain that what would constitute a business proposition for one man would be a business proposition for a collective body of men. The public confidence in a man has come to mean, with what alacrity does and can he meet his obligations? At one time, confidence depended upon moral and religious profession and character; that time has gone by. Does a man pay his debts, and how promptly? If the man has wealth and he promptly meets his financial obligations, his credit is A 1. That a nation has wealth, is synonymous with its having credit; its promise to pay is on a par with the promise of the individual or corporate body, and the paper upon which it writes its obligation to pay its debts is proportionately equal to the paper upon which the single person or the corporate body writes his or its promise to pay.

There are but two things which constitute wealth; namely, labor and the products of labor. The Government of the United States has for its constituency an enterprising and energetic people, who believe in constant improvement and progress. The spirit of enterprise engenders confidence, and therefore their promise on a piece of paper would be as good as gold. Gold in the treasury and sub-treasuries of the Government would not be an essential guarantee to the payment of

Government obligations, because the promises of the Government on its paper would demand of the Government the products of its people, and these are the things demanded as the necessities, comforts, and luxuries of life. The gold standard means that there shall be a "side show" to the big circus, into which the pleasure seeker throws his last dime.

## New Century Studies and Reviews

Lucie Page Borden

### THE SYNTHETIC PHILOSOPHY.

The Eternal Co-existence of the Complex and the Simple Opposed to the Development Theory.

THE FEBRUARY NUMBER of the *Cosmopolitan* contains a brief review of the aim and scope of Herbert Spencer's teachings. The claim is made that he has shown the design which all the threads of existence are weaving; also, that he has shown how all the manifestations of existence conform to a single law. The writer defines the Synthetic Philosophy as a work through which is developed the expression of the law of evolution. It took Herbert Spencer thirty-five years to complete the task which he laid out for himself in the first volume of that series. The writer of the article explains evolution for the benefit of those who have but a vague notion of the meaning of the term. This he does upon the lines of Mr. Spencer's own definition, familiar to most students, though couched in terms somewhat too abstruse for many persons to grasp. Briefly told, it is a change from like to unlike, from simple to complex, such a progress as is shown between the floating, jelly-like amœba and the human structure. Similar changes are seen in the advance from savagery to civilization; in the development of art from crude forms to the elaborate; in religion, from incantations to modern ritual, and, as the evolutionists claim, in the cosmos from the indefinite structure of the nebula to the definite system of the sun and planets.

Because these diversities of condition are everywhere apparent in all domains, the deduction is made by Mr. Spencer and the exponents of the hypothesis of evolution, that there was once a time when only the simpler forms existed. They suppose that at some remote period there were only lower forms of animal life; that man did not exist in those days, and that after the cave-dweller had come upon the scene of action he was only a step above the brute creation. Then, they cap the climax by insisting that this rude being, scarcely more than a beast, shot up into a highly complex type of civilized man by his own inherent capacity for growth.

Is this a reasonable hypothesis, one that is supported by sufficient evidence? What is the testimony of the facts about racial development as ascertained by observation? Are there any instances on record where it has been proved that an inferior people has advanced

from savagery without coming in contact with another race of superior development? The Negro is a case in point. He did not begin to take on the manners and customs belonging to a higher order of intelligence until after he was snatched away from the African thickets. Had he never been brought under the influence of a more highly cultivated people, he would have remained to this day in a purely animal condition. Above all, had he not received an infusion of white blood, he could not have begun to put on the appearance of a different race. Isolated from other races, neither the Negro, the Bushman, nor the cave-dweller has the capacity to evolve into the semblance of a highly civilized human being. Therefore, if, as archaeologists show, traces of the most complex civilization have been found dating from remote antiquity, the more probable cause of racial evolution would be found in the amalgamation of lower and higher types. This principle pervades all Nature, and is indeed the governing law of universal life. The lower form does not advance simply by its own inherent possibilities, but by coming in contact with another and a higher order of life from which it receives something that was not latent in itself.

The advantage of such a view over that usually taken by the evolutionists, lies in the fact that there is nothing to conflict with the data gained by observation. The term beginning, as applied to the universe of existing things, simply means renewal. The inference from observation, experience, and archaeological research is that there have always been lower and higher species existing side by side, co-related and interdependent.

The theory of development by inherent capacity alone sets aside the law of the Messianic appearance, and precludes the necessity for the intermediary function of the Redeemer. Scientifically understood, this function simply pertains to the Lord as a higher type of being coming in contact with the lower race to impart to it a new degree of life. Modern clergymen are accustomed to say that there is nothing incompatible between evolution and Christianity. Speaking on Easter Sunday, one divine assured his hearers that this theory, spiritually understood, only shows the methods by which God chooses to work. God always works consistently with his own design. He is never illogical, and the law of the Messianic function is a logical inconsistency in a universe where each order of life carries its inherent possibility of development apart from contact with preëxisting complex types.

### The Report of the British Educational Commission.

NOTHING COULD BE more gratifying than the finding made by the British commission sent over to report upon the American system of education. It is pleasant to learn that the average American youth is better equipped in practical knowledge to do battle with the odds of life when he leaves school, than an English boy of the same age. Especially pleasing is the impression gained from a study of the American public

schools in regard to individual development. The commission believes that our schools are successful in promoting self-reliance; in stimulating the reasoning faculties, and in bringing out individual characteristics. This report comes to encourage and strengthen the teaching force of the United States. It is much more desirable to bring out individual traits than it is to cram the children's minds with a heterogeneous collection of facts culled from the encyclopedias. The object of education is to enable the student to do his own work in the world. Ofttimes he has been endowed by Nature with special talents for some one line of effort. A wise teacher will recognize this talent in his pupil and will so direct the boy's mind as to influence his entire future.

In accepting this tribute from a foreign nation to the American school system, the patient, conscientious work done by women in this field of labor should be gratefully acknowledged. Once and again the statement is heard, that the "remedy" for the American public school is "more men teachers." It is hard to elicit any definite reasons for the proposed change. It is, perhaps, advocated by the same class of persons who desire to reinstate corporal punishment into its former place in the school curriculum. The degeneracy of the pupil is alleged in proof of the desirability of making use of brute force in place of moral suasion. There may be special cases where this is necessary, but such cases fall under the jurisdiction of the truant officer, the home or the police. In nine cases out of ten, the authority of the school can be maintained without recourse to methods now obsolete. The faithful, efficient service of the women teachers in the public schools has done more toward general enlightenment and the upbuilding of moral character among the alien population than words could tell. It is one of the strongest influences in moulding the destiny of the next generation. The report of the British commission comes at the right moment to counterbalance the discouraging effect of some portions of the address made by Mrs. Carrie Chapman Catt, in which she said that illiteracy in the United States has increased in the last decade.

As the new era dawns, it is from the women teachers of the country that their pupils will gain a knowledge of the most advanced thought in regard to the universe. It is a beautiful thing that the United States should set a standard of excellence, and that the diffusion of culture throughout the world should gain an impetus from the schoolrooms of America.

#### Nature Aspects and the Law of Cycles.

THE BEGINNINGS of Spring delight the eye as much as the returning warmth restores the body. As soon as the snow melts and little spots of green dot the ground, some of the first wild flowers begin to lift their heads, while the leaf buds show a faint color. The very fact that spring comes back at all, gives subject for reflection. Here is a fundamental law of the universe revealed in the round of the seasons—the law of cycles. It is a law which gives the lie to much that is promul-

gated under the name of theology,—providing one accepts the beautiful idea that every natural phenomenon has a symbolic aspect. Not only does it subserve its own specific purpose in the divine plan, but it serves to show to the reverent observer what kind of an intellectual force has presided over the conduct of the universe.

Spring is the seedtime of the year, and every seed brings forth fruit after its own kind. Jesus was the Seed-Man. This implies that His function was to be planted; also that he will in due time bring forth other Seed-Men. Natural theology shows, too, that the seed does not appear once and then disappear. There is an annual or semi-annual production. Theology is teaching that God in the person of his Son, who was the Seed-Man, came into the world once to be planted and that he will not reappear for that specific work a second time. By the unfailing return of the seasons each in its appointed time, there is a hint and a promise of the return of the divine Seed with the same unvarying exactness. There is a prophecy of the coming of a higher race having the same noble attributes as the Lord, from whose planting they are the product.

Surely, it pays to study Nature with a reverent eye and learn to know her aspects. When the logical faculties are keenly trained, deductions may be made from so small an indication of the divine character as the budding primrose or the aster by the stream. It needs not a poet to discover the law of the periodic appearance and disappearance of the divine Man in his external manifestation, written in ineffaceable characters in the eternal book of Nature. It needs the trained mind and the method of the logician who from phenomena is able to deduce laws.

## Department of Astro-Biology

Rabon Adonoseperi

### THE LANGUAGE OF THE STAR OF LIFE.

The Uses and Functions of Letters and Words in the Commerce of Life and Thought.

THE WORD ASTRO-BIOLOGY is a comparatively new one. It has been coined to express a new idea. Literally, it means the word or language of the Star of Life; and the idea that its author desires to convey is that there is a central Star of being that has its language, and that it speaks to mankind in Words of Life. Language finds its expression in words; words are constructed of letters, and form the medium through which ideas are exchanged. There is thus a commerce carried on by means of words and ideas, and a brisk one withal, for words are both cheap and numerous today, and they are freely expended. This is a wordy age, for at no time in the world's history has verbal commerce been so active as it is at present.

The word world means the age of man—more especially that of the universal man. He is aging; his life is drawing to a close; and the nearer he approaches his end, the more garrulous he becomes. His are the words of a dying man—the words of death. Yet today, the world prides itself on its literary attainments

The word literature means the science or knowledge of letters. The *litterateur* should therefore, perforce, be a scientist, for he is known as a man of letters, not a man of words or of books.

A letter is a conventional mark made to express a sound; and a combination or joining together of letters forms a word. Now, the same letters in different languages stand for different sounds, and even in the same language the same letters are sounded differently in different words, and the same words are articulated differently by different people. The note in music corresponds to the letter in writing. It is a mark representing sound, but the sound is a definite one, for there is a unit or standard from which all others are measured.

Words are used for the expression of ideas. Ideas are images of external objects, formed in the mind. These mental reflections are obtained through the sense of sight. Different people see the same things from different points of view; therefore, the same things present different ideas to different people. *Tot homines, quot sententiae*, is a true saying; hence, there exists today a confusion of ideas expressed by a confusion of words articulated by a confusion of sounds. The old man has become incoherent as well as garrulous!

The word grammar is used to signify the science of the right use of language, and is derived from the Greek *gramma*, a letter from which is derived *gram*, a unit,—a determinate quantity from which all other quantities may be measured. As the world does not possess such a unit or standard, grammar as a pure science may be regarded as non-existent. An attempt, however, is made to regulate the commerce of words by a set of conventional and generally accepted rules for the preservation of some semblance of order; and dictionaries are compiled in order that basely coined words may be eliminated. Yet, even among the so called cultured classes, flagrant violations of these rules are common—added to which slang words, the counterfeit coins in verbal commerce, are freely uttered and pass current in circles that are professedly honest. This is an age when Babel reigns supreme, and the bleating of the sheep and the call of the Shepherd are unheard amidst the fierce and discordant “tonguing” of the wolves.

The science of letters requires, primarily, the acquisition through the sense of sight, of an exact knowledge of the form of physical objects, in order that the idea conceived in the mind may be a correct one; secondarily, formative words that are perfectly adapted to express the ideas; and thirdly, letters or characters that represent definite sounds. Add to these requirements a knowledge of the correct combination of words to express a given combination of ideas and a correct system of pronunciation, and the result is a science of grammar. Firstly, then, the sense of sight, and lastly the pronunciation, form the united ends of the charmed circle of literary attainment.

The word pronounce is derived from the Latin *pro*, before, and *nunciare*, to announce, from *nuntius*, a messenger. As a ray of light amidst darkness and chaos, Astro-Bios, the Star of Life, and Messenger from

the Gods, has lit up the universe by declaring the true science of optics, thereby enabling man to reflect the true image of the universal physical form, and thus laying a foundation for the science of right thinking, the necessary preliminary to the science of letters and of language. In the mind of the world at large, the universe has up to this time been an empty word devoid of meaning. It is now declared and proved to be a hollow globe pregnant with meaning and nearing its delivery. This is the first pronouncement of judgment.

The universe is a word, a book, composed of letters or characters. The word character means graven. The universe, therefore, contains graven images, and is the expression of an inner and central idea. As a book it has been opened and the formation of its characteristic words analyzed by the science of Universology. Astro-biology holds the key to the knowledge of the meaning of the words, the idea within, and the twain form the cross-keys of universal wisdom or science of letters.

Man grows into the quality that he loves or desires. The word philologist means a lover of words—and he may love either the graven structured image, or the ideal meaning that it expresses. To love the former is to become attached to the shadow and to refuse the substance; yet the former is visible and the latter invisible. The formative universal words as they exist today, are intended as a guide to a knowledge of their meaning. The universe is “reading matter,” and man may read it if he will. The ignorant *nouveau riche* may purchase a valuable book, but only the cultured man can understand and appropriate it. To love the world—to become attached to the visible shadow, shows ignorance; to read it, wisdom and culture.

The word culture involves worship. Man cannot worship what he does not love; he cannot love what he does not know, for love is but the reflex of knowledge. To trace back the ancestry of words is to discover their source. Astro-biology, through a knowledge of the meaning of the universal words, can trace them back to their fountain-head, the original Word containing the original Idea—the Word of the Star of Life, the pronouncement of which is the final judgment, the acme of cultured literature and the ideal idea realized in the worship of the maternal Deity—the living Word made manifest in the flesh.

#### The Development of the Son of God.

KORESH.

In the development of the Son of God, there is a progression from the lowermost conditions to the attainment of that final perfection which constitutes Sonship, when the Godhead has arisen in material and natural fruition. This is the Son of God, produced from the human race and made perfect by development. When natural perfection is attained in the Son, death is overcome and the Son sits down in the throne of God, in the center and heart of the universe, where the Son becomes the fulness of the invisible Divinity. The Son of God does not sit on the throne by the side of another God; to sit at the right hand of the Father means to sit down in supreme authority.

## General Contributions

### THE SUBJUGATION OF INNUMERABLE WORLDS.

Every Man a World of Activities and Powers to be Conquered and Created in God's Image.

BERTHALDINE, MATRONA.

EVERY HUMAN BRAIN is a world of possibilities and powers, the central consciousness of which every human spirit may in the course of time take on, and enter in due season into conjunctive unity with its precipitated form of life. This stupendous fact allots to the ambitious spirit of man the innumerable worlds he longs to conquer, till he is conquered by the eternal spirit of the unconquerable—the scientific spirit of the truth. This spirit of wisdom, the understanding of the laws and principles of the universe in its entirety, gives rest to the mind of man—rest in the Lord. Applied to life, it speaks peace to his soul and perfection to his embodiment.

The Koreshan Cosmogony, emanating as a scientific system of Universology from the mind of the Eternal, gives to aspiring man a knowledge of his environment, of his relation to its solar center, and of himself as a mental star within its confines. A star is a collecting and distributing sub-center of forces, radiated from the center and refocalized by the circumference through the agencies of inherent constructive mechanisms, by which they are transmuted and transmitted from glory unto glory, till the solar sphere is reached which enshrines the throne and altar of its origin and destiny. The mental realm of the universe coördinates and is in correspondence with the physical. Men and women are spiritually mental stars, absorbing and transmitting spirit entities or thoughts to and from the mental Sun, that the Sun—their Lord and giver of life, and that the earth, their environment, may abide forever. Without the earth, their environment, there would be no basis of operations for the perpetuity of life, no wonderful works to declare to man the glory of God and create in him a perpetuating desire for the life that is eternal in the Sun. Man rests from his labors only as "the man standing in the sun"—that is, in divine illumination. The rest point of the man is in the divine wisdom and understanding of the law.

The point of view given of the universal life from this solar position, gives the man in it a discriminating judgment with the proper estimates of the values of all things, of all states and conditions subordinate to the solar sphere, and of it in relation to them. The man standing in the sun enters into the joy of his Lord, or of his own origin and destiny as related to all the component parts of creation. The man standing in the sun, mastered only by his desire to recreate himself in the image and likeness of his Lord God and Savior, joyfully surrenders himself to obey all the laws of recreation and give his life for the life of the world embodying the powers and possibilities of his recreation,

and to whose focalized energies he is indebted for the solar sphere of his illumination.

From this greatest height of divine-human attainment, the man standing in the sun casts down the personality of himself as a precipitate of holy seed, into the fruitful soil of an awaiting earth for the regeneration of Godly men and women. Such are the elect of God, who form the living stones for the rebuilding of the holy temple in which God dwells for rest and recreation. The "morning Stars," the elect, await and love his appearing and kingdom, and serve as heralds of the dawn of the Son of man. They sing together, or harmonize through obedience to the law. The substantiality of their holy aspirations, made manifest in works of righteousness, clothes them with the flesh of Christ given for their appropriation; and they become manifestly the Sons of God, shouting for joy, that through the Motherhood of the Lord man may be born into the image and likeness of his God.

When the Son of man illumines the earth with his knowledge, and discoveries are made of its source "in the heart of the dark continent," the world will exclaim: "Verily thou art a God that hidest thyself, O God of Israel, the Savior." When there is no more mystery, when the veil of the temple is rent from top to bottom, the cry will go up from human hearts: "What shall I render unto my God for all his benefits?" When the day of the Lord comes, in which genuine science shall display all his handiwork, "the unsearchable riches of Christ" or Messiahship shall be known, and his almighty power of salvation, for which there can be no substitute, confessed; his righteous adjustment of all human relationships and all things will be sought, and the era of restful activity be experienced. The reign of law in distinction from expediency will be in order, and an absolute monarchy will establish a divine Theocracy, in which every emplacement of personalities will be restful and harmonious.

There is a legitimate time and a place for the existence of chaos, else when the Lord came worthy of acceptance, with the creative powers of love and wisdom, he would be deprived of his legitimate pleasure of recreating the divine order and of giving his household their portion of meat in due season. God the Lord is the perfect result of a perfected creative potency exercised in a field fully prepared for its operations. The mental Stars of creation are the eyes who behold His glory and reflect it long before his day dawns in brightness, of which they become subordinate factors through entering into his rest.

In this rest in the Lord, man will find all his powers fully exercised at the maximum of their possibility, in a system of perfect economy, knowing none of the weariness which comes from waste. Man without God the Lord confessed, is alone and incompetent to do his will, which is to overcome all things and inherit all things from microcosmic to macrocosmic form. The all-absorbing corporation of the universe has a divine soul great enough to mother all souls, and veil them with her divine flesh in the image and likeness of her God, known to men as the Lord, Shepherd, and Bishop of all souls, and author of all the spirits of just men made perfect.



## In The Editorial Perspective.

THE EDITOR.



THE PRESENT CONDITIONS in the affairs of the world are such as to suggest to the mind the gravest problems. Men were looking for the descent of the angel of peace, but instead they now not only see the war-clouds, but are witnessing the raging, sweeping storm in the East. True to prophetic delineation they cried peace, and now there is sudden destruction of many battleships and thousands of men. It has even been suggested that inasmuch as the Czar of Russia proposed universal peace, his army and navy should be the first to suffer defeat. Many able writers and students of current events are endeavoring to form some conception as to the ultimate result of the great conflict that is being waged between Russia and Japan. Will other nations be drawn into the conflict? And if so, what would be the consequences? Would war prevail through Europe? And would war spread to other nations of civilization? These are questions that are being earnestly discussed all over the civilized world. Alert minds are active to perceive the trend of probabilities as to the future. In some circles it is a foregone conclusion that if Japan continues to be successful, the danger of war contagion is not imminent; but it is generally conceded that England and Germany, and perhaps America, would immediately become involved, and finally other naval powers, if the tide should turn in favor of Russia. It is believed that England would not permit Russia to make further encroachments upon Chinese territory nor gain strength in Asiatic waters, without hostile demonstrations or declarations of war. It is absolutely imperative, so far as British interests in the East are concerned, that Russian open ports along the Asiatic coast should be restricted in number. An able discussion of the subject of probable universal war appears in the April number of the *Cosmopolitan*, pointing more directly to naval than to military forces and inventions. It is there suggested that if the different nations of Europe should make general declarations of war, all the genius of modern science would be focalized upon the invention and construction of the most destructive agencies of war. Genius led by a false science and impelled by the spirit of the old order, may be depended upon to devise the most terrible and powerful weapons conceivable. It is fitting that the old order should end in such a war as would involve the shedding of much blood ere the sins of nations be remitted. But the nations are destined to suffer additional pangs through internal conflict. If Russia should become impoverished through war, oppressed dependencies would doubtless rise in revolt, and nihilism begin an irrepressible conflict. Let Germany enter the conflict, and at once the socialist and anarchistic elements would begin their deadly work. The great nations rest upon smouldering volcanoes of discontent. It is but a matter of time when pent-up forces in America will burst forth in fury. Much depends upon the results of the coming presidential campaign. The issues of capital and labor may be intensified or not by the coming election. In more ways than one the people may be surprised by the unexpected. The turn of things is sometimes sudden and rapid, and the greatest

issues are sometimes quickly settled. Nineteen hundred years ago, men predicated their speculations concerning the world's future on the basis of past observations; they thought the Jews would long continue a source of trouble to Rome, but that Rome would rest in security as mistress of the nations. Little did men dream what a factor Christianity would become in the history of the world! Today, men are not reckoning upon the introduction of an entirely new element in the ultimate settlement of great world-issues. The most effective and lasting potencies are in the germ of things—and today that germ is unrecognized by the influential men of the present order of the world.

In recent years there has been a notable revival of the spirit of Napoleon in literature and art. Many "lives" of Napoleon have been published, and numerous magazines and other periodicals have, in the aggregate, printed thousands of columns and pages concerning the great Corsican. Napoleonic literature is voluminous, and many art galleries contain paintings illustrative of his remarkable career. The law of the conservation of energy demands the conclusion that all this effort springs from the impulse of some active force, which brings into expression the many conceptions of Napoleon's life and the part he played in the tragedy of world-powers. The eternal fitness of things should be sufficient to suggest to the intelligent mind, that there must be something in the external world closely enough related to the life and character of Napoleon to produce a great environment or field of thought,—a mental sphere whose center is Napoleon,—not merely as the personality which existed in the past, but the same individuality or identity now living in the natural world. The revival of the spirit of Napoleon is easily accounted for on the basis of re-embodiment or the processes of relation between the spiritual and natural worlds, through which men return again and again to the external world. That such processes are operative is actually demonstrated beyond all doubt, by facts not only of history, but of the very essential principles of human progress. Indeed, the law of re-embodiment is operative in all kinds of life, in all planes of all the domains of the universe. It would be utterly impossible for a man starting his existence at conception and birth, as is supposed by the masses of Christendom, to attain to such heights of character and power as those reached by great world-heroes. To be what Napoleon was, required thousands of embodiments through a long line of progress with the men of the world; he had before led armies, sat upon thrones, and ruled millions. Ridpath, the historian, referring to the founding of the Napoleonic empire, said: "Thus on the banks of the Seine was established a new empire. Charlemagne had come again. The emperor of the French was quick to catch the analogy. He, too, would assume the crown of the Lombards." Such thoughts force themselves upon the thinking mind; Alexander the Great, Cæsar, and Charlemagne had come again! It is possible for Napoleon to return to the scenes of the external, and manifest his

character and power in the climax of human attainment, and thus satisfy the ambitious spirit of world-conquering that was active in him.

Some time ago the emperor of Germany presented the United States with a statue of Frederick the Great, and the same was accepted by President Roosevelt, when it was decided that statues of Alexander the Great, Julius Cæsar, and Napoleon should also be exhibited. Since this presentation, the ultra-democratic press and a general circle of fault-finders have raised the cry that the proceeding is entirely un-American, and that the grounds of no institution in the western hemisphere should contain the statues of emperors who believed in the divine right of kings. May we not now have a word to say concerning the subject, by way of illustrating the character of that political piety manifested by the prudes of American freedom who are not yet free? If it is un-American to have the statues of great heroes of the past erected in our public parks, why have their portraits in our galleries, and their names and records in our histories? The fact is, these characters live in our literature; they are honored in a thousand ways by the great, large world in which we live, and it is nothing less than a narrow-gauge sentiment that protests against the representation of them in the works of art, to be viewed and studied by American citizens. Perhaps it is as bad, if not worse, for Americans to claim that they are a Christian nation when they are *not*, as it is for the kings of Europe to claim that they rule the people by divine authority or permission. A king may make history, while his critics may fail to make an impression in the world.

The effort looking to the expulsion of religious congregations from the French republic manifests remarkable phases of inconsistency which, in some way or other, characterizes the people of all modern nations. The elements of the Revolution are still active; or rather, there is a revival of the spirit of antagonism against Catholic and other orders in France. The inconsistency or strange contradiction is seen existing between the principles of liberty defined and declared by the leaders in French politics at the close of the Revolution, and that intellectual despotism or anarchy which seeks by force to destroy the power of the church. If the principles of liberty declared are true, the people of France should let the church alone. But if they mean to continue the war waged against the church, they should revise their declaration of principles. We believe that it is demonstrable that the worst kind of despotism is manifest in the tyranny, not of kings, but of the mob. The labor-unions cry out for freedom from oppression; and yet at the same time they exert every energy available and use every means possible to subject the non-union workmen to worse treatment than those who belong to the unions ever received from their employers.

A few years ago, in a large cartoon in colors originated in the office of THE FLAMING SWORD, we represented Darwin as a chimpanzee in quite primitive surroundings, as a burlesque on the Darwinian theory of evolution. We considered that all chimpanzees should be named Darwin, as a tribute to the man who possesses anthropoidal ancestry.

That such a suggestion has been taken seriously is shown by the following quotation from a recent number of the *St. Louis Republic*: "An ocular demonstration of the Darwinian theory is shown in the person of an infant received yesterday at the Deaconess Hospital, where the incubators are temporarily housed. So striking was the resemblance of the baby to a chimpanzee, that the nurses unanimously named her Emily Darwin."

The Scriptures teach that the Almighty tabernacles among men. He is in the generation of the righteous—he is always in humanity. When He appears in his mortal state "his visage is marred" more than that of other men, and he is of low estate when he takes upon himself the sins of the world and becomes obedient to the laws of death. When He appears in his perfect manhood, he is "the fairest among ten thousand," one altogether lovely. Again, when He appears in his glory and power, he is manifest in the glory of the divine Motherhood. The Creator of the universe could not possibly perform his work in the world of life if he were separate from it, nor yet if he remained forever in the realm of spirit.

The unenlightened savage heats a stone for cooking purposes, and he finds that after a time the stone grows cold. The unenlightened astronomer supposes that the universe was intensely heated at some time in the past, and that for millions of years it has been in process of cooling; and, further, that the sun, as a fragment of the universe, will ultimately lose all its heat, and all the activities of the solar system will be no more. The universe is not an inert body, passively resisting the effects and influences of heat and cold; but it is a living body, generating its own vital energies. The universe is eternal; it has never cooled off, and it has never been superheated.

Those who believe that there is no truth whatever in astro-biology should never use the words disaster, jovial, saturnine, mercurial, contemplate, and consider. Nor should they refer to the human world; to star actors; to fallacious conceptions as moonshine; to the sea of humanity; to the world of enlightenment; to continents as bodies of land; to the universe as the macrocosm; nor to the individual as the microcosm or the world in miniature.

That which is old cannot become new except through the crucible. The prophets of old who predicted a fire in the world of humanity at the end of this dispensation, had some knowledge of the laws of transformation through the agencies of destruction and construction.

If success in war through the employment of the most up-to-date battleships constitutes an evidence of the state of civilization, heathen Japan so far seems to be in advance of Christian Russia.

The principles of life and love are not for mere intellectual contemplation and acceptance; to be of value they must be practiced.

Successful communism is not possible among those who are selfish.

# The Open Court of Inquiry.

THE EDITOR.

## The Secret of Japanese Progress.

I wish to thank you for your admirable elucidation of the solar cross-circle which had so puzzled me; and as it is said that one good turn deserves another, I send yet another question for you to answer, if it is not asking too much of you. It is this: What is the explanation of the remarkable difference in the development in all lines, of the Chinese and Japanese races? Thanking you for your kind attention, I am,—Mrs. N. C. C., San Francisco, Cal.

The Chinese and Japanese peoples are doubtless directly related, though ethnologists may differ on this point. Their origin, so far as history is concerned, is veiled in obscurity. According to Japanese tradition, the primitive inhabitants of Japan were a wild, hairy class of people, among whom the first dynasty was founded, in the seventh century before the beginning of the Christian era, by Emperor Jimmu Tenno. Just who this man was, is not very clear from the records of history. Ethnologists hold that the physiognomy of the Japanese, as distinct in some particulars from the Chinese, indicates two sources of ancestral descent. The higher classes of Japan claim that they have descended from the house of Jimmu Tenno. In this twofold line of descent lies the secret of Japanese progress.

It is our conclusion that there has been injected into the line of Japanese life the vigor of the Hebrew blood, which has prepared them for an awakening through contact with the Western world. In this connection it is a remarkable fact that the United States of America was the first of the civilized nations of the world to open intercourse with the Japanese, which was effected through the diplomacy of Commodore Perry in 1854. The harbors of Japan were rapidly opened to American trade; European nations soon followed the example of the United States and concluded treaties; and since that time Japan has astonished the world in lines of progress, and is now recognized as a mighty world-power.

China is loath to change her old customs; her people are more or less stationary, and they manifestly lack the energy displayed by the Japanese. There is new blood in the Japanese

veins. But why should that make such a remarkable difference? Because the new blood came from a new people, developed through scientific processes. The children of Abraham have had to do with the history of all Western civilization. Follow the course of the lost ten tribes in their absorption into other peoples, and we have the source of the great impulses which have made the Western nations the great powers they now are. The Japanese have had similar impulses; and in the beginning of the end of the old order of things, Japan came into contact with the United States and other nations of civilization.

At some time in the past the people of Japan must have had some true conceptions of creation. The holy book of Shinto, the great Moses of the Japanese, treats of cosmogony, the dynasties of the gods, and the dynasties of men. Two gods were manifested in the natural world; of them a daughter was born, whose body was so bright that she ascended to heaven and became the sun; another daughter came, and she became the moon. Other children became the ancestors of the race.

Modern Shintoism has no more true conceptions of the original doctrines of Shinto than modern Christians have of the teachings of Moses and Jesus. Shinto taught the cellular conception of the universe; his book opens with the statement that in the beginning the universe was without form, and that it was developed from an egg; and that the white and yellow of the egg became the earth and the heavens.

## The Meaning of the Word Estero.

What is the meaning of the word, Estero, and how is it pronounced? Was the name Estero originated by KORESH? If not, whence was it derived? Also, what is the origin and meaning of the name Florida?—CORRESPONDENT.

I have seen the statement that Estero means "to eat together." How does this agree with the fact that according to some maps, Estero means oyster?—READER.

The name Estero was not originated by the Founder of Koreshanity. Some very old maps of Florida apply the name to island, bay, and river. But

KORESH defines one meaning of Estero to be "to eat together," which is a very appropriate meaning of the name of a place set apart for the inauguration of the new system of communism, where all eat together, and have all things in common, as did the people of the early Christian church.

The Koreshans did not conspire to originate this appropriate name of their location; neither did they choose the location because of the name—for the Koreshan Unity came into possession of its first tract of land at Estero in a very strange and providential manner. The powers of destiny had the New World discovered at the proper time, Florida explored, and the name Estero made a part of the geographical vocabulary of America. It is also a fact that Estero involves the meaning of oyster. Estero is a Spanish word, the common meaning of which is a deep cove, a salt-marsh or river. The Spanish for oyster is *ostra*, which is from the Greek *osteon*, a bone. But how is oyster related to the definition "to eat together," consistent with the Spanish definition of the word? Why, in this way: Geographers use both Estero and Oyster for the same river, island, and bay; the words must have a related meaning. Oysters abound in the shallow salt water of Estero river and bay; and these oysters cluster together in great beds on the sand bars. By means of their excretions their shells hold together, and they feed together in groups. They are gregarious and communistic, and their name signifies not only the hardness of the shell, but also the fact that they "eat together."

Estero is a word of three syllables, the second of which is accented. In common usage, the two *e*'s are short as in *met*, and the *o* is long; thus divided into syllables and accented, the word is *Es-ter'-o*. The Spanish pronunciation necessitates the second *e* to be sounded like long *a*, and the following *r* is trilled.

The naming of Florida has both its prophetic and pathetic features. Ponce de Leon was a companion of Columbus, and attained to great honors as an explorer, as well as governor of Cuba. He was old and wrinkled, and started

in quest of the "fountain of youth," in which he might bathe and abolish his old age. He conceived that it was located in the land he discovered on Easter day, 1512. When he saw the waving forests, green leaves and vines, heard the birds sing, and enjoyed the fragrance of the blossoms which abounded, partly in honor of the day (*Pascua Florida*), and partly to describe the beautiful landscape, he named the land FLORIDA—the land of flowers.

A prescient spirit in the noted explorer looked in hope toward the great Fountain of Perpetual Youth, now about to be accessible to the progressive people of the world. It is a strange fact, which we may note in this connection, that there exist in the middle of the great Everglades of Florida, great springs or fountains of pure water—outlets of a system of underground streams which flow through the depths of the rock-ribbed peninsula. Would it be a surprise to the world if these fountains of pure, fresh water should, in some way, be wisely and advantageously utilized by millions of people in the future?

#### THE FUTURE OF SOUTHERN FLORIDA.

##### The Great Peninsula State Rapidly Attracting Attention.

Nearly four hundred years have elapsed since the first settlements were made by the whites in Florida; and though it is larger in area than any other southern state except Texas, its population at the present time does not exceed 600,000. It has not been developed so rapidly as some other states of the Union. Other portions of the country have been more readily accessible, and the products more immediate than here. Emigrants from Europe originally found the soil of New England and the Middle States much like that of their own countries, and in these states they could pursue the methods of agriculture to which they were used.

For long periods of time Florida was passed by. It was looked upon as a vast area of land and swamps, for the most part unavailable. It has slowly reached its present stage of development; its population has slowly increased, and the industries of its people have not been numerous nor extensive. The settlements were first made along

the coast lines, and finally in the northern and north central portions. But generations passed before significant enterprises were established in the interior.

During comparatively recent years a most remarkable impetus has been given to the progress of Florida. The southern portion of the State has newly discovered resources, and above all, its climate is unsurpassed. It is attracting the attention of the wealthy and the industrious classes, who are lavishly expending money and energy for improvements, and tourists are flocking to Florida by the thousands. The state is becoming cosmopolitan, and we believe that it is in the order of progress and in the fitness of things looking to a future destiny, that this should be so.

Florida is susceptible of development along new lines. The state has been reserved for a great purpose, which must ultimately be fulfilled through a nucleus of the new order of the world. Let Florida become a center of attraction to the world, and it will soon become a great center of all the arts and industries—a great center of activity along all lines of progress. Let it be known that the state is one great health resort, and millions will desire to enjoy its tropical climate continuously.

Lee county, Florida, is in the zone of great possibilities. It is one of the largest counties of the state, extending from Pine Island to Ten Thousand Islands, and from the west coast to Lake Okechobee and the Everglades. A vast amount of work lies before those upon whom is laid the responsibility of the development of the county and the work of preparation for populous communities. Florida is still in its pioneer stages, but its possibilities are so evident as to be a great source of encouragement to its pioneer inhabitants.

#### THE LOCATION OF ESTERO.

##### The Exact Geographical Position of the Headquarters of the Koreshan System.

Estero, Florida, is not yet large enough nor old enough to find place on most maps of the United States. It is, however, noted on such maps of the state of Florida as are published by Rand, McNally & Co. Many of our readers have doubtless looked for Estero

on their maps and failed to find it. We may be able to describe our location in such a way as to make the point apparent on the map.

One can readily find such points as Punta Gorda and Ft. Myers, located near the west coast. South of Charlotte Harbor are Pine and Sanibel Islands; between Sanibel Island and the mainland is San Carlos Bay, which connects with Estero Bay by Matanzas Pass. Estero Bay lies between Estero Island and the mainland.

Having located Estero Island and Bay just east of Sanibel Island, it is easy to locate the site of our Community by marking a point about four miles inland up Estero River, sixteen miles southeast of Ft. Myers, twenty-one miles north of Naples, and about eleven

(Continued in middle column, next page.)

#### ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

##### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

#### ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

##### WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

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

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## List of ————

## Koreshan Publications

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

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

### The Guiding Star

#### Library Series.

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

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

#### The Pamphlet Series:

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

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The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

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

miles a little south of east of Punta Rassa. The town of Estero is located on the county road extending from Ft. Myers to Naples. The people of Estero are in touch with the principal points on the west coast by means of launches and sailing vessels. Estero River is navigable as far as Estero.

In addition to the town of Estero, the Koreshan Unity has a settlement on the extreme southern portion of Estero Island, and owns about 2,000 acres on the bay and river. Recently the Koreshan Unity has made an investment at another important point in Lee county, and is making negotiations for other properties, the character of all of which, when announced, may be greatly surprising not only to our readers, but also to the people of this part of the state of Florida.

### PIONEERING AT ESTERO.

#### The Strenuous Life Imposed and Its Rewards of Health and Thrift.

The American nation has developed through persistent effort to remove difficulties which confronted the settlers. During the past century the American frontier has been pushed westward at an accelerating ratio. Hundreds of thousands of people adopted the strenuous life and engaged in years of pioneering. They have given character to the nation, developed a new spirit of activity, added new words to the English language, and prepared the way for the millions. It is obvious that all this great work had its beginning in a few small settlements.

If the people of Estero adopt the strenuous life and thus entail upon themselves certain hardships incident to the development of a new portion of the country, it is because they have reasons for doing so. There are rewards for all honest endeavor. There is a certain enjoyment in leaving the noise and smoke and the business burdens of city life, for an outing. For the pleasure of hunting, fishing, and sailing, for the recreations of camp life, thousands of people every year temporarily exchange the luxuries of home for the simple tent and cot. Pioneering is a continuous outing. The people of Estero, departing radically from the masses in their mode of life, have certain ends to attain, for the sake of which they adopt the simple, strenuous life of all pioneers.

Ten years ago a few people of the Koreshan belief came from Chicago and took up their abode here under the most adverse circumstances. Then, only a few acres of land were cleared, and one or two small log cabins afforded them shelter. From the small beginning Estero as a community, a little town, with its several industries which we will describe in future articles,

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There are a number of first class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

### The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

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is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

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is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

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